







DEPARTMENT OF THE INTERIOR  
U. S. GEOGRAPHICAL AND GEOLOGICAL SURVEY OF THE ROCKY MOUNTAIN REGION  
J. W. POWELL IN CHARGE

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## CONTRIBUTIONS

TO

# NORTH AMERICAN ETHNOLOGY

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VOLUME VI

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1890



DEPARTMENT OF THE INTERIOR  
U. S. GEOGRAPHICAL AND GEOLOGICAL SURVEY OF THE ROCKY MOUNTAIN REGION  
J. W. POWELL IN CHARGE

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THE  
ČEGIHA LANGUAGE

COLLECTED  
BY  
JAMES OWEN DORSEY

JAMES OWEN DORSEY



WASHINGTON  
GOVERNMENT PRINTING OFFICE  
1890



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LETTER OF TRANSMITTAL.

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WASHINGTON, D. C., *September 4, 1890.*

SIR: I have the honor to submit to you the accompanying monograph, entitled "Contributions to North American Ethnology, Vol. VI, The Čegiha Language."

Yours, respectfully,

J. OWEN DORSEY.

To Hon. J. W. POWELL,

*In charge of the Geological and Geographical Survey  
of the Rocky Mountain Region.*



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# THE ÇEGIHA LANGUAGE.

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## PART I.

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### MYTHS, STORIES, AND LETTERS.

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## P R E F A C E .

"The Čegiha Language" as used in this volume refers to the speech of the Omaha and Ponka tribes of the Siouan linguistic family of North American Indians.

The author is responsible for "Čegiha," first as the name of a group in the Siouan family, and, secondly, as the name of a particular language in that group.

Čegiha means, "Belonging to the people of this land," or, "Those dwelling here," *i. e.*, the aborigines or home people. When an Omaha was challenged in the dark, if on his own territory, he usually replied, "I am a Čegiha." So might a Ponka answer under similar circumstances. A Kansas would say, "I am a Yegáha," of which the Osage equivalent is, "I am a Čexáha." These answer to the Oto "Łóiwere" and the Iowa "Łóéxiwére."

The Čegiha linguistic group may be divided as follows:

Languages.	Tribes.	Dialects.
1. Čégiha .....	Omaha ..... Ponka .....	Omaha (Uma" ha").
2. Yegáha .....		Ponka (Pañ'ka).
3. Čexáha .....	Kansa .....	None found.
4. Name not yet gained....	Osage .....	Five or more.
	Kwapa .....	Uncertain.

The material in this volume consists of myths, stories, and letters (epistles) obtained from the Ponkas, to whom the author was missionary from 1871 to 1873, and from the Omahas, with whom he resided from 1878 to 1880. The letters in Part I are those sent to the Ponka reservation in the Indian Territory.

After his return to Washington in 1880, the author arranged for several Indians of the Omaha and Ponka tribes to visit Washington for the purpose of aiding him in the revision of his work. From these Indians and Mr. Frank La Flèche (see page 525) he gained additional myths and stories, which, with numerous letters recorded chiefly at the Omaha Agency, form Part II. It has been decided to publish the remaining letters in a bulletin of the Bureau of Ethnology, under the title of "Omaha and Ponka Letters." This bulletin, with the present monograph and the publications named on pp. xvii and xviii, will contain all the Čegiha texts, phrases, and sentences collected by the author.

The texts will be followed by a Čegiha-English dictionary, an English-Čegiha dictionary, and a grammar. Up to July, 1885, over 16,000 Čegiha-English entries for the dictionary were arranged on slips in alphabetical order after they had been transliterated into the present alphabet of the Bureau of Ethnology.

It was decided in 1882 that the present volume, the dictionaries, and grammar should be published together. But in November, 1889, another conclusion was reached by the Director, resulting in the author's devoting most of his time to the preparation of the additional texts which form Part II. It will require at least one year, if not longer, for the completion of the Čegiha-English dictionary. In the final revision of the slips for that dictionary there will be many references to words and phrases in the texts by page and line. The English-Čegiha dictionary and the grammar must be deferred for a few years.

In translating personal names the author has proceeded according to the following rules: In compound names, such as Wajiŋga-sabě (bird black), capitalize each part as far as possible, thus: "Black Bird." In names which can not be resolved into two or more primitives use but one capital, as Maŋgčiqta, Blackbird; Wasabě, Black bear (not "Black Bear"); Ma<sup>n</sup>tcu, Grizzly bear (not "Grizzly Bear").



## LIST OF THE AUTHOR'S SIOUAN PUBLICATIONS.

1. Ponka | A B C wabáru. | Missionary Jurisdiction of Niobrara. | New York, | 1873. Pp. 1-16, sq. 16°. Primer in the Ponka dialect. The alphabet used differs from the present alphabet of the Bureau of Ethnology in the following particulars: c of the primer = tc of the Bureau alphabet; ð of the former = ð of the latter; q of the former = k' of the latter; r of the former = q of the latter; x of the former = c of the latter. The characters for *gh*, final *n* as in French *bon*, and *ng* as in *sing* are wanting. No distinction is made between the surd and its corresponding medial sound, which is known for the present as a "sonant-surd."
2. The Sister and Brother: an Iowa tradition. By J. O. Dorsey. In *American Antiquarian*, vol. 4, pp. 286-289, Chicago, 1881-82. 8°. Contains an Iowa song, six stanzas, with free translation.
3. The Rabbit and the Grasshoppers: an Oto Myth. By Rev. J. Owen Dorsey. In *Our Continent*, vol. 1, p. 316, Philadelphia, 1882. Folio.
4. Omaha Sociology. By Rev. J. Owen Dorsey. In Bureau of Ethnology, Third Annual Report, pp. 205-370, Washington, 1884. 8°. Contains several hundred Omaha proper names, words, and sentences, *passim*. Omaha songs, pp. 320, 322, 323, 325, 331.
5. Siouan Folk-lore and Mythologic Notes. In *American Antiquarian*, vol. 7, pp. 105-108, Chicago, 1884-85. 8°.
6. An Account of the War Customs of the Osages. Illustrated. In *American Naturalist*, vol. 18, No. 2, February, 1884, pp. 113-133.
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12. Songs of the Hečucka Society. *Journal of American Folk-lore*, vol. 1, No. 1, April-June, 1888, pp. 65-68.
13. Ponka Stories. In same number, p. 73.
14. Abstracts of Ponka and Omaha Myths. In same number, pp. 74-78.
15. Abstracts of Omaha and Ponka Myths. In *Jour. Amer. Folk-lore*, vol. 1, No. 2, 1888, pp. 204-206.
16. Omaha Songs. In same number, pp. 209-213.
17. Teton Folk-lore. *American Anthropologist*, vol. 2, No. 2, pp. 143-158. Extracts from a paper read before the Anthropological Society of Washington, in November, 1888. Translated from the texts recorded by George Bushotter in the Teton dialect of the Dakota.

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22. Camping Circles of Siouan Tribes. In Amer. Anthropologist, vol. 2, No. 2, April, 1889, pp. 175-177.
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# THE ÇEGIHA LANGUAGE.

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BY J. OWEN DORSEY.

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## PART I.

### MYTHS, STORIES, AND LETTERS.

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#### INTRODUCTION.

The myths, stories, and letters in the present volume have been obtained directly from Indians. They were dictated in Çegiha, and written in that language by the collector.

A brief account of each of the Indian authorities for these texts may not be considered out of place.

1. Joseph LaFlèche is a gentleman to whom I am indebted, not only for myths in Çegiha and Lwiwere, but also for a knowledge of the latter tongue, a collection of ethnological notes, etc. I regard him as my best authority. By birth he is a Ponka, but he has spent most of his life among the Pawnees, Otos, and Omahas. He has acquired a knowledge of several Indian languages, and he also speaks Canadian French. While Frank, his younger brother, has remained with the Ponkas, and is now reckoned as a chief in that tribe, Mr. LaFlèche has been counted as an Omaha for many years. Though debarred by Indian law from membership in any gens, that did not prevent him receiving the highest place in the Omaha governmental system. He has some influence among the Pawnees, and when the Yankton Dakotas wished to make peace with the former tribe, it was effected through the instrumentality of Mr. LaFlèche,

who accompanied Struck-by-the-Ree to the Pawnee village. Mr LaFlèche is the leader of the "citizens" party among the Omahas. The names of two of his children, Susette (Bright Eyes) and Frank (Wood-worker, or Carpenter), are familiar to all who have read of the Ponka case.

2. Mrs. Mary LaFlèche is of white descent on the father's side. She learned Oto by a residence among her mother's people. She was known in former years as "the beautiful Omaha girl," having been adopted by the latter tribe.

3. Frank LaFlèche is the eldest surviving son of Joseph. He has a fair knowledge of English, writes a good hand, and is devoted to reading. I have had many opportunities of testing his skill as interpreter, and I did not find him wanting. He is the only Omaha who can write his native dialect.

4. Susanne LaFlèche is Frank's youngest sister. She is still a child, and was not over thirteen when she gave me an abstract of a myth told her in Omaha by her Oto grandmother.

5. ǰáʕi-na-páji (He who fears not a Pawnee when he sees him) is a full-blood Omaha, who has passed middle age. He belongs to the "citizens" party, and is one of my best informants. His articulation is rapid; but after he repeated a sentence I had no difficulty in writing it.

6. Húpeɕa is a full Omaha, one who refuses to join either political party in the tribe. He has not given me much information.

7. Ma<sup>n</sup>tcú-na<sup>n</sup>ba (Two Grizzly Bears) is the aged ex-chief of the Hanga gens of the Omahas, which keeps the two sacred tents and regulates the buffalo hunt. He has been a medicine-man, and is the head of the old men's or chiefs' party. He was always friendly to me, and was the first Omaha to pay me a visit. Owing to his rapid articulation, common to Omaha orators, I was obliged to revise his myth, with the assistance of Mr. LaFlèche, who gave me the corresponding Oto version.

8. Mawáda<sup>n</sup>ɕi<sup>n</sup> (Mandan) is a full Omaha. He is short, and of a nervous temperament (the opposite of Hupeɕa), his utterance being thick at times. While he means well, his information is not equal in any respect to that given by ǰáʕi-na-páji. He belongs to the "citizens" party.

9. Le-úɕa<sup>n</sup>ha (Sentinel Buffalo apart from the Herd) is head of a sub-

gens of the Thunder and Reptile gens of the Omahas, being keeper of the sacred pipe of his gens. He is full of fire as a speaker; and his enjoyment of the burlesque was shown when he told me the myth of the turtle who led a war party. He declared that he had added a little to it, but only such parts as he thought were needed to make the myth complete. The songs in the myth point to an Oto derivation. *Le-úḡa<sup>h</sup>ha* is one of the "citizens" party and a good farmer.

10. *Cañ'-ge-skă* (White Horse) is head of the Wolf gens of the Omahas and a member of the chief's party. He understands the Kansas (*Kaw*) dialect of the *Çegiha* as well as his own.

11. *A<sup>w</sup>pa<sup>n</sup>-ḡaṇ'-ga* (John Big Elk), an Omaha, is one whom I regard as a dear friend, a good example to his tribe. He is the authority for several myths and most of the Omaha historical papers. The Indians call him "The man who is always thinking about the Great Spirit." He is a full Indian, a nephew of the Big Elk mentioned by Long and others. He is an adherent of the "citizens" party.

12. *Le'-da-úḡiqaga* (Dried Buffalo Skull) is head of the Singers, a section of the Black Bear subgens of the Omahas. He is half-brother to *ḡaḡi<sup>n</sup>-na<sup>n</sup>-pajī*, but he is so far advanced in life, and his articulation is so rapid, that it was impossible to record all his words, which he would not repeat.

13. *Nuda<sup>w</sup>-axa* (Cried to go on the War-path) is a Ponka chief. He is head of a part of the Thunder-bird gens. I have known him since 1871, whereas I did not become acquainted with the Omahas until 1878. *Nuda<sup>w</sup>-axa* has furnished me with eleven myths, three historical papers, and some valuable ethnologic notes. He is a very patient man, and is deserving of sympathy and encouragement in his efforts to become self-supporting.

Among the Omahas who sent letters elsewhere are Two Crows, Lion, and *Duba-ma<sup>n</sup>ḡi<sup>n</sup>*.

Two Crows is now a chief; he has been a leader of the young men for several years, though he is a grand-parent. He was the leader of the tribe on the hunt and war-path, and is still feared even by the chiefs' party. He says just what he thinks, going directly to the point. He is regarded as the speaker of the purest Omaha, and one has no difficulty in understanding him.

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Lion is the head of the first subgens of the Deer people, and is keeper of the sacred pipe of his gens. He used to be a government chief, but was set aside at the election in 1880. The Omahas do not put much confidence in him, and he is regarded by some as a mischief-maker.

Dúba-ma'ʔi<sup>n</sup> (Four Walking) is one of the young men's party. He was elected chief in 1880, with Two Crows and five others. He was usually the first speaker when the young men had a council.

##### LIST OF SOUNDS IN THE ØEGIHA LANGUAGE.

The alphabet which follows is substantially the one suggested by Maj. J. W. Powell, in the second edition of his *Introduction to the Study of Indian Languages*, Chap. I.

A number of sounds not used in Øegiha are given because they are found in J̄oiwere (Oto, Iowa, and Missouri), Winnebago, and other kindred languages, to which occasional references are made in the explanatory notes. Therefore, the alphabet may be regarded as including all the sounds known to exist in Øegiha, J̄oiwere, and Winnebago. When any Dakota word is given, it is written first in this alphabet, then in that adopted by Mr. Riggs in his *Dakota Grammar and Dictionary*, published by the Smithsonian Institution in 1852.

a	as in <i>father</i> ; German, <i>haben</i> .
a+	a prolonged <i>a</i> ; always a final sound.
a <sup>n</sup>	a nasalized <i>a</i>
a <sup>n</sup> +	a prolonged nasalized <i>a</i> .
ʼa	an initially exploded <i>a</i> .
ʼa <sup>n</sup>	a nasalized ʼ <i>a</i> .
ǎ	nearly as in <i>what</i> ; German, <i>man</i> .
ʼǎ	an initially exploded ǎ, as in <i>wesʼǎ</i> , a snake.
ǎ <sup>n</sup>	a nasalized ǎ.
â	as in <i>hat</i> .
b	as in <i>blab</i> ; French <i>belle</i> . Not used in J̄oiwere.
c	as <i>sh</i> in <i>shall</i> .
o	a medial <i>sh</i> , between <i>sh</i> and <i>zh</i> . Not synthetic.

ç	as <i>th</i> in <i>thin</i> (not heard in <i>Çegiha</i> ). Used in <i>ḶḶiwere</i> .
ð	a medial <i>th</i> (not heard <i>Çegiha</i> ) Used in <i>ḶḶiwere</i> . Not synthetic.
ϕ	as <i>th</i> in <i>the, then</i> . (See <i>r</i> .)
d	as in <i>dread</i> ; German, <i>das</i> ; French, <i>de</i> . Used in <i>Çegiha</i> . (See <i>r</i> .)
e	as in <i>they</i> ; German, <i>Dehnung</i> ; French, <i>dé</i> .
e+	a prolonged <i>e</i> .
‘e	an initially exploded <i>e</i> .
ë	as in <i>then</i> ; German, <i>denn</i> ; French, <i>sienne</i> .
g	as in <i>go</i> ; German, <i>geben</i> .
h	as in <i>he</i> ; German, <i>haben</i> .
i	as in <i>pique, machine</i> ; German, <i>ihn</i> ; French, <i>île</i> .
i+	a prolonged <i>i</i> .
‘i	an initially exploded <i>i</i> .
i <sup>n</sup>	a nasalised <i>i</i> .
i <sup>n</sup> +	a prolonged nasalized <i>i</i> .
‘i <sup>n</sup>	a nasalized ‘ <i>i</i> .
ī	as in <i>pin</i> ; German, <i>will</i> .
ī <sup>n</sup>	a nasalized <i>ī</i> .
j	as <i>z</i> in <i>azure</i> ; <i>j</i> in French <i>Jacques</i> .
k	as in <i>kick</i> ; German, <i>Kind</i> ; French, <i>quart</i> .
q	a medial <i>k</i> (between <i>k</i> and <i>g</i> ). Modified initially; not synthetic.
k’	an explosive <i>k</i> .
m	as in <i>mine</i> ; German, <i>Mutter</i> .
n	as in <i>nun</i> ; German, <i>Nonne</i> ; French, <i>ne</i> .
hn	a modern sound used instead of <i>cn</i> ( <i>shn</i> ). The initial part of this sound is expelled from the nostrils, not from the mouth, and is but slightly audible.
ñ	as <i>ng</i> in <i>sing, singer</i> . In <i>ḶḶiwere</i> it is often used when not followed by a <i>k</i> -mute.
o	as in <i>note</i> ; German, <i>Bogen</i> ; French, <i>nos</i> . Not used in <i>Çegiha</i> .
o+	a prolonged <i>o</i> . Not used in <i>Çegiha</i> .
‘o	an initially exploded <i>o</i> . Not used in <i>Çegiha</i> .
o <sup>n</sup>	a nasalized <i>o</i> . Not used in <i>Çegiha</i> .
o <sup>n</sup> +	a prolonged nasalized <i>o</i> . Not used in <i>Çegiha</i> .

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‘o <sup>n</sup>	a nasalized ‘o. Not used in Çegiha.
p	as in <i>pipe</i> ; German, <i>Puppe</i> ; French, <i>poupe</i> .
ḍ	a medial <i>p</i> (between <i>p</i> and <i>b</i> ). Not a synthetic sound. The modification is initial.
p’	an explosive <i>p</i> .
q	as German <i>ch</i> in <i>ich</i> ; Hebrew, <i>kh</i> .
r	as in <i>roar</i> ; German, <i>rühren</i> ; French, <i>rare</i> . Not used in Çegiha; it is synthetic in J̄oiwere and Winnebago.
s	as in <i>sauce</i> ; German, <i>Sack</i> ; French, <i>sauce</i> . Corresponds to the J̄oiwere <i>ç</i> .
s	a medial <i>s</i> (between <i>s</i> and <i>z</i> ). Not synthetic; modified initially.
t	as in <i>touch</i> ; German, <i>Tag</i> .
ṭ	a medial <i>t</i> . Not synthetic; modified initially.
t’	an explosive <i>t</i> .
u	as in <i>rule</i> ; German, <i>du</i> ; French, <i>doux</i> .
u+	a prolonged <i>u</i> .
‘u	an initially exploded <i>u</i> .
u <sup>n</sup>	a nasalized <i>u</i> ; rare in Çegiha, common in J̄oiwere.
u <sup>n</sup> +	a prolonged nasalized <i>u</i> .
‘u <sup>n</sup>	a nasalized ‘ <i>u</i> ; rare in Çegiha, common in J̄oiwere.
ũ	as in <i>pull, full</i> ; German, <i>und</i> .
ũ <sup>n</sup>	a nasalized <i>ũ</i> ; rare in Çegiha, common in J̄oiwere.
w	as in <i>wish</i> ; nearly as <i>ou</i> in French <i>oui</i> .
x	<i>gh</i> ; or nearly as the Arabic <i>ghain</i> . (The sonant of <i>q</i> .)
y	as in <i>you</i> ; <i>j</i> in German <i>ja</i> . Not used in Çegiha.
z	as <i>z</i> and <i>s</i> in <i>zones</i> ; German, <i>Hase</i> ; French, <i>zèle</i> .
dj	as <i>j</i> in <i>judge</i> (rare).
tc	as <i>ch</i> in <i>church</i> , and <i>c</i> in Italian <i>cielo</i> ; Spanish, <i>achaque</i> .
ṭc	a medial <i>tc</i> (between <i>tc</i> and <i>dj</i> ). Not synthetic; modified initially. Not used in Çegiha, common in J̄oiwere.
tc’	an exploded <i>tc</i> .
hw	as <i>wh</i> in <i>when</i> ; Spanish, <i>huerta</i> . (An interjection.)
m+	a prolonged <i>m</i> (An interjection.)
c+	a prolonged <i>c</i> . (An interjection.)



ai	as <i>i</i> in <i>fine</i> , <i>aisle</i> .
ei	as <i>i</i> in <i>ice</i> , <i>twice</i> , <i>trice</i> , <i>fice</i> .
au	as <i>ow</i> in <i>how</i> ; German, <i>Haus</i> .
yu	as in <i>use</i> , <i>feud</i> .
ui	as in German, <i>pfui</i> .

In one myth is given: "t-t-t-t-t."

In some cases, when *u* is pronounced very rapidly after *a* or *e*, an *o* sound is heard, resembling *au* in the French *aujourd'hui*. Thus, in *gaqá uŋici*, when thus pronounced, the *au* has a sound between that of *ow* in *how* and the sound of *o* in *no*; while in *ʔe-úʔa<sup>h</sup>ha* both vowels are heard, being pronounced almost as if the name was *ʔe-óʔa<sup>h</sup>ha*.

Every syllable ends in a vowel or diphthong, pure or nasalized.

When a consonant appears at the end of a word or syllable, it is a sign of contraction.

Another apparent exception is the *Ųegiha* interjection *wū<sup>h</sup>*, in which the final *h* denotes an expulsion of the breath through the nostrils

Almost every sound in this alphabet can be prolonged; but when the prolongation is merely rhetorical, it is given in the notes and omitted in the text. Prolongations in the text are usually interjections.

One interjection of admiration, etc., is designated for the present by "t!". It is made by drawing the tip of the tongue backward from the upper front teeth, causing a sucking sound.

The reader is requested to consult the Appendix after examining each text.

Brackets mark superfluous additions to the texts, and passages which seem to be modern interpolations.

Words within parentheses were omitted by the narrator, but, in most cases, they are needed to complete the sense.

The following abbreviations are used in the interlinear translations:—

sub	subject.	mv.	moving.
ob.	object.	recl.	reclining.
st.	sitting	lg.	long.
std.	standing.	pl.	plural.

sing.	singular.	cl.	classifier.
F	Frank La Flèche.	L.	Louis Sanssouci.
G.	George Miller.	W.	Wadjepa. or Samuel Fremont.
J.	Joseph La Flèche.		

The following sounds should be added to those given on the preceding pages:

ʔ an initially exploded ʔ, as in ukitʔ, foreigner, enemy.

ɥ an evanescent h, a sound heard in some Pawnee words

ny as the Spanish ñ in cañon, found in Lwiwere and Kwapa words.

Mr. Joseph La Flèche was alive when this introduction was stereotyped. He died in September, 1888.

Susanne La Flèche mentioned on page 2 is now a woman. She was graduated in 1886 at the Hampton Agricultural and Normal Institute, Virginia. She attended the Women's Medical College at Philadelphia for two years, and returned to the Omahas in 1889. She is practicing medicine among her people, paying special attention to the diseases of women and children.

**10, 18, et passim.** When A<sup>n</sup>ha<sup>n</sup> means *consent*, read A<sup>n</sup>ha<sup>n'</sup>; but when *assent* is intended, read A<sup>n'</sup>ha<sup>n</sup>.

**228, 8.** See important note on page 541.

The Appendix referred to on page 7 is that of Part I, beginning on page 525. Some time after that Appendix was stereotyped additional information was obtained from Omahas visiting Washington, and also from members of the Osage, Kansa, and Kwapa tribes. Consequently the reader is requested to consult the Appendix to Part II for a few errata, etc., which refer to Part I.

# MYTHS.

## HOW THE RABBIT KILLED THE (MALE) WINTER.

OBTAINED FROM FRANK LA FLÈCHE.

Mactcin'ge-i<sup>n'</sup> amá fé amáma. Égiçe Usní çinke'di ahí-biamá. Ahaú!  
 Rabbit the was going they say It came to Cold the—at he ar- they say. Well!  
 çatí-ájí-qtí-hna<sup>n</sup> çá<sup>n'</sup>cti. Cégēdi gçin'-gā. E'a<sup>n'</sup>qtí ma<sup>n'</sup>oni<sup>n'</sup> çáçin'cé ā,  
 you have very as a rule heretofore. Those things sit. What great matter you have been walking  
 not come  
 á-biamá Usní aká. A<sup>n'</sup>ha<sup>n</sup>, negíha, wíwími méga<sup>n</sup>, wíça<sup>n'</sup> aká a<sup>n'</sup>aqçí-qtí-a<sup>n'</sup>i 3  
 said, they say Cold the. Yes, O mother's my father's likewise, my grand- the knocked the life out of  
 brother, sister mother me altogether  
 ega<sup>n'</sup> waji<sup>n'</sup>cte pí aci'hé há. Xagé gçin'-biamá Mactcin'ge-i<sup>n'</sup> aká; ua<sup>n'</sup>s  
 having in a bad humor I have been coming Crying he sat they say Rabbit the; hopping  
 iça<sup>n'</sup>ça<sup>n</sup> gçin'-biamá; cka<sup>n'</sup>aji ctēwa<sup>n'</sup> gçin'-bají-biamá Mactcin'ge-i<sup>n'</sup> aká.  
 suddenly and he sat they say; motionless at all he sat not they say Rabbit the.  
 repeatedly  
 Cka<sup>n'</sup>aji éga<sup>n</sup> gçin'-gā há, á-biamá Usní aká. An'kaji, negíha çē égima<sup>n</sup> 6  
 Motionless so sit he they say Cold the. Not so, O mother's this I do it  
 brother  
 ca<sup>n'</sup>ca<sup>n</sup>. Égiçe Usní aká ábae ačé 'iça-biamá. Negíha cubčé tá miñke,  
 always. It came to Cold the hunting going he they say. spoke of O mother's I go with will I who  
 pass brother you  
 á-biamá Mactcin'ge-i<sup>n'</sup> aká. Tená! çat'é te há, á-biamá Usní aká.  
 he they say Rabbit the Why! you die will he they say. Cold the  
 said  
 An'kaji há, negíha, áqta<sup>n</sup> at'é táda<sup>n</sup> Ca<sup>n'</sup> cubčé tá miñke há. Him'daké! 9  
 Not so O mother's how pos- I die shall? At any I go with will I who Let us see!  
 brother, sible rate you  
 égañ gā há, á-biamá Usní aká. Usní aká áci ačáb ega<sup>n'</sup> Hw! hw!  
 so do he they say Cold the. Cold the out he went they say having Wh! Wh!  
 said  
 á-biamá xí ígacude gaxá-biamá, usní hégaji amá. Kí ačá-biamá xí  
 he they say when blizzard he made they say, cold very it was, And he went, they say when  
 said they say.  
 júgçe ačá-biamá Mactcin'ge-i<sup>n'</sup> aká. Mactcin'ge-i<sup>n'</sup> aká wasísige-qtí-bi 12  
 with him went they say Rabbit the. Rabbit the active very they  
 amá: ita<sup>n'</sup>çi<sup>n'</sup>ahá-qtí cti nañ'ge ačé-hna<sup>n</sup>-biamá: qáçá cti agçí-hna<sup>n</sup>-  
 say: forward very too running he habitu- they say: back habitu-  
 went ally again back ally  
 biamá: Usní ci<sup>n</sup> nañ'ge cti uçíca<sup>n</sup>-hna<sup>n'</sup>-biamá. Níaci<sup>n'</sup>ga çin' wasísige  
 they say: Cold the running too he went habitu- they say. Person the active  
 around him ally

- inahi<sup>n</sup> áha<sup>n</sup>, eƆéga<sup>n</sup>-biamá Usní aká. EgiƆe ɣáqti wi<sup>n</sup> Ɔihí-biamá. Uhú!  
truly ! he thought they say Cold the. It came to deer one he scared up, they say. Ohó!
- negíha, ɣáqti wi<sup>n</sup> cuhí há. Kída-gá ha, á-biamá Mactci<sup>n</sup>'ge-i<sup>n</sup> amá.  
O mother's deer one has reached Shoot it he they say Rabbit the  
brother, you said
- 3 An'kaji há éga<sup>n</sup> uána-máji há, á-biamá Usní aká. Ga<sup>n</sup>'ki indáda<sup>n</sup> uné  
Not so indeed such I do not seek he they say Cold the. And what he seek  
said
- etéda<sup>n</sup> eƆega<sup>n</sup>-biamá Mactci<sup>n</sup>'ge-i<sup>n</sup> amá. ÉgiƆe níaci<sup>n</sup>ga d'úba wéƆa-  
can! he thought they say Rabbit the. It came to person some he found  
pass them
- biamá Mactci<sup>n</sup>'ge-i<sup>n</sup> amá. Uhú! negíha, níaci<sup>n</sup>ga d'úba cuhí há.  
they say Rabbit the Ohó! O mother's person some they reach  
brother, you
- 6 An'ha<sup>n</sup>, éga<sup>n</sup>-hna<sup>n</sup> uáne há, á-biamá Usní aká. Ga<sup>n</sup> t'éwaƆa-biamá.  
Yes, such habitually I seek he they say Cold the. And he killed them they say.  
said
- Níaci<sup>n</sup>ga ké wa'i<sup>n</sup> agƆá-biamá. Wa'i<sup>n</sup> akí-biamá ɣí úha<sup>n</sup>-biamá níaci<sup>n</sup>-  
Person the carrying them homeward Carrying them he reached when he cooked them, per-  
son the Your brother's work hurriedly for them home, they say they say
- ga Ɔa<sup>n</sup>ka. Ɔíqúcka gíqíkúƆa-gá há, na<sup>n</sup>péhi<sup>n</sup>-qti-a<sup>n</sup> ebƆéga<sup>n</sup>, á-biamá  
son the Your brother's I think, he they say  
son him
- 9 Usni aká. Nín'deƆá-biamá uqpe uíji-biamá níaci<sup>n</sup>ga ɣanúƆa té. Wi  
Cold the. Cooked till done they say dish she filled for him human fresh meat the. I  
they say
- éga<sup>n</sup> wabƆata-máji-hna<sup>n</sup>-ma<sup>n</sup>' há, á-biamá Mactci<sup>n</sup>'ge-i<sup>n</sup> aká. Wé'i-biamá.  
such I eat not habitually I do he they say Rabbit the. He gave it they say.  
said back to them
- Uma<sup>n</sup>'e té Ɔasni<sup>n</sup>-biamá ɣí cì ábae aƆé 'íca-biamá Usní aká. AngáƆe  
Provisions the swallowed they say when again hunting going he they say Cold the. We go  
spoke of
- 12 taí Mactci<sup>n</sup>'ge-i<sup>n</sup>, á-biamá Usni aká. An'kaji, negíha, Ɔí-hna<sup>n</sup> ma<sup>n</sup>-  
will Rabbit he they say Cold the. Not so, O mother's thou alone walk  
said brother,
- Ɔín'-gá, á-biamá Mactci<sup>n</sup>'ge-i<sup>n</sup> aká. Usní aká cì usni gaxáb ega<sup>n</sup> cì  
thou he they say Rabbit the. Cold the again cold he made, having again  
said they say
- aƆá-biamá. IƆé amá ɣí Mactci<sup>n</sup>'ge-i<sup>n</sup> aká Usní igáƆa<sup>n</sup> Ɔínké imaxá-  
he went they say. He had they say when Rabbit the Cold his wife the he ques-  
gone tioned her
- 15 biamá. Jímíha, winégi indáda<sup>n</sup> na<sup>n</sup>'pe á. Ɔínégi na<sup>n</sup>'pe Ɔíngeé hé.  
they say. O father's my mother's what fears he I Thy mother's to fear has nothing  
sister, brother
- An'kaji, jímíha, wíecté na<sup>n</sup>'pe at'a<sup>n</sup> há: áqta<sup>n</sup> winégi na<sup>n</sup>'pe cínge táda<sup>n</sup>.  
Not so, O father's even I to fear I have how pos- my mother's to fear have noth- shall?  
sister, (something) sible brother ing
- Ɔínégi na<sup>n</sup>'pe Ɔíngeé hé, á-biamá wa'ú aká An'kaji, jímíha, wíecté  
Thy mother's to fear has nothing she they say woman the Not so, O father's even I  
brother said sister,
- 18 na<sup>n</sup>'a<sup>n</sup>xíƆa-hna<sup>n</sup>-ma<sup>n</sup>' há: áqta<sup>n</sup> winégi na<sup>n</sup>'pe Ɔínge táda<sup>n</sup>. A<sup>n</sup>'ha<sup>n</sup>, Ɔínégi  
me scared habitually I use how pos- my mother's to fear have noth- shall? Yes. thy mother's  
sible brother ing brother
- Ɔacta<sup>n</sup>'ga-da na<sup>n</sup>'pe hé. A<sup>n</sup>'ha<sup>n</sup>, éga<sup>n</sup> éska<sup>n</sup> ebƆéga<sup>n</sup> há, á-biamá Ma-  
Rocky Mount- head he fears it Yes, so it might I thought he they say Rab-  
ain sheep be said

cteĩn'ge-i<sup>n'</sup> aká. Wi<sup>n</sup> íqab ega<sup>n'</sup> t'éqa-biamá. Ğa qa<sup>n</sup> másab ega<sup>n'</sup> 'ĩn<sup>n</sup>  
 bit the. One he found, having he killed they say. Head the he cut off, having he car-  
 they say it they say they say they say they say they say  
 agqá-biamá. Usní aká aki-biamá. Mactciĩn'ge-i<sup>n'</sup> wi<sup>n'</sup>a<sup>n</sup>wáqa qé á.  
 died it they say. Cold the he they say. Rabbit in which direction went he ?  
 homeward reached home  
 Ī<sup>n'</sup>tea<sup>n</sup>qtci áci aqai, á-biamá wa'ú aká. Ēgiqe daze xi aki-biamá 3  
 Now very out he went, she they say woman the. It came to evening when he reached  
 pass home, they say.  
 Mactciĩn'ge-i<sup>n'</sup> aká. Negha, céqa<sup>n</sup> daetan'ga-dá wi<sup>n'</sup>, á-biamá. Gia<sup>n'</sup>qa  
 Rabbit the. O mother's that the Rocky Mount- head one, he they say. He threw it  
 said ain sheep said to him  
 qéqa-biamá xi t'é-qi aqá-biamá Usní aká. Wa'ú qĩnké ená-qtci ucté  
 he sent they say when dead very he went they say Cold the. Woman the alone very re-  
 it forcibly remained  
 amá. Áda<sup>n</sup> edita<sup>n</sup> usní-qi-äji-hua<sup>n'</sup> amá. Ceta<sup>n'</sup>.  
 they say. Therefore from that cold very not habitu- they say. So far.  
 cause ally

6

## NOTES.

The accompanying version of this Omaha myth was given me by Mr. Frank LaFleche. Mr. Sanssouci says that it was not the Winter, but Igacude (Storm-maker), who was killed by the Rabbit.

Igacude used to go each day to a lofty bluff, and gaze in all directions till he spied a party of hunters. When he discovered as many as he could carry on his back, he used to take up a ball of snow and blow off the particles till he made a snow-storm, in which all the men were sure to perish. Then Igacude gathered the bodies and carried them to his lodge.

9, 1. Mactciĩnge-i<sup>n</sup>, or Mactciĩnge, the name of a mythical hero of the Ponkas and Omahas, answering to the Iowa and Oto Mictciĩne. His other name was Siqé-maka<sup>n</sup> (see myth of the Turkey, in the first version; also that of Siqé-maka<sup>n</sup>'s adventures as a deer). The distinction, if any, between Mactciĩnge and Mactciĩnge-i<sup>n</sup> has been forgotten.

9, 2. e'a<sup>n</sup>.qti ma<sup>n</sup>ni<sup>n</sup> qapi<sup>n</sup>ce á. The use of "ea<sup>n</sup>.qti" shows that there must have been some *great trouble* or *important business* which forced the Rabbit to wander from his home at such a time.

9, 10. aqa-b ega<sup>n</sup>, contr. from aqa-bi ega<sup>n</sup>.

9, 11. igacude gaxa-biama, usni hegaji ama. Frank said: usni he-gaji ama, It was very cold.

10, 7. niaci<sup>n</sup>ga kē, "the long line of men's bodies," in this case.

10, 13. gaxa-b ega<sup>n</sup>, contr. from gaxa-bi ega<sup>n</sup>.

11, 6. ada<sup>n</sup> edita<sup>n</sup> usni-qi-äji-hua<sup>n</sup> ama. Before that it was much colder than it is now. Now we have the female Winter.

## TRANSLATION.

The Rabbit was going somewhere. It came to pass that he reached the place where the Winter was dwelling. "Well! you made it a rule not to come hither at all in the past. Sit by those things near you. On what very important business have you been traveling?" "Yes, O mother's brother, and my father's sister! my grand-

mother has altogether beaten the life out of me; so I have been coming hither in a bad humor" (said the Rabbit). The Rabbit sat crying; he continued hopping to and fro; the Rabbit did not sit still at all. "Do sit still," said the Winter. "O mother's brother, I always do thus!" At length the Winter spoke about going hunting. "O mother's brother, I will go with you!" said the Rabbit. "Why! you would be apt to die," said the Winter. "No, O mother's brother! how is it possible for me to die? I will go with you at all events." "Let us see! Do so," said the Winter. The Winter, having gone out, said: "Wh! Wh!", and made a fine driving snow-storm (blizzard). It was *very* cold. And when he departed, the Rabbit went with him. The Rabbit was very active: he continued going and running very far ahead (of the Winter); and he was coming back repeatedly; he also went running many times around the Winter, as he moved along. "The person in motion is truly active!" thought the Winter. By and by he (the Rabbit) scared up a deer. "Oho! O mother's brother! a deer has reached you; shoot it!" said the Rabbit. "No, such I do not seek," said the Winter. And the Rabbit thought, "What can he be seeking?" After a while the Rabbit (in moving along) discovered some men. "Oho! O mother's brother! some men have come to you." "Yes, such only do I seek," said the Winter. And he killed them. He carried the (dead) men homeward on his back. When he reached home with them on his back, he boiled the men. "Hurry for your nephew; I think that he is very hungry," said the Winter (to his wife). She cooked them until they were done. They filled for him (the Rabbit) a dish with the human fresh meat. "I am not accustomed to eating such (food)," said the Rabbit. He gave it back to them. When the provisions had been devoured, again the Winter spoke of going hunting. "Let us go, Rabbit," said the Winter. "No, O mother's brother! you go alone," said the Rabbit. The Winter, having made cold (weather) again, went again. When he had gone, the Rabbit questioned the Winter's wife. "O father's sister! what does my mother's brother fear?" "Your mother's brother has nothing to fear." "No, O father's sister! even I have something to fear. How is it possible for my mother's brother to have nothing to fear?" "Your mother's brother has nothing to fear," said the woman. "No, O father's sister! even I am used to being scared. How is it possible for my mother's brother to have nothing to fear?" "Yes, your mother's brother fears the head of a Rocky Mountain sheep." "Yes, just so I thought it might be," said the Rabbit. Having found one, he killed it. Having cut off its head with a knife, he carried it homeward on his back. The Winter reached his home. "In which direction has the Rabbit gone?" "He has just gone out (of the lodge)," said the woman. After a while, when it was dusk, the Rabbit reached home. "O mother's brother! that round object by you is the head of a Rocky Mountain sheep," said he. When he had thrown it suddenly toward him (the Winter), the Winter became altogether dead; only the woman remained. Therefore, from that cause (or, from that time), it has not been very cold, as a rule.

## HOW THE RABBIT CAUGHT THE SUN IN A TRAP.

OBTAINED FROM FRANK LA FLÈCHE.

Egiŋe Mactciŋ'ge aká iŋa<sup>n</sup> ɸínké ená-qtcí ɸígŋe júgígŋá-biamá. Kí  
 It came to Rabbit the his grand- the (st. only very he dwelt he with his they say. And  
 pass (sub.) mother ob.) in a lodge own

ha<sup>n</sup>ega<sup>n</sup>tcé'-qtcí-hna<sup>n</sup> 'ábae ahí-biamá. Ha<sup>n</sup>ega<sup>n</sup>tcé'-qtcí aŋá-bi ctéwa<sup>n</sup>  
 morning very early habitually hunting he went thither, they say. Morning very early he went, they say. notwith-  
 standing

níkaci<sup>n</sup>ga wi<sup>n</sup> sí snedé'-qti-hna<sup>n</sup> sigŋe aŋá-bitéamá. Kí íbaha<sup>n</sup> ga'ŋá- 3  
 person one foot long very habitu- trail had gone, they say. And to know him he wished

biamá. Níaci<sup>n</sup>ga ɸi<sup>n</sup> i<sup>n</sup>ta<sup>n</sup> wíta<sup>n</sup>ɸi<sup>n</sup> bŋé tá mínke, eŋéga<sup>n</sup>-biamá. Ha<sup>n</sup>-  
 they say. Person the (mv.) now I—first I go will I who, he thought they say. Morn-  
 ing

ega<sup>n</sup>tcé'-qtcí ɸáha<sup>n</sup>-bi ega<sup>n</sup> aŋá-biamá. Cí égiŋe níkaci<sup>n</sup>ga amá sigŋe  
 ing very early he arose they say having he went, they say. Again it came to person the (mv.) trail  
 pass

aŋá-bitéamá. Égiŋe akí-biamá. Gá-biamá: ɸa<sup>n</sup>há, wíta<sup>n</sup>ɸi<sup>n</sup> bŋé aɸídaxe 6  
 he had gone, they say. It came to he reached home, they say. He said as follows, O grand- I—first I go I make for  
 pass they say. they say: mother, myself

ctéwa<sup>n</sup> níkaci<sup>n</sup>ga wi<sup>n</sup> a<sup>n</sup>aqai aŋáí te a<sup>n</sup>. ɸa<sup>n</sup>há, uɸía<sup>n</sup>ŋe ɸáxe tá  
 notwith- níkaci<sup>n</sup>ga wi<sup>n</sup> a<sup>n</sup>aqai aŋáí te a<sup>n</sup>. ɸa<sup>n</sup>há, uɸía<sup>n</sup>ŋe ɸáxe tá  
 standing person one getting ahead of me he has gone. ɸa<sup>n</sup>há, uɸía<sup>n</sup>ŋe ɸáxe tá  
 I make for myself

mínke, kí bŋíze tá mínke há. Áta<sup>n</sup> ja<sup>n</sup> tada<sup>n</sup>, á-biamá wa'újínŋa aká.  
 I who, and I take him will I who há. Áta<sup>n</sup> ja<sup>n</sup> tada<sup>n</sup>, á-biamá wa'újínŋa aká.  
 Why you do should? she they say old woman the.

Níaci<sup>n</sup>ga íŋát'abŋé há, á-biamá. Kí Mactciŋ'ge aŋá-biamá. Aŋá-bi ɸí 9  
 Person I hate him he they say. And Rabbit he went they say. He went, when  
 said they say

cí sigŋe ɸé té amá. Kí ha<sup>n</sup> té íŋápe ja<sup>n</sup>-biamá. Man'de-ɸa<sup>n</sup> ɸa<sup>n</sup> ukínacke  
 again trail it had gone, they say. And night the waiting he lay they say. Bow-string the noose  
 for

gaxá-biamá ɸí, sigŋe ɸé-hna<sup>n</sup> té é'di íŋa<sup>n</sup>ɸa-biamá. Égiŋe ha<sup>n</sup>ega<sup>n</sup>tcé'-  
 he made they say when, trail went habitu- ally the there he put it they say. It came to very early in the  
 it pass

qtcí uɸía<sup>n</sup>ŋe ɸa<sup>n</sup> gíŋa<sup>n</sup>'be ahí-biamá. Égiŋe Mí<sup>n</sup> ɸa<sup>n</sup> ɸízé akáma. Ta<sup>n</sup>ɸi<sup>n</sup>- 12  
 morning snare the to see his own he ar- they say. It came to Sun the he had taken, they say. Running  
 rived pass

qtcí uŋá agŋá-biamá. ɸa<sup>n</sup>há, indáda<sup>n</sup> éi<sup>n</sup>te bŋíze édega<sup>n</sup> a<sup>n</sup>'baaze-hna<sup>n</sup>  
 very to tell he went they say. O grandmother what (thing) it may I look but me it scared habitu-  
 homeward he

há, á-biamá. ɸa<sup>n</sup>há, man'de-ɸa<sup>n</sup> ɸa<sup>n</sup> agŋíze ka<sup>n</sup>bŋédega<sup>n</sup> a<sup>n</sup>'baaze-  
 he they say. O grandmother, bow-string the I take my own I wished—but me it scared  
 said

hna<sup>n</sup>'i há, á-biamá. Máhi<sup>n</sup> aŋi<sup>n</sup>-bi ega<sup>n</sup> é'di aŋá-biamá Kí eca<sup>n</sup>'-qtcí 15  
 habitually he they say. Knife he had they having thither he went they say. And near to very  
 said

ahí-biamá. ɸáji<sup>n</sup> káxe. Éata<sup>n</sup> éso<sup>n</sup> káxe á. É'di gí-ada<sup>n</sup> i<sup>n</sup>'ɸická-gá  
 he ar- they say. ɸáji<sup>n</sup> you do. Why so you do ? There be com- and untie it for me  
 rived ing back

há, á-biamá Mí<sup>n</sup> aká. Mactciŋ'ge aká é'di aŋá-bi ctéwa<sup>n</sup> na<sup>n</sup>'pa-bi ega<sup>n</sup>  
 he they say Sun the. Rabbit the thither went they say notwith- he feared the seen having  
 said standing danger, they say

hebe ihe aḫe-hna<sup>n</sup>-biamá. Kĩ xu'è' aḫa-bi ega<sup>n</sup> mása-biamá man'de-xa<sup>n</sup>  
 partly he he went habitu- they say. And rushing he went, they having he cut it they say bow-string  
 passed ally bent head

ḫa<sup>n</sup>. Gañ'ki Mi<sup>n</sup> aká ma<sup>n</sup>ciáha áiaḫa-biamá. Kĩ Mactciñ'ge aká ábaḫu  
 the. And Sun the on high it had they say. And Rabbit the space be-  
 gone tween shoulders

3 hi<sup>n</sup> ḫa<sup>n</sup> názi-biamá, ánakadá-bi ega<sup>n</sup>. (Mactciñ'ge amá aki-biamá.) Ī-tei-  
 hair the burnt they say, it was hot on they having. (Rabbit the reached they say.) Ītei-  
 yellow it say home

teí+! ḫa<sup>n</sup>há, náḫingē-qti-ma<sup>n</sup> hă, á-biamá. Jucaḫa<sup>n</sup>+! i<sup>n</sup>naḫingē-qti-ma<sup>n</sup>  
 teí+! O grand- burnt to very I am he they say. O grandchild! for me is burnt very I am  
 mother, nothing said to nothing

eska<sup>n</sup>+! á-biamá. Ceta<sup>n</sup>.  
 I think! she they say. So far.  
 said

## NOTES.

13, 7. aḫai te a<sup>n</sup>. The conclusion of this sentence seems odd to the collector, but its translation given with this myth is that furnished by the Indian informant.

13, 11. ha<sup>n</sup>+ega<sup>n</sup>tcē-qti. The prolongation of the first syllable adds to the force of the adverb "qti." The translation may be given as "*ve-ry* early in the morning."

14, 1. hebe ihe aḫe-hna<sup>n</sup>-biamá. The Rabbit tried to obey the Sun, but each time that he attempted it he was so much afraid of him that he passed by a little to one side. He could not go directly to him.

14, 2. ma<sup>n</sup>ciáha aiaḫa-biamá. When the Rabbit rushed forward with bowed head, and cut the bow-string, the Sun's departure was so rapid that "he had *already* gone on high."

14, 3. iteici+, an intj., showing that the speaker was in pain, caused in this case from the heat of the Sun's rays. See myth of the Sun and Moon.

The sentence at the end of the translation was given in Çegiha by the narrator; but the collector failed to write it. Hence it has no equivalent in the text.

## TRANSLATION.

Once upon a time the Rabbit dwelt in a lodge with no one but his grandmother. And it was his custom to go hunting very early in the morning. No matter how early in the morning he went, a person with a very long foot had been along, leaving a trail. And he (the Rabbit) wished to know him. "Now," thought he, "I will go in advance of the person." Having arisen very early in the morning, he departed. Again it happened that the person had been along, leaving a trail. Then he (the Rabbit) went home. Said he, "Grandmother, though I arrange for myself to go first, a person anticipates me (every time). Grandmother, I will make a snare, and I will catch him." "Why should you do it?" said she. "I hate the person," he said. And the Rabbit departed. When he went, again had the footprints gone along. And he lay waiting for night (to come). And he made a noose of a bow-string, putting it in the place where the footprints used to be seen. And it came to pass that he reached there very early in the morning for the purpose of looking at his trap. And it happened that he had caught the Sun. Running very fast, he went homeward to tell it. Said he, "Grandmother, I have caught something or other, but it scares me." "Grandmother I wished to take my bow-string, but I was scared every time," he said. He went thither with a knife. And he got very near it. "You have done wrong. Why



have you done it? Come hither and untie me," said the Sun. The Rabbit, although he went thither, was afraid, and kept on passing partly by him (or, continued going by a little to one side). And making a rush, with his head bent down (and his arm stretched out), he cut the bow-string with the knife. And the Sun went on high. And the Rabbit had the hair between his shoulders scorched yellow, it having been hot upon him (as he stooped and cut the bow-string). (And the Rabbit arrived at home.) "I am burnt. O, grandmother! the heat has left nothing of me," said he. She said, "Oh, my grandchild! I think that the heat has left to me nothing of him!" (From that time the rabbit has had a singed spot on his back, between the shoulders.)

## HOW THE RABBIT KILLED THE BLACK BEARS

OMAHA VERSION, BY J. LA FLÈCHE.

Mactciñ'ge amá iṣa<sup>n'</sup> éṣa<sup>n'</sup>ba ḡdí akáma iṣṣe júgigṣe. Wasábe ṣñ  
 Rabbit the his grand- mother too there was, they he dwelt he with his Black bear vil-  
 lage  
 ṣa<sup>n'</sup>á ṣáji-ā hē', iṣa<sup>n'</sup> aká egá-biamá. Wasábe amá níkaci<sup>n'</sup>ga wawéqaqai  
 the to go not his grand- mother she said that to him, theysay. Black bear the (pl.) men they are laughers at them  
 hē. Ē'di ṣáji-ā hē'. Īṣiqáqa taí hē. Wasábe níkagahi ṣínké dáhe céhiṣe- 3  
 There go not They laugh will at you Black bear chief the hill that distant  
 ṣan'di ṣí hē, á-biamá. Ē'ṣa ṣáji-ā hē', á-biamá. Égiṣe man'de gēṣa-bi  
 the (cv.) he she they say. Thither go not she they say. It came to bow he took his  
 at pitches his tent said said they say pass own, they say  
 ega' é'di aṣá-biamá Mactciñ'ge. Wasábe níkagahi ṣínké'di Mactciñ'ge  
 having there he went they say Rabbit. Black bear chief the-to Rabbit  
 amá é'di ahi-biamá. Ījébe é'di a-i-naji<sup>n'</sup> ṣi xagé gaxá-biamá Mactciñ'ge. 6  
 the there ar- rived they say. Door there he came to when crying he made they say Rabbit.  
 (mv.)  
 Mactciñ'ge, eáta<sup>n'</sup> ṣaxáge ā, á-biamá Wasábe aká. A<sup>n'</sup>ha<sup>n'</sup>—negíha—wa-  
 Rabbit, why you cry I he they say Black bear the. Yes O mother's old  
 brother  
 'újinga aká—ṣínégí—Wasábe—ṣínké'ṣa—ma<sup>n'</sup>ṣi<sup>n'</sup>—ā hē—ái éga<sup>n'</sup>—a<sup>n'</sup>ṣa<sup>n'</sup>husai  
 woman the your moth- or's brother Black bear the-to walk thou she having she scolded me  
 ega<sup>n'</sup>—pí há, á-biamá Mactciñ'ge aká. Égiṣe nan'de masániaṣa gēñ'-gā 9  
 having I have been coming said he they say Rabbit the. It came to side of the on the other side sit thou  
 pass lodge  
 há, á-biamá Wasábe aká. Égiṣe Mactciñ'ge é'di gēñ' ṣínké amá. Ha<sup>n'</sup>  
 he they say Black bear the. It came to pass Rabbit there he was sitting, they say. Night  
 said  
 ṣi Mactciñ'ge áci aṣá-biamá. Áci ahi-bi ega<sup>n'</sup> ṣijébe égaxé'-qti já-biamá  
 when Rabbit out of he they say. Out of ar- they having door round very dunged, they  
 doors rived say say about say  
 Mactciñ'ge aká. Hau! ingṣé wiwiṣa, a<sup>n'</sup>ba wiṣan'ga uṣágṣa'á'a taí há, 12  
 Rabbit the. Well! faces my own, day as soon as you give the scalp- will  
 yell

16 THE ÇEĞIHA LANGUAGE—MYTHS, STORIES, AND LETTERS.

- á-biamá Mactciñ'ge aká. A<sup>n</sup>'ba wífuñga égiçe níaci<sup>n</sup>'ga hégaji<sup>n</sup>-qti ugá'a'á.  
 he they say Rabbit the. Day as soon as it came person not a few very gave the  
 said to pass scalp-yell
- biamá. Negiha, níkaci<sup>n</sup>'ga hégactéwa<sup>n</sup>'ji cka<sup>n</sup>'awaçai há, á-biamá Ma-  
 they say. O mother's person a few—not at all they cause us to said they say Rab-  
 brother move
- 3 etciñ'ge aká. Çeçu skéwa<sup>n</sup>-qti aja<sup>n</sup>' çá'ja é'be cka<sup>n</sup>'a'çé tá, á-biamá  
 hit the. Here a long while very I lie though who make me move shall? said, they say
- Wasábe aká. Éde níaci<sup>n</sup>'ga hégaji<sup>n</sup>-qti ugá'a'á-biamá bçúga-qti. Gañ'ki  
 Black bear the. But person not a few very gave the scalp- they say all very. And  
 yell
- áci açá-biamá Wasábe amá, níkaci<sup>n</sup>'gá-bi eçéga<sup>n</sup>-bi ega<sup>n</sup>'. Áci hí wífuñ-  
 out of went they say Black bear the (m.), person (See Note). thought they having. Out of ar- as soon  
 doors doors rived say
- 6 gá-qti Wasábe t'éça-biamá Mactciñ'ge aká. Negiha, t'çéçé'-qti-a<sup>n</sup>'i, á-bi-  
 as very Black bear he killed, they say Rabbit the. O mother's they kill very said, they  
 brother thee
- amá Mactciñ'ge aká. T'çéça-bi ega<sup>n</sup>' agá-biamá. Ki qí tē'ja akí-biamá.  
 say Rabbit the. Killed they having he went they say. And lodge at the he reached home,  
 him say homeward they say
- Ya<sup>n</sup>'há, Wasábe níkagahi t'çéçé há, á-biamá. Áqta<sup>n</sup>' t'çwaçéçé tá. T'éçé tē  
 O grand- Black bear chief I have he they say. How possi- you kill them shall? Killing the  
 mother killed him said ble
- 9 píbaji hē, á-biamá. Ya<sup>n</sup>'há, t'çéçé há. Añgáçe tai, á-biamá. (See Waji<sup>n</sup>-  
 had she they say. O grand- I have We go will, be they say.  
 said mother, killed him said
- ska's version.) Wa'újñga é'di júgçe ahí-biamá. Ya<sup>n</sup>'há, céé há, á-biamá.  
 Old woman there she with arrived, they say. O grand- that he they say.  
 him is it said
- A<sup>n</sup>'ha<sup>n</sup> úcparaçá<sup>n</sup>, ca<sup>n</sup>' hē, á-biamá. Çáda-bi ega<sup>n</sup>' 'i<sup>n</sup>' agá-biamá. Akí-  
 Yes O grandchild, enough said they say. Carved they having cart- they went home- Reached  
 she, it say ing on the back ward, they say
- 12 bi xí Mactciñ'ge açá-biamá Wasábe can'de açi<sup>n</sup>'-bi ega<sup>n</sup>'. Wasábe qíi  
 they when Rabbit went they say Black bear scrotum he had they having. Black bear vil-  
 say lage
- çá'já ahí-bi xí, Mactciñ'ge tí há, Mactciñ'ge tí há, á-biamá. Za'é'-qti-  
 the-to ar- they when, Rabbit has I Rabbit has I said they say. Uproar very  
 rived say come come come
- a<sup>n</sup>'-biamá. A<sup>n</sup>'ha<sup>n</sup>, atí há. Íubça atí há, á-biamá Mactciñ'ge aká. Haú!  
 they say. Yes, I have I tell I have said they say Rabbit the. Well!  
 come news come
- 15 Mactciñ'ge íuça tí éé há, á-biamá. Wasábe bçúga-qti é'di ahí-biamá.  
 Rabbit to tell has he said they say. Black bear all very there rived they say.  
 news come says
- Ákié-qti ahí-biamá íaça. Ké, íuça-gá há, á-biamá. A<sup>n</sup>'ha<sup>n</sup>, íubça tá  
 Standing very ar- they say at the Come, tell the news said they say. Yes, I tell will  
 close together rived lodge they
- minke há, á-biamá Mactciñ'ge aká. Wasábe níkagahi úju çínké níkaci<sup>n</sup>'ga  
 I who said they say Rabbit the. Black bear chief princí- the person  
 pal
- 18 áhigi-qti é'di ahí-bi ega<sup>n</sup>' t'éça-biamá, á-biamá Mactciñ'ge aká. Níkagahi  
 many very there ar- they having they they say, said they say Rabbit the. Chief  
 rived say killed him
- añgúai t'éça-biamá, á-biamá Wasábe amá. Wasábe amá bçúga-qti xagá-  
 our they have they say, said they say Black bear the (pl.) Black bear the (pl.) all very cried  
 killed him

- biamá. Níkagahi úju t'épikičai hnañkácě, can'de ča<sup>n</sup> cěě hă, á-bi ega<sup>n</sup>,  
they say. Chief princ- they killed for yo who are, scrotum the that is . said they having,  
pal you
- wéti<sup>n</sup>-biamá. Haú! Mactcin'ge éwa<sup>i</sup> hă. Čiqá-ba t'éčai-gă hă, á-biamá.  
he hit them with it, Well! Rabbit caused it Chase and kill him . said they say.  
they say.
- Wéahidě'-qti-áahí uqčá-bi ega<sup>n</sup> t'éča-biamá. Júga bčúga čicpácpa-qti 3  
Far away very at it ar- overtook they having killed they say. Body whole pulled into very  
riving him say him
- ega<sup>n</sup> a<sup>n</sup> ča-biamá. Iqa<sup>n</sup> činkědi xáci kí-áji amá Mactcin'ge Ga<sup>n</sup> iqa<sup>n</sup>  
having threw they say. His grand- the—to a long reached they Rabbit. And his grand-  
away they say. mother while home, not say mother
- aká ugi<sup>n</sup>e ačé ga<sup>n</sup> čá-biamá. Wa'újiŋga aká uqčúqaha ča<sup>n</sup> gčíza-bi ega<sup>n</sup>  
the . to seek to go wished they say. Old woman the woman's bag the took her they having  
her own
- Mactcin'ge ugi<sup>n</sup>e ačá-biamá. Águdi tě'di t'éčai tě ja<sup>n</sup>'be tégan<sup>n</sup> uáne bčěě 6  
Rabbit to seek went they say. In what the—in they killed the I see it in order I seek it I am  
her own place him that going
- hě, á-biamá wa'újiŋga aká. Ě'di ahí-bi ega<sup>n</sup> čicpácpai gě bahí-bi ega<sup>n</sup>  
. said they say old woman the. There ar- they having pieces pulled the picked they having  
she
- uqčúqaha ča<sup>n</sup> ují ma<sup>n</sup> čin'-bi tě'di, A<sup>n</sup>'ha<sup>n</sup>, Mactcin'ge, naxíde-čičin'ge. . Ji  
woman's bag the silling walked they say when, Yes, Rabbit, inner-ear thee—none. Lodge
- gáamá naxíde-čičin'gai éga<sup>n</sup> ě'di čáji-ă hě, ehé ča<sup>n</sup> ca<sup>n</sup> cí éga<sup>n</sup> t'čéčai. 9  
those they are disobedient as there go not . I said in the yet you as they killed  
past went you.
- Agčá-biamá wa'újiŋga, uqčúqaha ča<sup>n</sup> giti<sup>n</sup>-bi ega<sup>n</sup>. Aki-bi ega<sup>n</sup> újiha  
Went homeward, old woman, woman's bag the carried on they having. Reached they having sack  
they say
- ča<sup>n</sup> gamú-bi ega<sup>n</sup> Mactcin'ge ni<sup>n</sup>'ja-biamá. Īča<sup>n</sup> ba<sup>n</sup> čáji-ă hě. Ji ča<sup>n</sup>  
the emptied by having Rabbit alive they say. A second time go not . Village the  
pouring out
- naxíde-čičin'gai hě, á-biamá. Mactcin'ge aká, Bčé tá minke, ečéga<sup>n</sup>-biamá. 12  
they are disobedient . said they say. Rabbit the, I go will I who, he thought they say.  
she
- Man'de gčíza-bi ega<sup>n</sup> ačá-biamá Wasábe qí ča<sup>n</sup> ahí-bi tě'di Wasábe  
Bow took his they having went they say. Black bear village the arrived, when Black bear  
own say they say
- wi<sup>n</sup> ha<sup>n</sup>'bča-biamá. Wasábe xagě'-qti-hna<sup>n</sup> naji<sup>n</sup>-biamá. Či, áta<sup>n</sup> aja<sup>n</sup>,  
one had a dream, they say. Black bear crying very habitu- ally stood they say. And why you do  
it?
- á-biamá. Ha<sup>n</sup>'abčě-de pčáji hégaji ičáha<sup>n</sup>bčě hă. Bčúga-qti t'éawačai 15  
said, they say. I had a dream but bad not a little I dreamed about it . All very they killed us
- ičáha<sup>n</sup>bčě hă. A<sup>n</sup>'ha<sup>n</sup>, wí cti t'éa<sup>n</sup>čai ičáha<sup>n</sup>bčě hă, á-biamá. Úa<sup>n</sup>čín'ge  
I dreamed about Yes, I too me—they killed I dreamed about said they say. To no purpose  
it
- ha<sup>n</sup>'abčě hă. Áqta<sup>n</sup> bčúga t'éawačě tába. Wasábe amá níkaci<sup>n</sup>ga ená-  
you had a dream How possi- ble all they kill us shall! Black bear the (pl.) human beings alone
- qti wáčatá-biamá; áda<sup>n</sup> Mactcin'ge níkaci<sup>n</sup>ga wíuki-bi ega<sup>n</sup> bčúga-qti 18  
very they ate they say; therefore Rabbit mankind sided with them, having all very  
them they say
- t'éawačě ga<sup>n</sup> čá-biamá. Wasábe qí ča<sup>n</sup> ě'di ahí-bi ega<sup>n</sup> ha<sup>n</sup>'da<sup>n</sup> qí ča<sup>n</sup>  
to kill them desired they say. Black bear village the there arrived, having night-during village the  
they say
- égaxě-qti já-biamá Mactcin'ge aká. Haú! ingčé wiwíqa, a<sup>n</sup>'ba sa<sup>n</sup>' tihé  
round very dunged, they say Rabbit the. Well! faeces my own, day distant ap  
about say

- xī ugčá'a'ái-gǎ, á-biama. Wasábe bčúga t'čá'wa<sup>n'</sup>čě tai hǎ á-biamá.  
 when give ye the scalp-yell, said, they say. Black bear all we kill them will . said they say.  
 Wíta<sup>n'</sup>čín'-qti wa<sup>n'</sup>aba<sup>n'</sup> tá minke hǎ. Ěkita<sup>n'</sup> ugčá'a'ái-gǎ hǎ, á-biamá.  
 I at the first very I give the attack- will I who . At the same give ye the scalp- . said they say.  
 ing cry time yell
- 3 A<sup>n'</sup>ba úwajaŋga wa<sup>n'</sup>ba<sup>n'</sup>-biamá Mactčín'ge aká. Bčúga-qti ugčá'a'ái-  
 Day as soon as he gave the at- they say Rabbit the. All very they gave the  
 tacking cry scalp-yell
- biamá nfaci<sup>n'</sup>ga amá. Wasábe bčúga áci ahí-biamá. Bčúga-qti t'éwačá-  
 they say person the (pl.). Black bear all out of they came, they All very they killed  
 doors say. them
- biamá Wasábe-má. Núga wi<sup>n'</sup> mi<sup>n'</sup>ga wi<sup>n'</sup> edábe ugácta-biamá. Wasábe  
 they say Black bear the (pl.). M-tle one female one also remained they say. Black bear
- 6 na<sup>n'</sup>ba-má Mactčín'ge účá<sup>n'</sup>-biamá. Mactčín'ge amá úwakiá-biamá Wa-  
 two the Rabbit them he took hold Rabbit the talked with they say Black  
 (pl.) of, they say. (mv.) them
- sábe-má Čipibají ega<sup>n'</sup> wagčicka ená-qti wahnáte taité, á-biamá.  
 bear the You bad being insect only very you eat shall surely, said they say.  
 (pl.) he
- Wanáxi čičín'ge taité. I<sup>n'</sup>na<sup>n'</sup>há winégi edábe číčate taité. Wasábe  
 Spirit you have shall surely. My mother my mother's also they eat shall surely. Black bear  
 none brother you
- 9 ečige taité. Ma<sup>n'</sup>čín'i gǎ. Četa<sup>n'</sup>.  
 they say shall Walk ye. So far.  
 to you surely.

## NOTES.

15, 2. ega-biama, fr. ege: to be distinguished from ga-biama.

15, 3. čahe cehiččandi. Let A denote the place of the speaker; B, čahe cekě, that visible long hill, a short distance off; b, čahe cečá<sup>n'</sup>, that visible curvilinear hill, a short distance off; C, čahe cehikč, that visible long hill, reaching a point farther away; c, čahe cehičá<sup>n'</sup> ditto, if curvilinear; D, čahe cehičekě, that visible long hill, extending beyond čahe cekě, and čahe cehikč; d, čahe cehičečá<sup>n'</sup>, that visible curvilinear hill, extending beyond čahe cečá<sup>n'</sup> and čahe cehičá<sup>n'</sup>.

A (line of vision) B   - - C - - - D  ;

A (line of vision) - - - B   - - - C   - - - D  ;

or, A (line of vision) - - - ⑥ - - - ⑦ - - - ⑧.

15, 7. a<sup>n'</sup>ha<sup>n'</sup>—negiha, etc. The Rabbit spoke as children sometimes do when crying.

16, 1. hegajiqti, pronounced he+gajiqti by the narrator.

16, 2. hegactewa<sup>n'</sup>jí, pronounced he+gactewa<sup>n'</sup>jí by the narrator.

16, 4. bčugaqti, pronounced bču+gaqti by the narrator.

16, 5. nfaci<sup>n'</sup>ga-bi ečega<sup>n'</sup>-bi ega<sup>n'</sup>. The -bi after nfaci<sup>n'</sup>ga shows that the Black bear, while he thought that there were men outside, had not seen them. See the Oto version of this myth, to appear hereafter in "The Łaiwere Language, Part I."

## TRANSLATION.

There was a Rabbit and his grandmother, too; he dwelt in a lodge with her. His grandmother said that to him: "Go not to the village of Black bears. The Black bears are abusers of men. Go not thither. They will abuse you. The Black bear

chief has a lodge on a hill extending beyond that one in sight. Do not go thither," said she. And taking his bow, the Rabbit went thither. The Rabbit reached the chief of the Black bears. When he got there, and was standing by the door, the Rabbit pretended to be crying. "Rabbit, why do you cry?" said the Black bear. "Yes,—O mother's brother—the old woman—said—'Go to—your mother's brother—the Black bear'—and, having—scolded me—I have been coming hither," he said. At length the Black bear said, "Sit by the side of the lodge on the other side of (the fireplace)." And it came to pass that the Rabbit was sitting there. At night the Rabbit went out of the lodge. Having gone outside, the Rabbit dunged all around the door. "Well, my own faeces," said the Rabbit, "you will please give the scalp-yell as soon as it is day." As soon as it was day, behold, a very great multitude of persons gave the scalp-yell. "O mother's brother! an exceedingly large number of men dislodge us," said the Rabbit. "Though I should lie here a very long period (or, for many years), who could possibly dislodge me (or, cause me to move)?" said the Black bear. But every one of a large number of persons gave the scalp-yell many times. And thinking that it was people, the Black bear went out of the lodge. The Rabbit killed (wounded) the Black bear just as soon as he got outside. "O mother's brother! they have indeed killed you," said the Rabbit. Having killed him, he went homeward. And he reached his home at the lodge. "O grandmother! I have killed the Black bear chief," said he. "How would it be possible for you to kill him? To kill him is bad (or difficult)," she said. "Grandmother, I have killed him. Let us go (thither)," said he. The old woman arrived there with him. (See Wajisaka's version.) "Grandmother, this is he." "Yes, my grandchild, it will do," said she. Having cut up the body, they carried it homeward on their backs. When they reached home, the Rabbit departed, carrying the scrotum of the Black bear. When he reached the village of the Black bears, they said: "The Rabbit has come! The Rabbit has come!" They made a great uproar. "Yes, I have come to tell news," said the Rabbit. "Halloo! the Rabbit has come, he says, to tell news." All of the Black bears went thither (to the lodge where the Rabbit was). They were at the lodge in great crowds. "Come, tell us the news," said they. "Yes, I will tell the news," said the Rabbit. "A great many persons, it is said, went to the principal chief of the Black bears, and killed him," said the Rabbit. "Our chief has been killed," said the Black bears. All the Black bears cried. "Ye who have had your head-chief killed, here is his scrotum." Having said this, he struck them with it. "Halloo! The Rabbit is to blame. Chase him and kill him," said they. They got to a place at a very great distance, and overtaking him, they laid hold of him, and killed him. They tore all of his body into small fragments, and threw them away. When a great while had elapsed, the Rabbit had not come home to his grandmother. And his grandmother wished to go and seek for him. The old woman took her bag, and went to search for the Rabbit. Said the old woman, "I go to search for him, that I may see the place where he was killed." Having reached there, she picked up the scattered pieces; and as she walked along putting them into the bag, she was saying: "Yes, Rabbit, you were disobedient. I said 'Those villagers are disobedient, so do not go thither'. Yet you went, and they killed you." The old woman went homeward, carrying the bag on her back. When she reached home, she poured out on the ground the contents of the bag, and the Rabbit was alive. "Go no more. The villagers are disobedient," she said. "I will go," thought the Rabbit. He seized his bow and

departed. When he reached the Black bears' village, one Black bear had dreamed (or, had had a dream). The Black bear stood crying bitterly. They said, "Why do you do it?" Said he, "I dreamed, but I dreamed about something extremely bad. I dreamed that we were all killed. Yes, I dreamed that I too was killed." "You dreamed to no purpose. How could we all be killed?" The Black bears ate only human beings; therefore, the Rabbit, siding with mankind, wished to kill all of them. The Rabbit, having reached the Black bears' village, dunged all around it during the night. "Well! my own faces," said he, "give ye the scalp-yell at early dawn. Let us kill all the Black bears. I will at the first give the signal for the attack. Do ye, at the same time, give the scalp-yell." As soon as it was day, the Rabbit gave the signal for the attack. The whole party of men gave the scalp-yell. All the Black bears came out. All of the Black bears were killed. One male and one female were left. The Rabbit took hold of the Black bears. The Rabbit talked with the Black bears: "You were bad, so you shall eat nothing but insects. You shall have no spirits (minds). My mothers and my mothers' brothers (that is, men and women, the whole human race) shall eat you. You shall be called Black bears (wa-sabe, the black animals). Walk ye (or depart ye)."

## HOW THE RABBIT KILLED THE BLACK BEARS.

OMAHA VERSION, BY WAJIN'SKA.

- Mactcin'ge ixa<sup>n'</sup> fiñké júgigče ahí-biamá Gañ'ki, ʔa<sup>n'</sup>há, ʔe-jéga  
 Rabbit his grand- the he with his ar- they say. And grand- buffalo thigh  
 mother own rived mother, (upper leg)
- kě 'in'-gä, a'-biamá. Júcpaça<sup>n'</sup>+! wakan'daxiçai áda<sup>n'</sup> na<sup>n'</sup>pewaçé'-qtci  
 the carry on said they say. O grandchild! he makes himself a deity therefore dangerous very  
 your back he
- 3 ja<sup>n'</sup>i. A<sup>n'</sup>na<sup>n'</sup>-qixíxe taí. Ubéí'age, á-biamá. Kě', ʔa<sup>n'</sup>há, ca<sup>n'</sup> ʔe-éti<sup>n'</sup>  
 he lies. Me with crush many will. I am unwilling, said they say. Come, grandmother, then buffalo rib  
 his leg times she
- 'in'-gä hä, á-biamá. Wíuapá! çiçça<sup>n'</sup>çi<sup>n'</sup>, á-biamá. Çié çá<sup>n'</sup> a<sup>n'</sup>bitcitçje  
 carry on said they say. My grandchild! you are silly, said they say. Side the me pressing on  
 your back he break in
- taí; skíge hě, á-biamá. Qa-í! á-biamá, áwaça<sup>n'</sup> çá'çin' te, á-biamá. Ga<sup>n'</sup>,  
 will; heavy said the say. What! said they say, where-the you carry will, said they say. And,  
 she he on your back he
- 6 dá çá<sup>n'</sup> 'in'-gä hä, cī á-biamá. Júcpaça<sup>n'</sup>! hí kě paí, égiçe a<sup>n'</sup>çaiqixíxe taí,  
 head the carry on again said they say. O grandchild! teeth the sharp, beware, me they crush will,  
 your back he by biting
- á-biamá. Na<sup>n'</sup>-ape tcábe, á-biamá. Kí, Haú! ʔa<sup>n'</sup>há, ʔe-mañ'ge kě 'in'-gä  
 said she, they I am afraid of very said they say. And, Ho! grandmother, buf- breast the carry on  
 say. them she And, falo me they crush your back
- hă, á-biamá. Júcpaça<sup>n'</sup>! cēē hě, á-biamá. Gañ'ki jé kě uçáha gaxá-  
 said she, they O grandchild! that is it said they say. And mem- the joined to it he made  
 he she drum virele

biamá. É gríça-biamá wa'újiŋga. Ga<sup>n</sup>, kě', ʃa<sup>n</sup>há, maŋgɕiŋ'-gǎ hǎ.  
 they say. That she re- they say old woman. And, come, grandmother, begone  
 rejoiced

'I<sup>n</sup>-ada<sup>n</sup> maŋgɕiŋ'-gǎ hǎ, á-biamá Mactciŋ'ge aká. [Égiɕe mi<sup>n</sup>da<sup>n</sup>be na<sup>n</sup>bá  
 Carry and begone said, they say Rabbit the. [At length hour two  
 it on your back

tě'di] uqé caki tá minke, á-biamá. Iʃa<sup>n</sup> aká 'i<sup>n</sup> agɕá-biamá. Kǐ gaŋ'ki 3  
 at the] quickly I come will I who, said I who. His grand- the carry- ing on went homeward, And then  
 home to you mother her back they say.

uqéúga ɕamú édega<sup>n</sup> gasnúg ɕa<sup>n</sup> agɕai gaŋ'ki jé kě uxɕáhá-qti i<sup>n</sup>'je ɕa<sup>n</sup>  
 hollow going down but slipped suddenly went and mem- the pushed its way very vagina the  
 hill drum virtue far

ɕéɕe-hna<sup>n</sup>-biamá. U-ŋ! e-hna<sup>n</sup>-biamá. Gaŋ'ki iúɕpa é'di agɕá-biamá.  
 went habitu- they say. Oh! oh! said only they say. And her grand- there went homeward, they say.  
 suddenly ally child,

Égiɕe ɕiɕá-biamá. Giʒa<sup>n</sup>'ba-biamá. Íbeta<sup>n</sup> agɕá-biamá. Píʒi inahi<sup>n</sup> 6  
 It came to he found they say. He saw his they say. Passing around homeward. Bad truly  
 pass his own

wa'újiŋga gǎxai, ɕéga<sup>n</sup> agɕá-biamá. Gaŋ'ki ʒi tɕɕa akí-biamá Ma-  
 old woman did, thinking went homeward And lodge the-at reached home, Rab-  
 they say they say they say

ɕciŋ'ge-i<sup>n</sup> amá. Gaŋ'ki iʃa<sup>n</sup> amá ga<sup>n</sup>tě-qti akí-biamá. Ga<sup>n</sup>, Eáta<sup>n</sup>  
 bit the. And his grand- the a while very reached home, And Why  
 mother (mv.) they say.

ma<sup>n</sup>hni<sup>n</sup>, á-biamá. Iúɕpaɕa<sup>n</sup>! ɕáɕi<sup>n</sup> jĩŋ'ga ikágewaɕáɕe amá aŋ'kipai 9  
 you walk, said they say. O grandchild! Pawnee young you have them for the (pl.) they met me  
 he friends

ega<sup>n</sup> juan'gɕe akí; waɕátanɕiɕai ega<sup>n</sup> agɕi-máji. Gaŋ'ki kǐ amá ʒi  
 having with me they reached home; they caused me to eat having I did not come And reached they when  
 home home home say

gaŋ'ki iʃa<sup>n</sup> ɕiŋké wakéga, á-biamá. Wamí hebe gía<sup>n</sup>ɕa ɕéɕa-biamá.  
 then his grand- the sick, she said, they say. Blood piece he threw on her sent they say.  
 mother forcibly

Iʃa<sup>n</sup> ɕiŋké wamí-ágɕa<sup>n</sup> gíaxa-biamá. ʃa<sup>n</sup>há, píʒi-qti ɕkaxe. Áci 12  
 His grand- the blood diaper (!) he made they say. Grandmother, bad very you did. Out of  
 mother for her doors

ma<sup>n</sup>ɕiŋ'-gǎ. ʃa<sup>n</sup>há, áci uhaŋ'-gǎ. Cé-ɕa<sup>n</sup> waɕáɕi<sup>n</sup> ɕe-maŋ'ge áci gɕáta-  
 walk. Grandmother, out of doors cook. That (cv. you carried it buf- breast out of eat your  
 .ob.) on your back falo doors doors

gǎ hǎ, á-biamá. Iúɕpaɕa<sup>n</sup>! t'éagiɕé'-qti-ma<sup>n</sup> ená, á-biamá. Éga<sup>n</sup> taté,  
 own said they say. O grandchild! I kill my own very I do I said they say So it shall  
 be,

iŋgɕa<sup>n</sup>! á-biamá Mactciŋ'ge iʃa<sup>n</sup> aká.  
 O first son! said, they say Rabbit his grand- the.  
 mother

## NOTES.

The above fragment of this myth was given by Waji<sup>n</sup>ska, an Omaha. Mr. La-Fleche admitted that there *was* such a part, but thought it could be omitted.

21, 2. egiɕe mi<sup>n</sup>da<sup>n</sup>be na<sup>n</sup>ba tédi. This is evidently a modern addition, made by the narrator.

21, 11. wami hebe, etc. The Rabbit took some coagulated blood from the piece of the Black bear, and threw it suddenly against his grandmother, causing thereby the first attack of the catamenia. From that time women have been so affected; and, as in the case of the old woman they have been compelled to stay out of the lodge during that period.

## TRANSLATION.

The Rabbit arrived there (where he had killed the Black Bear chief) with his grandmother. And, "Grandmother, carry the thigh on your back," he said. "O grandchild! he made himself a god, therefore he is very dangerous, even when he is lying down. He might crush me with his leg. I am unwilling," said she. "Come, grandmother!" said he, "then carry the ribs on your back." "My grandchild, you are foolish. The ribs will break in my side; they are heavy," she said. "What! where is the part which you will carry on your back?" he said. And, "Carry," said he, "the head on your back." "O grandchild! the teeth are sharp, and they might crush me," she said. "I am very much afraid of them," said she. And he said, "Come, grandmother, carry the breast on your back." "O grandchild! that is it," said she. And he made the *membrum virile* to be with it. The old woman rejoiced on account of that. And the Rabbit said, "Come, grandmother, begone. Carry it on your back and begone." "By and by [in two hours] I will come home to you quickly," said he. His grandmother went homeward carrying it on her back. And then she would have gone down hill at a valley, but she slipped suddenly as she went homeward, and the *membrum virile* penetrated as far as the *os tinea*. "U-ū+!" she continued saying. And her grandchild came to her on his way home. At length he found her. He saw her. He passed around (avoided) her, and went homeward. "The old woman has done very wrong," thought he as he went homeward. And the Rabbit reached his home at the lodge. And after a great while his grandmother arrived at home. And he said, "Why have you been walking?" (Or, "What was the matter with you?") "O grandchild! some young Pawnees, your friends, having met me, went home with me (that is, they took her to their home). As they made me eat, I did not come home." And when they reached home his grandmother said that she was sick. He threw pieces of blood on her with sudden force. He made a catamenial cloth for his grandmother. "Grandmother, you have done very wrong. Go out of doors. Grandmother, cook out of doors. Eat your own piece out of doors, that breast which you carried on your back," said he. "O grandchild! I have killed my own (relation or property)!" said she. "It shall surely be so, *Ingpa*," said the Rabbit's grandmother.

## HOW THE RABBIT KILLED A GIANT.

OBTAINED FROM FRANK LAFLECHE.

ǰáqti-gíkidábi	aká	ǰedeli	akáma.	Waniŋa	dáda	t'éwaŋaí	ǰetéwa <sup>n'</sup>
Deer-they shoot-for-	the	there	was, they	Animal	what	they killed	notwithstand-
him			say.				ing
ína <sup>n'</sup> pe-hna <sup>n'</sup> i	ǰi-biamá.	Kǰi má	tŋhe amá	ǰi	eka <sup>n'</sup> ǰǰ	aŋá-biamá.	Kǰi
fearing him habitu-	they gave to him,	And snow	was lying, they	when	to dislodge	went they say.	And
on account ally	they say.		say		(game)		
of it							
3 Mactciŋ <sup>n'</sup> ge-i <sup>n'</sup>	aná cti	ǰǰi	aŋá-biamá.	Gata <sup>n'</sup> -qti	t'éwaŋǰe	etéga <sup>n'</sup> i	áha <sup>n'</sup>
Rabbit	the (mv.) too	there	went they say.	At last	to kill them	apt	1



ech'ga<sup>n</sup>-bi xī ē'di ačá-biamá Jlaqti-gikidábi aká. Kī Mactciŋge-i<sup>n</sup> amá  
thought they when there he went, they say Jlaqti-gikidabi the. And Rabbit the (mv.)  
he say

ɬucí waná'a<sup>n</sup>-bi ega<sup>n</sup> ē'di ačá-biamá. Ēgiçe níaciŋga na<sup>n</sup>'ba ɬáqti kide  
sound of he heard they having there went they say. It came to person two deer shooting  
shooting say pass

t'éčē akáma, dáda-báji naji<sup>n</sup> akáma. Kagéha, dádega<sup>n</sup>'i-gā hā. Eáta<sup>n</sup> 3  
had killed it, they say, cutting it not were standing, they say. Friend, do cut ye it Why

čanáji<sup>n</sup> i ā, áb ega<sup>n</sup> dáde átiapē'-qti-a<sup>n</sup>'-biamá. Kagéha, éga<sup>n</sup>'i édega<sup>n</sup>  
do ye stand ? said, they having to cut it he began very they say. Friend, it is so but  
say up quickly

Jlaqti-gikidábi amá wia<sup>n</sup>'na'paí hā. Cí+cte! á-biamá Mactciŋge-i<sup>n</sup> aká.  
Jlaqti-gikidabi the we fear them Fie! said, they say Rabbit the.

Jlaqti-gikidábi út'e čingé ada<sup>n</sup> na<sup>n</sup>'čapaí ā. ɬádai-gā. Wačá<sup>n</sup>'i taí hā, 6  
Jlaqti-gikidabi death he has none there- you fear him ? Cut ye it up. You carry it will  
Jlaqti-gikidabi death he has none there- you fear him ? Cut ye it up. You carry it will  
on your backs

á-biamá. Gaŋ'ki dádaab ega<sup>n</sup> út'ín xixáxa-biamá. Čicta<sup>n</sup>'-qti-bi xī Jlaqti-  
said they say. And cut it up, having packs made for they say. They fin- very they when Jlaqti-  
he they say

gikidábi amá atí-biamá Kī ɬáqti dúbá mí-wagčá<sup>n</sup>-máma. Jlačkahi  
gikidabi the (mv.) had come, they And deer four he was carrying them in his Jlačkahi  
say. belt, as he moved. Oak tree

ɬaŋgá-qti man'dē ačí<sup>n</sup>' amáma. A'čana<sup>n</sup>'pa-báji čanahi<sup>n</sup>'i ā. Wi<sup>n</sup>'a<sup>n</sup>'wa 9  
large very how he was having, they Are ye not afraid of me ye truly ? Which  
say.

hnaŋkáčē éoni<sup>n</sup>'i ā. Céaká Mactciŋge-i<sup>n</sup> aká dáde wágaji ega<sup>n</sup> a'dádaí  
ye who ye are that ? That one Rabbit the to cut it told us having we cut it up  
up

hā, á-biamá na<sup>n</sup>'há aká. Eáta<sup>n</sup> a'čac'ajē'-qtcí-i ā, á-biamá. Mactciŋge-i<sup>n</sup>  
said, they say two the. Why do ye take it in my pres- ? said they say. Rabbit  
ence, without hesitation he

pěji'-qtcí! ictá ɬaŋ'ga pěji'-qtcí! í jáa pěji'-qtcí! E'a<sup>n</sup>'-qti éoni<sup>n</sup>'i áda<sup>n</sup>, 12  
bad very! eye big bad very! mouth forked bad very! What great that you  
(person) are

á-biamá Mactciŋge-i<sup>n</sup> aká Qčíaji najiŋ'-gā. Ēgiçe wamí uwíđita<sup>n</sup> té.  
said, they say Rabbit the. Uttering stand. Beware blood I press you lest.  
nothing down in

Cí+cte! wamí a<sup>n</sup>'wa<sup>n</sup>'bitaŋ'gā. Čikúča-gā, čikúča-gā ehé hā. Wamí  
Fie! blood press me down in. Hurry, hurry, I say Blood

a<sup>n</sup>'wa<sup>n</sup>'bitaŋ'gā ehé hā, Jlaqti-gikidjábí-ā. ɬu'ē' ačáb ega<sup>n</sup> wamí ubíta<sup>n</sup>- 15  
press me down in I say Jlaqti-gikidabi O! Rushing went, they having blood pressed  
say him down in

biamá Jlaqti-gikidábi aká. Wamí áčahahá-qtcí páha<sup>n</sup>-biamá Mactciŋge-i<sup>n</sup>  
they say Jlaqti-gikidabi the. Blood streaming from him arose they say Rabbit  
in all directions

aká. Cí+cte! áb ega<sup>n</sup> čí ákičá-biamá Jlaqti-gikidabi aká. Čéama na<sup>n</sup>-  
the. Fie! said, they having again he attacked him, Jlaqti-gikidabi the. These fear  
say they say

čipaí ega<sup>n</sup> áčikíča-báji-hna<sup>n</sup>'i; wí na<sup>n</sup>'wipa-máji ega<sup>n</sup> áwikíčā tá miŋke. 18  
tho because they do not attack habitu- I I fear the not because I attack thee will I who.  
ally

Qčíaji najiŋ'-gā. Ēgiçe máxe wíđija<sup>n</sup> te há. Máxe a<sup>n</sup>'wa<sup>n</sup>'bijaŋ'-gā.  
Uttering stand ye. Beware, sky I blow you lest Sky blow me into.  
no sound into

Čikúča-gā, Jlaqti-gikidábi-ā. Mactciŋge-i<sup>n</sup> čizáb ega<sup>n</sup> máxāa bihičā  
Hurry, Jlaqti-gikidabi O! Rabbit he took, they having into the sky he blew  
say him

- ičéča-biamá. Na<sup>n</sup>jájadje čugí amá. Kí kañ'g'ŭ-qtcí gǫí xí cǫ bihičá  
 with sud- they say. Kicking out his he was coming And near very he had when again he blow  
 den force legs back.
- ičéča-biamá. Ca<sup>n</sup>' éga<sup>n</sup> bihičá ičéčě naji<sup>n</sup>'-biamá Ľaqti-gikidabi aká.  
 with sud- they say. For some time he blew him with sud- he stood they say Ľaqti-gikidabi the.  
 den force den force
- 3 Ata<sup>n</sup>'-qti tan'de áata<sup>n</sup> ctéctěwa<sup>n</sup>' t'ěwičě tá miñke, á-biamá Mactein'ge-i<sup>n</sup>'  
 Whenever ground I tread soever I kill thee will I who, said, they say Rabbit  
 on it
- aká Ěgičě Ľaqti-gikidabi aká ujéča amá. Mactein'ge-i<sup>n</sup>' aká tan'de kě  
 the. It came to Ľaqti-gikidabi the was weary they say. Rabbit the ground the  
 pass
- áta<sup>n</sup>-biamá. Kí man'dě kě gǫíza-biamá. Kí Ľaqti-gikidabi kída-biamá.  
 trod on they say. And bow the took his they say. And Ľaqti-gikidabi he shot they say.  
 own at
- 6 Kí ictá-qti ča<sup>n</sup> 'ú-biamá. Kí Ľaqti-gikidabi t'é amá. Kí čéamá ta<sup>n</sup>'-  
 And eye very the he wounded him, And Ľaqti-gikidabi was dead, they And these na-  
 they say.
- wañgčá<sup>n</sup> amá gǫčě-qti-a<sup>n</sup>'-biamá. Kí Mactein'ge-i<sup>n</sup>' amá agčá-biamá.  
 tions the rejoiced very they say. And Rabbit the (mv.) went homeward,  
 they say.
- Akí-bi xǫ'jǫ ixa<sup>n</sup>' ak ědedí akáma. xa<sup>n</sup>há, Ľaqti-gikidabi t'éáčě hǫ,  
 Reached when his grand- the there she was, Grandmother, Ľaqti-gikidabi I killed  
 home, they say mother they say. him
- 9 á-biamá. Ictá pějǫ-qtcí! ce t'ěčě úmaká-qtcí-bǫjǫ, á-biamá ixa<sup>n</sup> aká.  
 said they say. Eye had very! that to kill easy very not, said they say his grand- the.  
 he she mother
- xa<sup>n</sup>há, t'éáčě-ga<sup>n</sup> céhe hǫ, á-biamá Mactein'ge-i<sup>n</sup>' aká.  
 Grand- I killed him so I say that said, they say Rabbit the.  
 mother,

## NOTES.

This is but a fragment of the original myth, being all that Frank remembered. He said that more followed the killing of the giant; and Mr. Samssouci related a part that precedes what is given here.

23, 3. *đadega<sup>n</sup>-i-gǫ*, contr. from *đade ega<sup>n</sup>-i-gǫ*. So *ab ega<sup>n</sup>*, from *á-bi ega<sup>n</sup>*; *đada-b ega<sup>n</sup>*, from *đada-bi ega<sup>n</sup>*; *ąča-b ega<sup>n</sup>*, and *čiza-b ega<sup>n</sup>*, in this myth.

23, 11. *a<sup>n</sup>čac'aje*, equal to *ie tě a<sup>n</sup>anajuajǫ* (in the 9th myth).

## TRANSLATION.

There was (a giant called) *Ľaqti-gikidabi* (He-for-whom-they-shoot-Deer). No matter what animals they killed, they always gave them to him, being afraid of him (that is, afraid not to give him the game). And when snow was lying (on the ground), they went to dislodge the game from their coverts. And the Rabbit too went thither. And when he thought "At last they will be apt to kill him (*Ľaqti-gikidabi*)!" *Ľaqti-gikidabi* went thither. And the Rabbit heard the sounds of shooting; so he went thither. It came to pass that two men had shot and killed a deer; and were standing without cutting it up. "Friends, do cut it up. Why do you stand?" Having said this, he commenced very quickly to cut it up. "Friend, it is so, but we are afraid on account of *Ľaqti-gikidabi*." "For shame!" said the Rabbit. "Do you fear *Ľaqti-gikidabi* because he is immortal? Cut it up. You can carry it on your backs," said he. And having cut it up, they made packs for themselves. Just when they had finished it,

Jaqti-gikidabi came. And he carried four deer in his belt. He walked, having a very large oak tree for a bow. "Are ye not truly afraid of me when ye see me? Which kind of persons are ye?" (said the giant). "That one, the Rabbit, commanded us to cut it up, and so we cut it up," said the two. "Why do ye take it before me, and that without hesitation?" said he. "You very bad Rabbit! You very bad big-eyes! You very bad forked-mouth!" "What great (man) are you (that you talk so? or, what is the great trouble that affects you, that you talk thus)?" "Stand still, else I will press you down in the blood" (said Jaqti-gikidabi). "Shame on you! Press me down in the blood. Hurry, hurry! I say, you Jaqti-gikidabi!" Rushing on him, Jaqti-gikidabi pressed him down in the blood. The Rabbit arose with the blood streaming from him in all directions. (The Rabbit) having said, "Shame on you!" Jaqti-gikidabi attacked him again. "These fear you, so they do not attack you! I do not fear you, so I will attack you" (said the Rabbit). "Stand ye still, lest I blow you up into the sky" (said the giant). "Blow me up into the sky! Hurry, O Jaqti-gikidabi!" Having seized the Rabbit, he blew him up into the sky with sudden force. He was coming down (hither, to earth) with his legs kicking out repeatedly. And when he (the Rabbit) had come back very near (to earth), he (the giant) blew him up again with sudden force. And so Jaqti-gikidabi stood for some time, blowing him up into the sky again and again with sudden force. "Whosoever I tread on the ground again I will kill you," said the Rabbit. It came to pass that Jaqti-gikidabi was weary. The Rabbit trod on the ground. And he took his bow. And he shot at Jaqti-gikidabi. And he wounded him right in the eye. And Jaqti-gikidabi was dead. And these nations rejoiced very much.

And the Rabbit went homeward. When he arrived at home, his grandmother was there. Said he, "O grandmother! I have killed Jaqti-gikidabi." "You very bad eyes! It is not at all easy to kill that one," said his grandmother. "Grandmother, I say that because I have killed him," said the Rabbit.

## HOW THE RABBIT WENT TO THE SUN

OBTAINED FROM NUDA<sup>n'</sup>-AXA.

Pahan'ga    tē'di    aḥ-biamá    Mactein'ge    amá.    ya'há,    máca<sup>n</sup>    uáxine  
 Before    when    went    they say    Rabbit    the (mv.).    Grandmother,    feathers    I hunt for  
 myself

béé    tá    minke,    á-biamá.    Íciate'    íciate'e+!    máca<sup>n</sup>    áwak'e'di    úmaká-qtei  
 I go    will    I who    said, they say.    (Fem. intj. of wonder, &c.)    feathers    in what place    easy    v.13

íḥáḥ    tada<sup>n</sup>+,    á-biamá.    Ga<sup>n</sup>    aḥ-biamá,    tan'de    áḥitá-qtei    sna<sup>n</sup>'sna<sup>n</sup>-qtei    3  
 you find    will?    said they say.    And    he went they say    ground    going by    very    level    very

ga<sup>n</sup>    xagé    aḥ-biamá.    Négi-haú+!!    négi-haú+!!    é-hna<sup>n</sup>    aḥ-biamá.    Unái  
 so    crying    he went they say.    Mother's brother O!!    mother's brother O!!    say. only    he went they say    Seeking

amá    Qieḥ    amá    e    ma<sup>n</sup>'xe    íbisande    atá-qti    gawí<sup>n</sup>'xe    amána.    Ma<sup>n</sup>'ḥi<sup>n</sup>-  
 the ones    Eagle    the (pl.) that    sky    pressing    far    very    were flying round and round,    They walked  
 who                   against    (beyond)       they say.

- biamá akiwa ca<sup>n</sup> xi-ḏáxwi<sup>n</sup>xe ga<sup>n</sup> ma<sup>n</sup>ḥi<sup>n</sup>-biamá. Ḥeamá a<sup>n</sup>ḥize tá  
they say both and turning themselves so they walked they say. These me-take will
- amá, á-biamá. Húta<sup>n</sup>-hna<sup>n</sup>-biamá Qiça amá: T-t-t-t, é-hna<sup>n</sup>-biamá. Égiçe  
the (pl.) said they say he Crying they say Eagle the (pl.) said only they say. It came  
to pass
- 3 áma amá iénaxiçe a-í-biamá paháciaja. Ga<sup>n</sup> ḥizá-biamá. Ga<sup>n</sup> aḥi<sup>n</sup> agḥai<sup>n</sup>  
other the to attack was they say up above. And took him they say. And having went  
one (mv.) him coming him homeward.
- tě. Ga<sup>n</sup> aḥi<sup>n</sup> aki-biamá. Ma<sup>n</sup>xe kě paháciaja aḥi<sup>n</sup> aki-biamá. Égiçe  
And having they reached home, Sky the up above having they reached home, It came  
him they say. (horizontal) him they say. to pass.
- xi édedi té amá I<sup>n</sup>dádi wanágḥe úda<sup>n</sup> ínahi<sup>n</sup> aḥi<sup>n</sup> gḥi<sup>n</sup> há, á-biamá (Qiça-  
lodge it was there they say. My father domestic ani- good truly having him has come said they say (Eagle  
mal he home)
- 6 jinga aka). Ga<sup>n</sup>, Ji<sup>n</sup>ḥeḥa, qta<sup>n</sup>ḥiçe tcábe, á-biamá Qiçájinga aká. Ga<sup>n</sup>-  
little the). And, O elder brother, we love thee very much, said, they say Eagle the. I (mv.)-  
aḥi<sup>n</sup>ḥe<sup>n</sup>-hna<sup>n</sup> ḥa<sup>n</sup>ja ébe qta<sup>n</sup>ḥe<sup>n</sup> tcé, á-biamá (Mactei<sup>n</sup>ge aká). Ga<sup>n</sup> ma<sup>n</sup>gḥe<sup>n</sup>  
for some only though who love me will, said they say (Rabbit the). And erect  
time he
- jú-musnade ga<sup>n</sup> gḥi<sup>n</sup>-(biamá). E qtaḥai Qiçájinga amá, úda<sup>n</sup>-qti-hna<sup>n</sup>-  
on his hind legs thus sat (they say). That they loved Eaglets the (pl.) good very only
- 9 biamá. Ga<sup>n</sup> ḥi<sup>n</sup>-biaruá: É áwatěta<sup>n</sup> ḥati, á-biamá (Qiçájinga aká). Ca<sup>n</sup> ga<sup>n</sup>  
they say. And said as follows: That whence (?) have you said they say (Eaglet the). For no special  
they say: come he reason
- tan<sup>n</sup>de áciça ma<sup>n</sup>bḥi<sup>n</sup>-de ḥiádi ga<sup>n</sup> a<sup>n</sup>ḥizai, á-biamá. Ga<sup>n</sup>, ḥiádi a<sup>n</sup>ba ata<sup>n</sup>  
ground across by I walked when your thus took me, said they say. And, Your day what  
a near way father time
- tě<sup>n</sup>di gḥi<sup>n</sup>-hna<sup>n</sup>i á, á-biamá (Mactei<sup>n</sup>ge aká). I<sup>n</sup>dádi amá mi<sup>n</sup> áḥa<sup>n</sup>abé<sup>n</sup>-qti  
at has come habitu- I said they say (Rabbit the). My father the sun going slanting very  
back ally he (mv.)
- 12 hí tě<sup>n</sup>di ő<sup>n</sup>di agḥi<sup>n</sup>-hna<sup>n</sup>i, maqpi jín<sup>n</sup>ga búja ánaska-qtoč<sup>n</sup>-qtei edíta<sup>n</sup> ni  
arrives when then has come habitu- cloud small round each one of what size (?) from it water  
there ally
- wi<sup>n</sup>-ḥa<sup>n</sup>ḥa<sup>n</sup>-qtei uqpáḥe-hna<sup>n</sup> éga<sup>n</sup> tě<sup>n</sup>di agḥi<sup>n</sup>-hna<sup>n</sup>i, á-biamá. Égiçe  
one at a time very falling so when has come habitu- said they say. It came  
back ally he to pass
- gá-biamá: Ji<sup>n</sup>ḥeḥa, áwatéga<sup>n</sup> xi cé égija<sup>n</sup>, á-biamá. A<sup>n</sup>ha<sup>n</sup>, á-biamá, ḥe  
said as follows, O elder brother, of what sort when that you do that said, they say. Yes, said, they say, this  
they say:
- 15 a<sup>n</sup>eta<sup>n</sup>bai tě ḏá ḥa<sup>n</sup> i<sup>n</sup>ḥe<sup>n</sup> a<sup>n</sup>kigḥasan<sup>n</sup>dai, á-biamá. Ji<sup>n</sup>ḥeḥa, éga<sup>n</sup> wáxai-gá,  
me ye see the head the stone they hit me between said they say. O elder so treat us,  
(two stones) he brother,
- á-biamá (Qiçájinga aká). Wan<sup>n</sup>giçe ce ḥagḥi<sup>n</sup> te, á-biamá. Éga<sup>n</sup> a<sup>n</sup>gei<sup>n</sup>  
said, they say (Eaglet the). All that you sit will, said they say. So we sit  
he
- tai, á-biamá. Ga<sup>n</sup> éga<sup>n</sup> wáxá-biamá. Wi<sup>n</sup> ḥi<sup>n</sup>k éta<sup>n</sup>ḥi<sup>n</sup> gaḥiçe ḥeḥa-biamá;  
will, said they say. And so he treated they say. One the him first he crushed sent they say;  
he them by hitting forcibly
- 18 isan<sup>n</sup>ga ḥi<sup>n</sup>ké ci éga<sup>n</sup> gaḥi<sup>n</sup>-biamá. Ga<sup>n</sup> máca<sup>n</sup> wáḥi<sup>n</sup>onudá-biamá. Ki  
his younger the again so he killed they say. And feathers he pulled them they say. And  
brother by hitting out
- uḥiḥpaḥe ḥeḥa-biamá tan<sup>n</sup>de kěja. Ga<sup>n</sup> máca<sup>n</sup> tě ka<sup>n</sup>ta<sup>n</sup>-biamá. Ga<sup>n</sup> cé  
making full by he sent they say ground to the. And feathers the he tied they say. And that  
pulling forcibly
- uḥai etéga<sup>n</sup> amá: iḥádi amá agi átiágḥa-biamá. Éga<sup>n</sup> ḥi<sup>n</sup>san<sup>n</sup>ga méga<sup>n</sup> cé-  
they told him it was as (?): his father the was com- suddenly they say. So your younger likewise that  
him (mv.) ing back brother

kě fizái-ga há, á-biamá. Wé's'á kě améga<sup>n</sup> aphi<sup>n</sup> aki-bi xi ubáha"-biamá  
 the take ye said they say. Snake the them-like (f) having it reached when he pushed they say  
 (fig. ob.) he (fig. ob.) home, his way in

xi gaqixé-qi fécfa-biamá. Ga<sup>n</sup> amá iha<sup>n</sup> amá ugáhana<sup>n</sup> daze uhañ'ge kě  
 when crushing very hesent they say. After a while his the (inv.) darkness (first) end the  
 him in forcibly mother

ékita<sup>n</sup> há-qtcí agí átiágfa-biamá. Fisañ'ga méga<sup>n</sup> cékě fizái-á, á-biamá. 3  
 at the same very was com- suddenly they say. Your younger likewise that (fig. ob.) take ye, said they say.  
 time ing back brother she

Ci éga<sup>n</sup> wé's'á wi<sup>n</sup> aphi<sup>n</sup> aki-biamá. Ga<sup>n</sup> gaqfi-biamá ci iha<sup>n</sup> phiñké.  
 Again so snake one having it reached home, And he killed her, they say again his phiñké.  
 they say. mother the

Ga<sup>n</sup> máca<sup>n</sup> cí fionúde gfi<sup>n</sup>-biamá, ka<sup>n</sup> ta<sup>n</sup> gfi<sup>n</sup>-biamá, kí gañ'ki xagé  
 And feathers again pulling out of he sat they say, tying he sat they say, and also crying  
 gfi<sup>n</sup>-biamá. Máca<sup>n</sup> i<sup>n</sup> bi ega<sup>n</sup> afa-biamá. Ga<sup>n</sup> xagé afa amáma. 6  
 he sat they say. Feathers he carried having he went they say. And crying he was going, they say.

Égiçe í wi<sup>n</sup> ededí té amá. E'di alí-biamá Ga<sup>n</sup> xagé naji<sup>n</sup> ta<sup>n</sup> amá.  
 It came lodge one there it was, they say. There he arrived, they say. And crying he was standing they say.  
 to pass

Wa'ú aká ugás<sup>n</sup> amá; égiçe ija<sup>n</sup> akáma. Ga<sup>n</sup> akáma, M+! á-biamá.  
 Woman tho peeped they say; it came his grand- was, they After standing a while, M+! said she, they say.  
 to pass mother say.

Eáta<sup>n</sup>-qtcí ma<sup>n</sup> hni<sup>n</sup> á, á-biamá. Ga<sup>n</sup>, Máca<sup>n</sup> uáxine áhigiáxiçe kí gañ'ki 9  
 Why very you walk ? said they say. And, Feathers I seek for I made many for and also  
 myself

agfé taté akíqibfa áda<sup>n</sup> axáge-hna<sup>n</sup>-ma<sup>n</sup>, á-biamá. M+! á-biamá wa'ú  
 I go I hesitate, fear- therefore I have been doing nothing said they say. M+! said they say woman  
 homeward ing failure but cry, he

aká. Niaci<sup>n</sup> ga wi<sup>n</sup> juáwagfé-de píbañi. Uqfé qagfé te Wanáqfi<sup>n</sup>-á hě,  
 the. Person one I with them but bad. Quickly you go will. Hasten thou  
 homeward

á-biamá. Ijeji<sup>n</sup> hi<sup>n</sup> de fca<sup>n</sup> ská-qtcí ugfi<sup>n</sup>-biamá Mactcin'ge aká. Máca<sup>n</sup> tēdi 12  
 said they say. Woven yarn that size very sat in it they say Rabbit tho. Feathers to the  
 she (turban)

ka<sup>n</sup> ta<sup>n</sup>-biamá. Fe qagfé te fa<sup>n</sup> ja faki té'di búde i<sup>n</sup> fi<sup>n</sup> wa<sup>n</sup> ji te, á-biamá.  
 he tied it they say. This you go will though you reach when red-oak put in it for me said she, they  
 homeward home acorn please, say.

Tan'de kě áfata<sup>n</sup> xi hníp'ande té, á-biamá. Ga<sup>n</sup> fícta<sup>n</sup> gféfa-biamá.  
 Ground the you tread when shake it by pull- will said they say. And letting him sent him back sud-  
 on ing she denly, they say.

Aki-biamá xi íf'afewa<sup>n</sup> fiamá Mactcin'ge amá. Fa'éwa<sup>n</sup> fíñké íqta- 15  
 He reached home, when he was hateful they say Rabbit the (mv.). She pitied him the one he abused  
 they say, who her

biamá, újiha uja-biamá. Gañ'ki fip'an'da-biamá, gañ'ki gfi<sup>n</sup>zai tē. Kí  
 they say, bag he dunged in, they And he shook it they say, and she took her own. And  
 say.

ga<sup>n</sup> máca<sup>n</sup> gi<sup>n</sup> bi ega<sup>n</sup> agfa-biamá. Gañ'ki aki-biamá. Ya<sup>n</sup> há, agfi  
 thus feathers carrying his having he went homeward, And he reached home, Grandmother, I have  
 own, they say they say. they say. come home

hau, á-biamá. Faqúba-biamá: Ífiate' ífiate'é+! á-biamá. Máca<sup>n</sup> tē, ya<sup>n</sup> há, 18  
 ! said they say. She spoke in they say: said they say. Feathers the grand-  
 he wonder mother

a<sup>n</sup> agfi, á-biamá. Kí gá-biamá: Fínégi áhigi-qi ma<sup>n</sup> gáxewaki<sup>n</sup> á hě,  
 I have I have said they say. And she said as fol- Your moth- many very arrow cause them to make  
 ried como he lows, they say: er's brothers

á-biamá. Égiçe gá-biamá, Ya<sup>n</sup> há, eáta<sup>n</sup> áda<sup>n</sup>, á-biamá. Kí gá-biamá:  
 said they say. It came he said as fol- Grandmother, where- fore ? said they say. And she said as fol-  
 she to pass lows, they say: fore he lows, they say:

- 1 **Çahé** wi<sup>n</sup> **ēdi** aká níkaci<sup>n</sup>ga **fé** ca<sup>n</sup> ihe **çin** **çahúni**-hna<sup>n</sup>i, á-biamá. Ga<sup>n</sup>,  
 Hill one there the person going and passing the draws into habitu- said they say. And  
 by (mv.) its mouth ally she
- 2 **Gá** **ya<sup>n</sup>** be tá minke, á-biamá. **İçiatc'** **ıçiatc'e+**! cka<sup>n</sup>aji **gçin'**-ä hē, á-biamá.  
 That I see will I who, said they say. still sit thou she said they say.  
 (unseen)
- 3 **An'kañi**, ca<sup>n</sup> **ya<sup>n</sup>** be tá minke, á-biamá. **Uçí'agē**-qti ca<sup>n</sup> da<sup>n</sup> be aça-biamá.  
 Not so, at any I see it will I who, said they say. She unwill very still to see it he they say.  
 rate he
- 4 **Égiçe** **ēdi** ahí-biamá. **Çé** **Çahé**-waçáhuni hni<sup>n</sup>, **ēdi** hniñké amá, á-biamá.  
 It came there he arrived, they say. This Hill that devours you are, there you who they say, he they say.  
 to pass say. said
- 5 **A<sup>n</sup>çahúni**-gä, á-biamá. **Ya<sup>n</sup>ci**-qti **éga<sup>n</sup>** **çasni<sup>n</sup>**i-biamá. **Égiçe** **çihá** a-í akáma  
 Draw me into your said they say. A long very so he was they say. It came down he was coming, they say.  
 mouth he white swallowed
- 6 **Égiçe** níaci<sup>n</sup>ga wáçasni<sup>n</sup> ita<sup>n</sup>çia<sup>n</sup>i wahi qéga-qti, gañ'ki **ıajú** áçaskábē  
 It came person he swallowed formerly bone dried very, and flesh sticking to  
 to pass them
- 7 **násage**-má, kī i<sup>n</sup>'tea<sup>n</sup>-qtcī t'e-má cti, t'e tēdi açi<sup>n</sup> ahí, dī **ça<sup>n</sup>**-hna<sup>n</sup> nıña  
 dried hard them- and lately very dead, them- too, dead unto having reached liver the only alive  
 who who (it)
- 8 **gáxe** ja<sup>n</sup>-biamá. Gañ'ki **ıniña** waséça<sup>n</sup> amé ahí-biamá **Mactcin'**ge-i<sup>n</sup> amá.  
 made lay they say. And alive (and) active ones he reached, they say Rabbit the.  
 say
- 9 **Ci-ci-ci-ci!** **çéma** djúba, á-biamá **Mactcin'**ge-i<sup>n</sup> aká. **Çahé**-waçáhuni  
 Ci-ci-ci-ci! these few, said they say Rabbit the. Hill that devours
- 10 **ıé**-nande waci<sup>n</sup>-qti u'é'é-qti **gçin'**-biamá. **Tēñá!** **gágē** hnáte tai-éde,  
 buf heart fat very dangling very it eat they say. Why! those you should have eaten  
 falo
- 11 **á**-biamá. **Máça<sup>n</sup>**-biamá, **ıé**-nande **nácpacpá**-biamá. **Çahé** **kē** **bçazáçe**  
 said they say. He cut it off, they say, buf heart he cut into many they say. Hill the it split open  
 he falo pieces
- 12 **amá**. **Çé** níkaci<sup>n</sup>ga amá waséça<sup>n</sup> amá **dahé** **kē** **bçazáçe** **ékita<sup>n</sup>** wasísigá-  
 they say. This person the quick the hill the split open at the active  
 (pl) (pl) same time
- 13 **biamá**. Kī **gá**-biamá: **Mactcin'**ge ta<sup>n</sup>'wa<sup>n</sup>iñ'gça<sup>n</sup> tai, á-biamá. **Nıawaçai**,  
 they say. And they said as fol- Rabbit we make a nation for will, said they say. He made us live  
 lows, they say: him they
- 14 **á**-biamá. Kī, **ıı** uginai-gä, **águdi** **çatı** **ēi<sup>n</sup>te**, á-biamá. **Mañgei<sup>n</sup>**-i-gä,  
 said they say. And, Lodge seek ye your own, where you have may said they say. Begone ye,  
 they come hither he
- 15 **á**-biamá (**Mactcin'**ge-i<sup>n</sup> aká). Ga<sup>n</sup> **éga<sup>n</sup>**-biamá. Ga<sup>n</sup> **agçá**-biamá **Mact-**  
 said they say (Rabbit the). And so it they say. And he went homeward, Rab-  
 he was they say
- 16 **cin'**ge amá. **Ya<sup>n</sup>há**, cakı, á-biamá. **İçiatc'** **ıçiatc'e+**! á-biamá. **Ya<sup>n</sup>há**  
 bit the (mv.). Grandmother, I come said they say. Grand-  
 back to you, he she mother
- 17 **Çahé**-waçáhuni uhná **keça<sup>n</sup>** t'éaçē, á-biamá. **M+**! **cé** **tc'éçē** **ıda<sup>n</sup>**  
 Hill that devours you told in the past I have said they say. M-! that to kill it good  
 of killed him he
- 18 **akáma**-ça<sup>n</sup>. **Eátca<sup>n</sup>**-qtei **tc'éwaçacē** **tcēi<sup>n</sup>te**, á-biamá. **Tēñá!** **ya<sup>n</sup>há**, t'éaçē,  
 he was in the past. How very you kill them may be, said they say. Why! grand- I kill-d  
 mother him
- 19 **á**-biamá. **Níkaci<sup>n</sup>ga** **edí**-hna<sup>n</sup> **edí**-ma **Mactcin'**ge ta<sup>n</sup>'wa<sup>n</sup>iñ'gça<sup>n</sup> tai, ai  
 said they say. Person there only there, those who Rabbit let us make a nation for him, they  
 he said
- 20 **éde** ubçí'agē. **ıı** ugiñe **wáagáji**, á-biamá.  
 but I was unwill- Lodge to hunt I told them, said they say  
 ing his own he

## NOTES.

25, 2. *ĩiate' ĩiate'e+*, an interjection used by females, denoting *surprise*. L. Sanssouci gives *ĩiate'e+*. The corresponding man's word is *qá-i-na*. L. Sanssouci makes *ĩiate' ĩiate'e+*, equal to the *ĩiwiere hĩnĩqĩĩĩe*, or *hĩnĩqĩĩĩe*, but the latter appears to the collector to be nothing but a variation of *hĩnĩqĩĩĩe* or *ĩnĩqĩĩĩe*, "*an old woman*" (in *ĩiwiere*). *Tada<sup>n+</sup>*, is equal to *tada<sup>n</sup>* (used by males).

25, 4. *negi hau+* equals *negiha*. The last syllable shows that the voice was raised to call a distant person. Sanssouci says "the Rabbit crossed level prairies, and called on the ground." Immediately after that he said "*negi-hau+*, refers to the Eagle." But that is inconsistent with the kinship system; for the Eagle is called the Rabbit "elder brother." Hence the Eagle must have been the Rabbit's father, and the female Eagle his "mother." Perhaps this myth originated among a people who called a "mother's brother's" sons, "brothers."

25, 5. *ma<sup>x</sup>xe gawi<sup>x</sup>xe amama*. To the eye of the Rabbit, the Eagles were pressing very close to the sky, which was supposed to be a horizontal solid, and the roof of this lower world.

26, 5. *ĩi ědedi te ama*. This lodge was said to be in the Sun.

26, 7. *maĩgĩe*, etc. The Rabbit sat erect (*maĩgĩe*) on his haunches with his legs thrust out towards the Eaglelets, who were looking at him. *Je-musnade* differs from *je-muxa*.

26, 9. *awatēta<sup>n</sup>*, was given; but it was probably intended for *awatē-řata<sup>n</sup>*.

26, 12. *maqpi - - aqĩi-hna<sup>i</sup>*. "It is his custom to come home when water is falling drop by drop from small clouds of different sizes (?)"

26, 14. What follows is not expressed very clearly. It is probable that part of the conversation was omitted in what was given by Nuda<sup>n</sup>-axa.

27, 1. Sanssouci gives instead of *wēs'a - - aki-bi ĩĩ*, two expressions: *wēs'a kédega<sup>n</sup> aqĩ<sup>w</sup> aki-biamá* (equal to the *ĩiwiere waka<sup>w</sup> ĩya<sup>w</sup> anyĩ ĩĩ*, *ánye ké*), and *wēs'a améga<sup>n</sup> kéde aqĩ<sup>w</sup> aki-biama* (equal to the *ĩiwiere waka<sup>w</sup> énahá-řké ĩya<sup>w</sup> anyĩ ĩĩ*, *ánye ké*). If Sanssouci be right, the former phrase is "they say that he has come back with a snake"; and the latter "one of the class of snakes he brought home, they say."

27, 12. *eřa<sup>n</sup>ska-qĩe*, that is, about the size of a hat.

27, 14. *hĩp'ande*, you shake the rope or cord by which I let you down.

27, 15. *aki-biama ĩĩ it'ařewařa-biama*. "Ki" here denotes that the subject had returned to his native place, the earth as distinguished from the upper world, whence he had been lowered by the old woman. He did not reach his home till he had gone some distance.

27, 19. *řinegi abigi-qĩi ma<sup>n</sup>*, etc. Your mother's brothers, *men*.

28, 5. *egĩe řiřa a-i akama*. Sanssouci reads, *ahi akama*, he was going or arriving there.

28, 8. *ĩniřa waseřa<sup>n</sup> ame*. Sanssouci gives three *ĩiwiere* equivalents for this: "those who were yet a little strong;" "those who stirred a little;" and "those who, as they say, stirred, or were alive, with a little strength."

28, 18. *eata<sup>n</sup>-qĩe t'eřewařaře tcei<sup>n</sup>te*, a corruption of *eata<sup>n</sup>-qĩ t'eřewařaře tcei<sup>n</sup>te*. Such corruptions are frequently used by old women and children.

## TRANSLATION.

In the former time the Rabbit departed. "Grandmother, I will go to hunt feathers for myself," said he. "Iñiate' iñiate'e!" said she, "in what place (do you think) you will find feathers very easily?" And he went. Going across the ground by a very near way, on very level prairie, he went crying: "O - - mother's brother! O - - mother's brother!" he continued saying as he went. Those whom he sought, the Eagles, were flying round and round, pressing very closely against the (top of) the sky. Both went along, and they turned themselves around as they went. "These (moving ones) will take me," he said. The Eagles were crying and saying "T-t-t-t-t." It came to pass the other one was coming (this way, to earth) from above to attack him (or, dash on him). And he seized him. And he carried him homeward. And he reached home with him. He took him home to the sky up above. And there was a lodge. "My father has brought home a very good animal as prey" (said the Eaglet). And the Eaglet said, "O elder brother (Rabbit) we two love you very much." "Though for some time I have been doing nothing but move, who will love me?" said (the Rabbit). And he sat erect on his hind legs. The Eaglets loved that; it alone was very good. And he (the Eaglet) said as follows: "Whence have you come?" "When I was just walking across the ground by a near way, your father seized me," said he (the Rabbit). And he said, "At what time of the day does your father usually get home?" "My father," said he, "is accustomed to come home when it is very late in the afternoon, and when water is falling one drop at a time from small round clouds of different sizes." It came to pass that he (the Eaglet) said as follows: "O elder brother, of what sort is it when you do that?" "Yes," said he (the Rabbit) "thus, as you see me, they strike my head with one stone, when it is resting on another." "O elder brother, treat us so," he said (the Eaglet). "You all shall sit in that place," said he (the Rabbit). "So let us sit," said he (the Eaglet). And so he treated them. The one he crushed with a violent blow, and he killed his younger brother with a blow in like manner. And he pulled out the feathers. And he made them (the Eaglets) fall violently to the ground. And he tied up the feathers. And that which they told him was apt to be the case (did occur): the father came back suddenly. "Do you and your younger brother take that," he said. When he had reached home with a snake, and pushed his way into (the lodge) he (the Rabbit) crushed him with a violent blow. After a while, precisely at the beginning of darkness, the mother came home suddenly. "Do you and your younger brother take that," she said. Again in like manner she had brought home a snake. And again he killed the mother with a blow. And again he sat pulling out the feathers, he sat tying them up. And he also sat crying. He departed, carrying the feathers on his back. And he was going along crying. At length there was a lodge. He arrived there. And he was standing crying. The woman peeped at him. Behold, she was his grandmother. After she stood a while she said "M+! on what very important business are you traveling?" And he said, "I sought feathers for myself, and have many. And moreover, I hesitate about starting homeward, fearing failure; therefore I have been doing nothing but cry." "M+!" said the woman, "I am with a person, but he is bad. You must go quickly to your home. Hasten," she said. The Rabbit sat in a bag of woven yarn the size of a hat. He tied the feathers to it. "Though you will go homeward this time, when you reach home, put a red-oak acorn in (the bag) for me," said she. "When you tread the



ground, you must give it (the rope) a slight pull," she said. And letting him go, she sent him back suddenly (to the earth, his home). When he reached home (the earth), the Rabbit was hateful. He abused the one who pitied him, he dinged in the bag. And pulling (the rope), he shook it a little, and she took her own. And so he went homeward carrying the feathers on his back. And he reached home. "O grandmother, I have come home---!" he said (raising his voice). She spoke in wonder. She said, "İ̇iat̃' i̇iat̃'e+!" "Grandmother," said he, "I have brought home the feathers on my back." And she said as follows: "Cause your mother's brothers to make very many arrows." And then he said as follows: "Grandmother, for what reason?" And she said as follows: "There is a hill that is accustomed to draw into its mouth the person going and passing that way." And he said, "I will see that." "İ̇iate' i̇iate'e+!" said she, "sit still." "No, I will see it at any rate," said he. (Though) she was very unwilling, still he went to see it. At length he arrived there. "You are this hill that draws into its mouth. They said that you were there. Draw me into your mouth," said he. He was swallowed for a very long time. At length he got down (to the bottom). And it happened that (there were) the very dry bones of the persons whom it had swallowed formerly, and those who had the flesh dried hard and sticking (to the bones), and those, too, very lately dead, brought unto the dead, lay with the liver alone made alive. And the Rabbit reached those who were alive and quick. "Ci-ci-ci! these are few," said the Rabbit. The fat on the heart of *gahe-waqahuni* was dangling very much. "Why! you should have eaten that," said he. He cut it off with a knife, he cut the heart into pieces with a knife. The hill split open of its own accord. And these men who were quick (alive, stirring) became active at the very time that the hill split open of its own accord. And they said as follows: "Let us put the Rabbit at the head of the nation." "He saved us," said they. And he said, "Seek ye your own lodges, from what-soever places ye may have come hither." "Begone ye," said he (the Rabbit). And so it was. And the Rabbit went homeward. "O grandmother, I have come back to you," he said. "İ̇iate i̇iate'e+!" said she. "O grandmother," said he, "I have killed the hill that draws them into its mouth, of which you told in the past." "M+! It was said that it were good to kill that one. How could you have been his slayer?" said she. "Why! grandmother, I have killed him," said he. "Of the persons that were there, there were those who said, 'Let us make the Rabbit the head of the nation,' but I was unwilling. I commanded them to seek their own lodges," he said.

## HOW THE RABBIT KILLED THE DEVOURING HILL.

OBTAINED FROM J. LAFLECHE.

- ǰáhe-wáǰahuni wi<sup>n</sup> ǰdí ké amá. Kí Mactciñ'ge aká iǰa<sup>n</sup> aká júgigǰá-  
 Hill that devours one there he was lying, And Rabbit the his grand- the he with his  
 mother own  
 biamá. ǰáhe wi<sup>n</sup> ǰdí kéde píǰǰi. Égiǰe ǰ'di oné te hǰ; ǰ'di onǰǰi te hǰ,  
 they say. Hill one there it lies, but. Beware there you go will there you go will  
 not
- 3 á-biamá Kí, ǰa<sup>n</sup>há, eáta<sup>n</sup> áda<sup>n</sup>, á-biamá. Níaci<sup>n</sup>ga amá ǰ'di hí-hna<sup>n</sup>  
 said they say. And, Grandmother, where- I (in said they say. Person the (mv.) there arrived only  
 she fore he (as a rule)  
 ǰan'di wáǰahúni-hna<sup>n</sup>i hǰ, á-biamá. Kí Mactciñ'ge amá, Hínda! eáta<sup>n</sup>  
 when (in it drew them habitually she said they say. And Rabbit the (mv.) Let me see! where-  
 the past) into its mouth she thought),  
 éda<sup>n</sup>. É'di bǰé te-na, eǰéga<sup>n</sup>-biamá. Ga<sup>n</sup> ǰ'di aǰá-biamá. Mactciñ'ge  
 I (in There I go will (in he thought, they say. And there he went, they say. Rabbit  
 thought).
- 6 ǰ'di ahí-bi ǰǰi ǰáhe-wáǰahuni aká íbaha<sup>n</sup>-biamá. Íbaha<sup>n</sup>-bi ega<sup>n</sup> ǰ'di  
 there reached, when Hill that devours the he knew they say. He knew him, having there  
 they say (sub.) him they say they say  
 hí ǰǰi, ǰáhe-wáǰahuni, a<sup>n</sup>ǰahúni-gǰ, á-biamá Mactciñ'ge aká. ǰáhe-  
 reach- reached, Hill that devours, draw me into your said they say Rabbit the. Hill  
 ed when, ed mouth, he  
 wáǰahuni wáǰnahúni-hna<sup>n</sup> amá, a<sup>n</sup>ǰahúni-gǰ. Kí ǰáhe-wáǰahuni aká  
 that devours them you draw habitu- they say, draw me into your And Hill that devours the  
 into your mouth ally mouth.
- 9 Mactciñ'ge íba-ha<sup>n</sup>-bi ega<sup>n</sup> ǰahúni-bǰǰ-biamá. Égiǰe níkaci<sup>n</sup>ga héga-  
 Rabbit he knew him they, having drew him not they say. It came to person by no  
 say into its mouth pass  
 ctǰwa<sup>n</sup>ǰi á-iámamá gaǰǰa<sup>n</sup>. Égiǰe ǰ'di ahí-biamá. Kí ǰáhe-wáǰahuni  
 means a few they were coming, a hunting It came to there they arrived And Hill that devours  
 they say party. pass they say they say  
 aká íǰǰixá-biamá, kí níaci<sup>n</sup>ga amá upá-biamá dáhe í tǰ. Kí Mactciñ'ge  
 the opened its mouth, and person the (pl.) entered they say hill mouth the. And Rabbit  
 they say,
- 12 aká é cǰi upá-biamá. Égihe áíáǰa-biamá Mactciñ'ge ǰáhe-wáǰahuni níxa  
 the he too entered, they say. Onward he had gone, they Rabbit. Hill that devours stomach  
 without say  
 ma<sup>n</sup>taǰa bí ǰǰi nan'de-ísabǰǰ-biamá ǰáhe-wáǰahuni aká. Ga<sup>n</sup> Mactciñ'ge  
 inside arrived when heart not good by they say Hill that devours the. And Rabbit  
 means of
- ǰáhe-wáǰahuni aká íǰǰebá-biamá. Cǰi gaǰǰa<sup>n</sup> d'úba á-iámamá. Gaǰǰa<sup>n</sup>  
 Hill that devours the it vomited they say. Again hunting party some they were approach- Hunting  
 him up ing, they say, party
- 15 ǰ'di ahí-bi ǰǰi cǰi ǰáhe-wáǰahuni aká íǰǰixá-biamá. Cǰi níaci<sup>n</sup>ga upá-biamá  
 there arrived, when again Hill that devours the opened its they say. Again person entered, they say  
 they say mouth  
 í tǰ. Kí Mactciñ'ge amá cǰi upá-biamá. Éǰíhi ǰáhe-wáǰahuni wǰǰǰeba-  
 mouth the. And Rabbit the again entered, they say. At that Hill that devours vomited them  
 (mv.) time up

báji amá. Égiçe níkaci<sup>n</sup>ga pahañ'ga hi-má t'e-má wahí kě sa<sup>n</sup> ké amá,  
not they say. Behold person before arrived, the dead, the bone the (lg. dis- they were ly-  
ones who ones who line) tant ing, they say,  
white

qí<sup>n</sup>q ućáhahá-ma xáci-jin'ga t'e-má cti ju ućás'i<sup>n</sup>-ma, cí i<sup>n</sup>'tea<sup>n</sup>-qteí t'e-má  
tissue adhering to the a great little dead, the too flesh adhering the again now very dead, the  
each one ones while ones who ones who with it ones who

cti, kí ni<sup>n</sup>'ja-má cti. Macteiñ'ge aká gá-biamá: Éata<sup>n</sup> huáta-bajíi ă. 3  
too and alive, the ones too. Rabbit the said as follows, Why you eat not ?  
who they say:

Jenan'de gágě waci<sup>n</sup>'-qti onát etai-éde; wíeběi<sup>n</sup> xí bęáte te, á-biamá.  
Buffalo heart those (un- fat very you eat shall but; I am he if I eat it will said they say.  
seen and scattered) he

Kí máhi<sup>n</sup> gęíza-biamá Macteiñ'ge aká. Máhi<sup>n</sup> gęíza-bi xí je-nan'de máqa<sup>n</sup>-  
And knife he took his own, they Rabbit the. Knife he took his when buf- fallo heart he cut with  
say a knife

biamá. Kí ǰáhe-wáćahuni amá, Ha<sup>n</sup>! ha<sup>n</sup>! ha<sup>n</sup>! é-hna<sup>n</sup>-biamá. Kí Macteiñ'ge 6  
they say. And Hill that devours the, Ha<sup>n</sup>! ha<sup>n</sup>! ha<sup>n</sup>! he said it they say. And Rabbit  
regularly

aká, Ha<sup>n</sup>! ha<sup>n</sup>! ha<sup>n</sup>! á-ji-gă hă, á-biamá. Kí je-nan'de waci<sup>n</sup>' gě edábe  
the Ha<sup>n</sup>! ha<sup>n</sup>! ha<sup>n</sup>! say not he said they say. And buffalo heart fat the (scat- also  
tered)

ućéwi<sup>n</sup>waćai Macteiñ'ge aká. ǰáhe kě bęazáća-biamá. Níaci<sup>n</sup>ga bęúga-  
he collected them Rabbit the. Hill the split of its own accord, Person all  
they say.

qti gacíbe agćá-biamá. Agćá-biamá xí níaci<sup>n</sup>ga bęúga ućéwi<sup>n</sup>xíćá-biamá. 9  
very out of it went homeward, Went homeward, when person all assembled themselves, they  
they say. they say.

Macteiñ'ge níkagahi ańgáxe taí, á-biamá. Gañ'ki gá-biamá: Macteiñ'ge  
Rabbit chief we make will, said they say. And he said as follows, Rabbit ge  
they say:

níkagahi ckáxe taí á-bi áća. Wí níkagahi ka<sup>n</sup>bęa áći<sup>n</sup>héi<sup>n</sup>te. Wí<sup>n</sup>a<sup>n</sup>-  
chief you make will he says, indeed. I chief I wish I who move, Which  
they say. it may be.

wańáta<sup>n</sup> ćatí éi<sup>n</sup>te mańgei<sup>n</sup>'i-gă. Wí cti wíxa<sup>n</sup>' waci<sup>n</sup>' ęińgége<sup>n</sup> áagęě atí. 12  
from you have it may be gone ye. I too my grand- fat had none, as I for my I have  
come mother

Ga<sup>n</sup> agćá-biamá Macteiñ'ge amá waci<sup>n</sup> 'i<sup>n</sup>-bi ega<sup>n</sup>'. 'I<sup>n</sup> akí-bi ega<sup>n</sup>'  
And went homeward, Rabbit the (mv.) fat carried, they having. Car- he reached having  
they say say rying home, they say

áciąa itéća-biamá. ǰa<sup>n</sup>há, ǰáhe-wáćahuni t'éacę áća, á-biamá. Hi<sup>n</sup>!  
outside he put it, they say. O grandmother Hill that devours I have indeed, said, they say. Oh!  
killed him

si-jań'ga pęji<sup>n</sup>'-qteí! i-ćpáća pęji<sup>n</sup>'-qteí! cé t'ćě úda<sup>n</sup> aká-cna<sup>n</sup>-ća<sup>n</sup>' t'ćwaćáćě te, 15  
foot big bad very! mouth, pieces bad very! that to kill good the one only in the you have been his  
out of one past slayer,

á-biamá. ǰa<sup>n</sup>há, t'éacęga<sup>n</sup> cehé hă. Gúda tē da<sup>n</sup>bá-gă hă, á-biamá.  
said they say. Grandmother, I killed him, as I said that . Beyond the see thou said they say.  
she (farther off) (pile) he

Wa'újińga aká áci ahi-bi ega<sup>n</sup>', Hi<sup>n</sup>! ńúćpaća<sup>n</sup>! win'ke tedé, á-biamá.  
Old woman the out of arrived, having, Oh! my grandchild! told the truth did-but, said they say  
doors they say she

Waci<sup>n</sup>' tē ęizá-biamá.  
Fat the she took they say.

## NOTES.

See the preceding myth: How the Rabbit went to the Sun; also, J. La Flèche's Oto version of this myth, to appear hereafter in "The Jowiwe Language, Part I."

32, 2. kéde, contraction from kē, éde.

32, 9. hegactewa<sup>2</sup>jī, pronounced he+gactewa<sup>2</sup>jī.

33, 2. q<sup>1</sup>q contraction from q<sup>1</sup>qé, dried flesh or meat next the bone. (For the speech of the men and the Rabbit's reply, see the Oto version.)

33, 11. macteiŋge - - - ábi áça, the words of the crier going through the camp, quoted by the Rabbit. ka<sup>2</sup>bça áç<sup>1</sup>hí<sup>1</sup>te (i. e., ka<sup>2</sup>bça aç<sup>1</sup>he e<sup>1</sup>te) is not in the form of a question, though it *implies* one, according to Sanssouci.

33, 12. maŋgç<sup>1</sup> i-gă, begone ye! "Go to your respective homes," is meant, but it is not expressed.

33, 12. áagç<sup>1</sup> ati, I have come for my own property. The Rabbit talks as if he had a prior claim to the hill's heart, etc.

33, 14. The words of the old woman are not to be taken literally. She was proud of what the Rabbit had done, and was praising him. Even if he was deformed, he had done what should have been done long ago by others.

33, 17. wiŋke tedé, feminine of wiŋ'ke téde, contraction from wiŋ'ke tō, éde, he did tell the truth but," an elliptical expression, which would be in full, wiŋ'ke tō édehna<sup>2</sup> ewéja ç<sup>1</sup>a<sup>2</sup>ç<sup>1</sup>ti, he told the truth, but I did nothing but doubt him at the first.

## TRANSLATION.

There was a Hill that drew (people) into its mouth. And the Rabbit was with his grandmother. "A Hill is there, but it is bad. Beware lest you go thither. Go not thither," said she. And he said, "Grandmother, wherefore?" She said, "Whenever people go thither, it draws them into its mouth." And the Rabbit thought, "Let me see! Why is this? I will go thither." And he went thither. When the Rabbit arrived there, the Hill knew him. As he knew him when he arrived there, the Rabbit said, "Jahe-waça<sup>1</sup>huni, draw me into your mouth. Jahe-waça<sup>1</sup>huni, you who, as they say, are used to devouring, devour me." And Jahe-waça<sup>1</sup>huni knew the Rabbit, so he did not devour him. And it came to pass that a great many people belonging to a hunting party were coming to that place. And they arrived there. And Jahe-waça<sup>1</sup>huni opened his mouth, and the people entered the mouth of the Hill. And the Rabbit entered too. The Rabbit pressed onward. And when he reached the stomach of the Hill within, Jahe-waça<sup>1</sup>huni was not pleased by it. And Jahe-waça<sup>1</sup>huni vomited up the Rabbit. Again some members of a hunting-party were approaching. When the party reached there, Jahe-waça<sup>1</sup>huni opened his mouth again, and the people entered the mouth. And the Rabbit entered again (as a man, this time). And then Jahe-waça<sup>1</sup>huni did not vomit him up. And there were lying in the distance the whitened bones of the people who had entered first and had died, the dried flesh next to the bones adhering to them; also those who had been dead but a little while, with the flesh (on the bones); and those, too, who had just died, and the living ones too. And the Rabbit said as follows: "Why do you not eat? You should have eaten that very fat heart. Were I (in your place), I would eat it," he said. And the Rabbit seized his knife. When he seized his knife, he cut the heart. And Jahe-waça<sup>1</sup>huni

said, "Ha! ha! ha!" And the Rabbit said, "Do not say 'Ha! ha! ha!'" And the Rabbit gathered together the heart and the scattered pieces of fat. And the Hill split open of its own accord. All the people went out again. When they went homeward all the people assembled themselves. Said they, "Let us make the Rabbit chief." And he said as follows: "It is said 'You shall make the Rabbit chief.' As if I, for my part, had been desiring to be chief!! (Or, Have I been behaving as if I wished to be chief?) From whatever places ye may have come, begone ye (to them). I too have come hither to get some of the fat belonging to me, as my grandmother had none." And the Rabbit went homeward, carrying the fat on his back. Having brought it home on his back, he put it outside. "O grandmother! I have killed *rahe-waḥuni*," he said. "Oh! You very bad big-foot! you very bad split-mouth! Have you killed him who only should have been killed in the past?" "Grandmother, I say that because I have killed him. See the pile farther away," he said. The old woman having gone out of doors, said, "Oh! my grandchild told (nothing but) the truth (though I *did* doubt him at first)." And she took the (pile of) fat (meat).

## HOW THE RABBIT CURED HIS WOUND.

OBTAINED FROM NUDA'-AXA.

Mactcin'ge aká iḡa<sup>n</sup> ḥinké júgigḡe ḡḡi<sup>n</sup> akáma. Kí ngáca<sup>n</sup> ahí-  
 Rabbit the (sub.) his the (ob.) he with was sitting, they say. And traveling he arrived there

biamá. Qéki wéḥixuxúi ca<sup>n</sup>ḡti ga<sup>n</sup> ákicugá-ḡti ja<sup>n</sup>-hna<sup>n</sup> ḡéga<sup>n</sup> amá  
 they say. Under prickly-ash just as it happened very dense lay only thus they say

(utḡje é wakaí). Ga<sup>n</sup> níaci<sup>n</sup>ga sigḡai ké'di sí ké snedeáḡti-hna<sup>n</sup>i ké, 3  
 thickest that he meant. And person trail (?) at the foot the long very habit- ually was (lg. ob.)

á-biamá. Éḡiḡe égasáni ḡi, ḡa<sup>n</sup>há, waja<sup>n</sup>'be bḡé tá múnke, á-biamá.  
 said they say. It came to pass the follow- ing day when Grand- mother I see I go will I who said they say. he

Éḡiḡe ha<sup>n</sup>'ega<sup>n</sup>'tce aḡá-biamá. Aḡá-biamá ḡi éḡiḡe aḡi átiáḡḡa-  
 It came in the morning he went, they say. He went, they say when it came they were suddenly to pass to pass returning

biamá. Ḥé níaci<sup>n</sup>ga ḡáhiḡeamé amá, eḡéga<sup>n</sup>-biamá. Uhé aḡai uka<sup>n</sup>'ska 6  
 they say. This person those who moved yonder are they he thought, they say. Path (course) went in a straight line with

ita<sup>n</sup>'ciaḡa ja<sup>n</sup>-biamá. Éḡiḡe é'di ahí-biamá ḡi íḡai-baí-biamá, sigḡe ké  
 ahead he lay they say. It came there ar- rived they say when he was not they say. foot- the prints (lg. ob.)

áhigi ḡáxe ga<sup>n</sup> íḡai-baí-biamá ákiha<sup>n</sup> áiaḡai té. Ga<sup>n</sup>'ki ci pí ita<sup>n</sup>'ḡiaḡa  
 many he made so he was not found, they say beyond he had thw. And again anew ahead

aḡai té, ita<sup>n</sup>-ḡiaḡa ija<sup>n</sup>-biamá. Cété wi<sup>n</sup> cuḡé te haú, á-biamá. Ánase 9  
 he went, ahead of him they say. That (ob.) one will come to you ! said they say. he To head him off

- naji<sup>n'</sup>-gă haú, á-biamá kiáqpaqpağçe. Ėgiçe wi<sup>n'</sup> amá uhañ'gaza ma<sup>n'</sup>či<sup>n'</sup>  
stand thou I said they say walking back and forth It came one the at the end was walking,  
among themselves. (mv. sub.)
- amá. Gátě cučé te haú, á-biamá, če ánasě naji<sup>n'</sup> uiča čéčai tě. Kĩ  
they say. That will come I said they say, this to head to stand telling him he sent it. And  
(unseen ob.) to you he among themselves.
- 3 utčiže baza<sup>n'</sup> ačá-biamá. Ėgiçe ga<sup>n'</sup> akáuna iča-báji gáxai tě ubá-haza  
thicket pushing went they say. It came after standing awhile found him not he pretended at the side  
among
- ínaji<sup>n'</sup> kĩ ma<sup>n'</sup> kě gčizai tě. Ga<sup>n'</sup> mándě kě ga<sup>n'</sup> čida<sup>n'</sup>i tě. Če cučé  
of it he and arrow the he took his And bow he pulled it. This coming  
(lg. ob.) own. (lg. ob.) to you
- tě učiřida-gă, á-biamá, gactaň'ka tě. Ga<sup>n'</sup> ma<sup>n'</sup> kě čicibai tě Mactciňge  
which look out for it, said they say, he tempted him. And arrow the he pulled when Rabbit  
(lg. ob.) and let go (lg. ob.)
- 6 kúsandě'-qti iča<sup>n'</sup>čai tě. Ga<sup>n'</sup> xagé amá Mactciňge. I<sup>n'</sup>á! i<sup>n'</sup>á! i<sup>n'</sup>á!  
through and through he put it (the arrow). And he was crying, they say Rabbit. (the rabbit's cry),
- á-biamá Mactciň'ge aká. Kagéha, t'éčáčě, á-biamá. Kagéha, a<sup>n'</sup>i<sup>n'</sup> tá  
said they say Rabbit the. O friend, you killed him, said they say. O friend, I carry will  
he (lg. ob.) him, he it on my back
- minke haú, á-biamá. Mactciň'ge ua<sup>n'</sup>si áiačá-biamá. Kĩ ma<sup>n'</sup> kě čionúda-  
I who I said they say. Rabbit leaping he had they say. And arrow the he pulled  
he gone out of
- 9 biamá. Kĩ ači<sup>n'</sup> ačá-biamá. Ga<sup>n'</sup> čiřá-biamá. Mactciň'ge wamí má kě  
they say. And having he they say. And they they say. Rabbit blood snow the  
it went chased him (lg. ob.)
- jí-de ké amáma čiřai tě. Ma<sup>n'</sup>can'de ugiđazá-biamá, igat'a<sup>n'</sup>-biamá.  
red was lying, they say as they chased. Den they scared him they say, he they say.  
into his own grunted
- xa<sup>n'</sup>há, t'éa<sup>n'</sup>čě'-qtei-a<sup>n'</sup>i, á-biamá. Hũ<sup>n'</sup>! hũ<sup>n'</sup>! á-biamá. Ixa<sup>n'</sup> igaska<sup>n'</sup>čá-  
Grand-mother, they have altogether said they say. Hũ<sup>n'</sup>! hũ<sup>n'</sup>! said, they say. His tried him (sic)  
killed me, he grandmother
- 12 biamá. Naxide-čiřin'ge ičanahin eha<sup>n'</sup>+. Čí-hna<sup>n'</sup> učiřa-bi, ehé xi, čaxága-  
they say. Disobedient you are you-truly I You only they sought you, I when you cry  
it was reported said
- jí-qti ga<sup>n'</sup> čagči<sup>n'</sup> etéde, á-biamá. Ga<sup>n'</sup>, xa<sup>n'</sup>há, maka<sup>n'</sup> uíne ma<sup>n'</sup> čin'-gă,  
not all so you sit should have, she they say. And, Grand-mother, medicine to seek it (for one) walk
- á-biamá. Wiřúcpa, maka<sup>n'</sup> ičápaha<sup>n'</sup> da<sup>n'</sup>ctě-ma<sup>n'</sup> ači<sup>n'</sup>hě, á-biamá. xa<sup>n'</sup>há,  
said they say. My grandchild, medicine I know it (dubitative sign) I who move said they say. Grand-mother,
- 15 na<sup>n'</sup>pa-hí ge-ča<sup>n'</sup> wi<sup>n'</sup> i<sup>n'</sup>čín grí-gă, á-biamá. Ixa<sup>n'</sup> aká ači<sup>n'</sup> aki-biamá.  
choko bush the in the one bring back for me said they say. His the having reached home,  
cherry (pl.) past he grandmother (sub.) it they say.
- Ga<sup>n'</sup> čatá-biamá. Ga<sup>n'</sup> iřiní-biamá.  
And he ate it, they say. And he recovered by it, they say.

## NOTES.

35, 2. wéřixuxú. Nuda<sup>n'</sup>-axa, a Ponka, gave it thus; but it may be intended for wéřixuxú-hi, as the Omahas use wéřixuxú-hi kě. Ča<sup>n'</sup>-qti ga<sup>n'</sup> is a phrase which scarcely admits of a brief translation. It seems to imply *for no reason whatever, at any rate, etc.*

35, 8, *et passim*. aiačai tě, ačai tě, uiča čéčai tě, etc., denote *certainty* on the part of the speaker, or that *he was cognizant* of the acts referred to, hence it would have been better to say, "aia-ča-biama, ača-biama, uiča čéča-biama," denoting *what was not observed* by the narrator.

35, 7. ita<sup>a</sup>ɕiaqa ja<sup>a</sup>-biamā. The Rabbit went ahead of their trail and lay concealed, lying in wait for them.

35, 7. sigŋe kē ahigi gaxe, etc. He made so many tracks that the people did not know which way to turn to search for the Rabbit.

36, 3. iɕa-baji gaxai tē. This man pretended that he had not discovered where the Rabbit lay concealed. He pulled the bow in one direction to deceive the Rabbit, and then turned around suddenly and shot him, sending the arrow through his body.

36, 11. igaska<sup>a</sup>ɕē seems to be used here in the sense of *chiding*.

36, 14. iɕapaha<sup>a</sup> da<sup>a</sup>ɕtē-ma<sup>a</sup> ʔi<sup>a</sup>hē implies doubt: I may know it as I go along, and I may not know it.

36, 15. na<sup>a</sup>/pahi geɕa<sup>a</sup>, the choke-cherry bushes *which had been* (full of sap, etc.). It was *winter* at the time he sent the old woman after one.

#### TRANSLATION.

The Rabbit was dwelling with his grandmother. And while traveling he reached a certain place. At the foot of the bluff the prickly ash was very dense. It was thus all along. And he said, "Persons have been on the trail, all of whom had very long feet." And on the next day he said, "Grandmother, I will go out to see (that is, to act as a scout, suspecting the presence of foes)." And he went in the morning. When he departed, at length they were coming back suddenly. "These persons are the ones who were moving there," thought he. He lay ahead in a straight line with the path they went. It came to pass that when they reached there (where the Rabbit was) he was not found. He had made many footprints, so he was not found, and they went beyond the place. Then again he went ahead, and lay ahead of him (of one of the men). "That one thing will come to you," he said. "Stand and head him off." They were walking back and forth among themselves. At length one was walking at the end. "That unseen thing will come to you," he said. This he communicated (to those at a distance), telling (them) to stand and head him off. And he went pushing among the undergrowth, etc. And then, after standing awhile, he pretended that he had not found him (the Rabbit). He stood at the side (of the thicket) and took his arrow. And so he fitted it to the bow-string. "Look out for this which is coming to you," he said, as he tempted him (the Rabbit). And letting the arrow go he pierced the Rabbit through the body (the arrow appearing on the other side). And the Rabbit was crying. The Rabbit said, "I<sup>a</sup>! i<sup>a</sup>! i<sup>a</sup>!" "Friend, you have killed him," said they. "Friend, I will carry it on my back," said (one). The Rabbit had gone with a leap. And he pulled out the arrow. And he carried it away. And they pursued him. As they chased him the Rabbit's blood was lying along (in a long line) on the snow. They seared him into his burrow. He grunted. "Grandmother," said he, "they have altogether killed me. Hū<sup>a</sup>! hū<sup>a</sup>!" said he. His grandmother chided him. "You were truly disobedient. When I said that it was reported you alone were sought after, you should have sat without crying at all," she said. And he said, "Grandmother, go to seek for medicine." Said she, "My grandchild, I doubt whether I know the medicine." "Grandmother," said he, "bring me back one of the choke-cherry bushes." And his grandmother took it home. He ate it, and it made him recover.

## THE RABBIT AND ICTINIKE.

OBTAINED FROM NUDA<sup>n</sup>-AXA.

- Ictinike amá afe amáma. Gañ'ki Mactcin'ge amá ga<sup>n</sup> amáma.  
 Ictinike the was going, they say. And Rabbit the so was mv., they say.  
 (mv. sub.)
- Hu+! á-biamá. Kagé! á-biamá. Uhú+! á-biamá. Üpai-da<sup>n</sup> waja<sup>n</sup>be  
 Hu+! said, they say. O younger said, they say. Uhu+! said, they say. It was when I see it  
 brother!
- 3 ka<sup>n</sup>béga<sup>n</sup> éga<sup>n</sup> agña<sup>n</sup>be áha<sup>n</sup>, á-biamá. Ga<sup>n</sup>afi<sup>n</sup>hé-hna<sup>n</sup> fa<sup>n</sup>ja é'be  
 I hoped and so I see my own ! said, they say. I move for some only though who  
 time
- qta<sup>n</sup>çe té, á-biamá. Gí-gă, á-biamá. Eáta<sup>n</sup> áda<sup>n</sup>, á-biamá. Ca<sup>n</sup> gí-gă,  
 love me will said, it is said. Come said, it is said. Where- I said, they say. At any rate come,  
 fore
- á-biamá Ictinike aká. Ė'di aki-biamá. Kagé, á-biamá, edéhe ctéctewa<sup>n</sup>  
 said, they say Ictinike the (sub.). There he reached home, they say. O younger said, they say, what I soever  
 brother,
- 6 a<sup>n</sup>ha<sup>n</sup> ecé te, á-biamá. A<sup>n</sup>ha<sup>n</sup>, á-biamá Mactcin'ge aká. Kagé, á-biamá—  
 yes you will said, they say. Yes, said, they say Rabbit the O younger adult what I what  
 say (sub.) brother said, they say—
- kagé, witci tá minke, á-biamá Ictinike aká. An'kaji, á-biamá, wita<sup>n</sup>fi<sup>n</sup>  
 O younger tecum coo will I who, said, they say Ictinike the (sub.). Not so, said, they say, I first  
 brother, (te-cum co-i-bo)
- witci tce, á-biamá Mactcin'ge aká. Nă'! an'kaji, kagé, na<sup>n</sup> amá edád  
 tecum coo, said, they say Rabbit the (sub.). Paha! not so, O younger na<sup>n</sup> the what  
 brother, (pl. sub.)
- 9 'ípai uhé-hna<sup>n</sup>i, á-biamá. Nă'! an'kaji há, ji<sup>n</sup>féha, á-biamá. Ji<sup>n</sup>ga amá,  
 they they have their said, they say. Paha! not so O elder said, they say. Younger the  
 speak of way, habitually, brother, (pl.)
- ji<sup>n</sup>féha, edáda<sup>n</sup> 'ípai té'di é facta<sup>n</sup>-báji éga<sup>n</sup> é uhé-hna<sup>n</sup>i, á-biamá  
 O elder what they when that stopping not so they have habitu- said, they say  
 brother, speak of talking ally,
- (Mactcin'ge aká). Hindéga<sup>n</sup>, kagé, égañ-gă há. Ga<sup>n</sup> Ictinike aká bas<sup>n</sup>  
 Rabbit the (sub.). Let us see, O younger do so And Ictinike the (sub.) upside  
 brother, down
- 12 ípa<sup>n</sup>fa-biamá. Mactcin'ge aká ga<sup>n</sup> tci<sup>n</sup> tē. Çicta<sup>n</sup>-biamá xi ua<sup>n</sup>si áiafa-  
 he placed they say. Rabbit the (sub.) so cum so coit. Finished they say when leaping he had  
 it gone
- biamá Mactcin'ge amá. Gí-gă, kagé, é-hna<sup>n</sup>-biamá. Ėgiça<sup>n</sup>-hna<sup>n</sup> amá  
 they say Rabbit the Come, O younger said habit- they say. Said to habitu- they  
 (mv. sub.) brother, ually him ally say
- xi Mactcin'ge amá a<sup>n</sup>he-hna<sup>n</sup> amá. Ca<sup>n</sup> utci<sup>n</sup>je cuga égihe áiafa-  
 when Rabbit the was fleeing they say. And thicket dense headlong he had  
 (mv. sub.) into it gone
- 15 biamá. Wahu+! á-biamá Ictinike aká. Wí-hna<sup>n</sup> niaci<sup>n</sup>ga ícákite-de  
 they say. Wahu+! said, they say Ictinike the (sub.). I only person I cheated while
- ma<sup>n</sup>tiheáçe ata<sup>n</sup>he fa<sup>n</sup>cti. Mactcin'ge peji<sup>n</sup>-qti! si-ñañ'ga peji<sup>n</sup>-qtei! ictea-  
 I was putting it inside heretofore. Rabbit bad very! foot big bad very! eye-  
 (mv. sub.)
- si-ñañ'ga peji<sup>n</sup>-qtei! ja<sup>n</sup>xe áhigi peji<sup>n</sup>-qtei! 'ágtea<sup>n</sup>çáçe tcábe áha<sup>n</sup>, á-biamá  
 ball big bad very! strong much bad very! you have made very much ! said, they say  
 odor me suffer



Ictínike aká. Ga' afa-biamá. Ictínike cépi<sup>n</sup> beje atci tcábe haú, á-biamá.  
 Ictínike the. And went, they say. Ictínike that one *cacare cum eo* very I said, they say.  
 (sub.). (mv. ob.) *feoi coii*

Ga' Ictínike aká wagčan'gfa<sup>n</sup> amá ci. Ci wagčan'gfa<sup>n</sup>-biamá. Ictínike  
 And Ictínike the (sub.) reviled him they again. Again reviled him they say. Ictínike

amá afa-biamá gífa-bají-qi. Gáfu ahí-bi xi jétiçinge ca<sup>n</sup> já-biamá. Ja'- 3  
 the went they say sorrowful very. In that he ar. they when *cacatúrit* and *ca-* they say *Caca-*  
 (mv. sub.) place rived say *cavit* *vit*

biamá xi mactciñ'ge jin'ga wi<sup>n</sup> nañ'ge-qtcí afa-biamá. Cúd-ífa<sup>n</sup>ca<sup>n</sup>-qi  
 they say when rabbit young one ran very fast went they say. It is put further very

áha<sup>n</sup>! Wuhú! á-biamá Ictínike aká. E ci gáfu ahí-bi xi jétiçinge ca<sup>n</sup>  
 ! Wuhu! said, they say Ictínike the. That again in that he ar. they when *cacatúrit* and  
 (sub.). place rived say *cavit*

já-biamá. Ci mactciñ'ge jin'ga wi<sup>n</sup> nañ'ge-qtcí afa-biamá. Ci ídaçai-të. 6  
 ca- they say. Again rabbit young one ran very fast went they say. Again *peperit*.

Ci égiçai<sup>n</sup> të, Wúhu+á! 'ágçea<sup>n</sup>çë tcábe áha<sup>n</sup>, á-biamá. Ga' afa-biamá.  
 Again he said to him, Really! he has made me very ! said, they say. And went they say.  
 suffer much

Ci gáfu ahí-bi xi jétiçinge ca<sup>n</sup> já-biamá. Ci mactciñ'ge jin'ga wi<sup>n</sup>  
 Again in that he ar. they when *cacatúrit* and *ca-* they say. Again rabbit young one  
 place rived say *cavit*

ci xu'ë<sup>n</sup> afa-biamá. Ci égiçai<sup>n</sup>-biamá. Íçai<sup>n</sup>ba<sup>n</sup> hné téga<sup>n</sup>ji, á-biamá. Ci 9  
 again with a went they say. Again he said to him they say. A second yon go not apt said, they say. Again  
 rush

éga<sup>n</sup> wédaçë íxiçuhá-bi ega<sup>n</sup>, égiçe je híçai tëdi waii<sup>n</sup> çai<sup>n</sup> ca<sup>n</sup>  
 so *parère* he feared they having, at length *cacans* he made it when robe the at say  
 for himself say reach (the ground) rate

uçipupú-bi ega<sup>n</sup> ánasá-biamá. Waii<sup>n</sup> çai<sup>n</sup> ca<sup>n</sup> áa<sup>n</sup>si-biamá. Waii<sup>n</sup> çai<sup>n</sup>  
 he bent it around ega<sup>n</sup> having he him. they say. Robe the in spite of they say. Robe the  
 over (the rabbit) dered it of leaped

ingçé ugína'skábe çai<sup>n</sup> amá. Wuhú+! gúd-ífa<sup>n</sup>ca<sup>n</sup>-qi a<sup>n</sup>axe áha<sup>n</sup>, 12  
 faeces it was made to adhere to it from his feet, they say. Wuhu+! it is put further very made me !

á-biamá (nuçáçai<sup>n</sup> giáxai të é waká-bi ega<sup>n</sup>). Hau. Ga' afa-biamá.  
 said, they say naked he made for him that he they having. Well. And went they say.  
 meant say

Ca<sup>n</sup>qi ga<sup>n</sup> nuçáçai<sup>n</sup> afa-biamá. Égiçe nújiinga d'úba ma<sup>n</sup>çin'bagi açi<sup>n</sup> máma.  
 In spite of so naked went they say. It came boy some were throwing sticks as they  
 to pass walked, it is said.

Wákipá-biamá. Haú! kagé, a-biamá Ictínike amá. Haú! á-biamá nújiinga 15  
 He met they say. Ho! O younger said, they say Ictínike the Ho! said, they say boys  
 them brother, (mv. sub.)

amá. Índáda<sup>n</sup>ctë éga<sup>n</sup> çaná'a<sup>n</sup>-báji, kagé, á-biamá. A<sup>n</sup>, á-biamá. Ca<sup>n</sup>  
 the Whatever so yon have heard, O younger said, they say. Yes, said, they say. Still  
 (pl. sub.). brother,

dáda<sup>n</sup> ctëcte çaná'a<sup>n</sup> éinte i<sup>n</sup>wi<sup>n</sup>çai-gá, á-biamá Ictínike aká. A<sup>n</sup>ha<sup>n</sup>,  
 what soever you heard may have tell ye to me said, they say Ictínike the (sub.). Yes,  
 said, they say. Why! Rabbit the only Ictínike the *cum eo* it is re- they we heard  
 (mv. sub.) (mv. one) *cavit* ported say

á-biamá. Tëná! Mactiñ'ge amá-hna<sup>n</sup> Ictínike amá tci-biamá aí, a<sup>n</sup>ná'a<sup>n</sup>, 18  
 said, they say. Why! Rabbit the only Ictínike the *cum eo* it is re- they we heard  
 (mv. sub.) (mv. one) *cavit* ported say

á-biamá nújiinga amá. Wuhú+! çáci-qi a<sup>n</sup>wa<sup>n</sup>na<sup>n</sup> améde, eçéga<sup>n</sup>-  
 said, they say boys the Wuhu+! a very long of me they they are the thought  
 (pl. sub.). while ago have heard ones, but

biamá Ictínike aká. Ci afa-biamá. Kí ci d'úba ma<sup>n</sup>çin'bagi açi<sup>n</sup> amáma.  
 they say Ictínike the. Again went they say. And again some were throwing sticks as they  
 walked, it is said.

40 THE ČEĞIHA LANGUAGE—MYTHS, STORIES, AND LETTERS.

- Ci wákipá-biamá. Kagé, indáda<sup>n</sup> ctécte i<sup>n</sup>wi<sup>n</sup>'čai-gǎ háu, á-biamá.  
 Again he met them they say. O younger brother, what soever tell ye to me I said, they say.
- Indáda<sup>n</sup> aŋguíčiča taíte čingé éga<sup>n</sup>, á-biamá. Těná! Mactcin'ge amá-  
 What we tell you shall there is none like said, they say. Why! Rabbit the (mv. sub.)
- 3 hna<sup>n</sup> Ictínike amá tci-biamá aí, a<sup>n</sup>ná'a<sup>n</sup>i, á-biamá nújŋga amá. Ga<sup>n</sup>'  
 only Ictínike the cum eo it is re- they we heard, said, they say boys the And  
 (mv. sub.) coit ported say, (pl. sub.).
- ačai tē. Wuhu+! xáci-qti-éga<sup>n</sup> uná'a<sup>n</sup>a<sup>n</sup>'čě áha<sup>n</sup>, ečéga<sup>n</sup>-biamá. Ga<sup>n</sup>' cǐ  
 he went. Wuhu+! a very long time ago he made me to be heard of I thought they say. And again
- d'úba áíamama. Kǐ cǐ éga<sup>n</sup> wémaxá-biamá. Kagé, indáda<sup>n</sup> ctécte i<sup>n</sup>wi<sup>n</sup>'-  
 some were approach- And again so questioned they say. they what soever tell  
 ing. them brother,
- 6 čai-gǎ háu, á-biamá. Indáda<sup>n</sup> aŋguíčiča taíte čingé éga<sup>n</sup>, á-biamá.  
 ye to me I said, they say. What we tell thee shall it is nothing like said, they say.
- Těná! Mactcin'ge amá-hna<sup>n</sup> Ictínike amá tci-biamá aí, a<sup>n</sup>ná'a<sup>n</sup>i, á-  
 Why! Rabbit the only Ictínike the cum eo it is re- they we heard, said,  
 (mv. sub.) coit ported say, (mv. sub.)
- biamá. Wuhu+! xáciqti-éga<sup>n</sup> uná'a<sup>n</sup>a<sup>n</sup>'čě áha<sup>n</sup>, ečéga<sup>n</sup>-biamá Ictínike  
 they say. Wuhu+! a very long time ago he made me to be heard of I thought they say Ictínike
- 9 aká. Cǐ ačá-biamá. Egičě jěädigčá<sup>n</sup> pějǐ gčiza-bi éga<sup>n</sup> wéza-hna<sup>n</sup> ačá-  
 the Again went they say. It came to pass breech-cloth bad he took they having to give the went  
 (sub.) (sub.) to pass to pass his own say the alarm, only
- biamá. Ėgičě qǐ éčá<sup>n</sup>be ahi-biamá. I<sup>n</sup>c'áge čéga čǐ iénaxičai čǐ, á-  
 they say. At length lodge in sight of ar- they say. Venerable this one the he is attacked said  
 rived they say. man behind (mv. ob.) they
- biamá. Ė'di ahi-biamá. Ákicuga-qti-a<sup>n</sup>-biamá Cin'gajǐ'ga ua<sup>n</sup>'he  
 they say. There he ar- they say. They were standing they say. Children a place of  
 rived very thick retreat
- 12 úwaginái-gǎ. A<sup>n</sup>čá<sup>n</sup>naxičai éde hégactěwa<sup>n</sup>-bájǐ, á-biamá Ictínike aká.  
 seek ye for them. Me they attacked but by no means a few, said, they say Ictínike the (sub.).
- I<sup>n</sup>c'áge waii<sup>n</sup>' ča<sup>n</sup>' ctěwa<sup>n</sup>' gacai ta<sup>n</sup>, á-biamá. A<sup>n</sup>'ha<sup>n</sup>, éga<sup>n</sup>-qtia<sup>n</sup>' (á-biama).  
 Venerable robe the oven he is deprived of said, they say. Yes, so very said, they say.  
 man by chasing him,
- Gaskǐ wakan'dičě'-qti najǐ<sup>n</sup>-biamá, wáctaŋka akéga<sup>n</sup>. A<sup>n</sup>'wa<sup>n</sup>'da<sup>n</sup>be tai há.  
 Panting excessively he stood they say, a tempter he was like. We see them will
- 15 Ké, uáwagičái-gǎ, á-biamá. Aŋ'kajǐ há, á-biamá Ictínike aká. Waii<sup>n</sup>'  
 Come, tell us about them, said, they say. Not so . said, they say Ictínike the (sub.). Robe
- gě wi<sup>n</sup>' i<sup>n</sup>'čǐ<sup>n</sup> gǐ-gǎ, á-biamá. Wǐ waqa<sup>n</sup>'be bčě tá minke, á-biamá  
 the (pl.) one bring ye to me, said, they say. I to see them I go will I who, said, they say
- Ictínike aká. I<sup>n</sup>c'áge wiŋ'kě-qti áha<sup>n</sup>, á-biamá. Ga<sup>n</sup>' waii<sup>n</sup>' ča<sup>n</sup>' 'i-  
 Ictínike the (sub.). Venerable man tells the truth very I said, they say. And robe the was  
 given
- 18 biamá, waii<sup>n</sup>' ckúbě-qti qéha 'i-biamá. Watčicka kě uhá ačá-biamá.  
 they say, robe thick very summer was they say. Creek the follow- ing he went, they say.  
 (hair) robe given
- Haha+! a<sup>n</sup>'ba wi<sup>n</sup>'čá<sup>n</sup>'čá<sup>n</sup>' gáawaki'a<sup>n</sup> ata<sup>n</sup>'he ča<sup>n</sup>'ctǐ. Níaci'ga wi<sup>n</sup>'  
 Ha! ha! day one by one have I been doing that to them heretofore. Person one
- a<sup>n</sup>'čǐjuctěwa<sup>n</sup>'jǐ, á-biamá (Mactcin'ge é waká-bi éga<sup>n</sup>).  
 did not treat me well said they say Rabbit that he meant they say having.  
 at all, he

## NOTES.

38, 5. *ēdi aki-biama*. It was some place where the Rabbit *had been* on some previous occasion, or else it was on the way to the Rabbit's home: "he reached there again," or "he reached there *on his way home*."

38, 16. *ma<sup>ti</sup>heačē ata<sup>he</sup> ča<sup>eti</sup>*. Hitherto, Ictinike placed his plot within his head and concealed it there. *Ma<sup>ti</sup>heačē* refers to the plot, not to the victim.

39, 1. *bēije atci tcabe*. "*Bēije*" is from "*čijé*."

39, 4. *gud-iča<sup>ča</sup>-qti aha<sup>a</sup>*, a phrase occurring only in this myth.

39, 10. *je hičai*, a case of "*hapax legomenon*."

39, 12. *ugina<sup>skabe</sup> ča<sup>a</sup> ama*. The young Rabbit leaped upon the robe of his relation, Ictinike, soiling it with the "*iīgčē*" sticking to his feet.

40, 9. *jeādigča<sup>a</sup> pēji gēiza-bi ega<sup>a</sup>*. He took his own breech-cloth which he had on to use in giving the signal of alarm. Hence he was not "*naked*" in the strict sense of the word before he took it off.

40, 12. *hegactewa<sup>a</sup>bajl*, pronounced *he+gactewa<sup>a</sup>bajl*.

40, 13. *i<sup>o</sup>age waii<sup>a</sup> ča<sup>a</sup> ctēwa<sup>a</sup> gaca<sup>i</sup> ta<sup>a</sup>*. The people said, "They chased the venerable man so closely that he had to drop his robe."

40, 18. *waii<sup>a</sup> ckube-qti qeha či-biama*. Though this means "a very thick summer robe," *qeha* (buffalo robes of animals killed in *summer*) were not covered with thick hair, as were the *meha* or *winter* robes.

## TRANSLATION.

Ictinike was going, and so was the Rabbit. "Hu+! O younger brother! Uhu+!" said Ictinike. "When it was told, I hoped to see him, and so I see my own (relation)," said he. "Though I am only moving for some time, who will love me?" said the Rabbit. "Come," said Ictinike. "Wherefore," said the Rabbit. "Never mind, come," said Ictinike. He reached there. "O younger brother," said he, "whatsoever I say, you must say 'Yes.'" "Yes," said the Rabbit. "O younger brother, *tecum coibo*," said Ictinike. "No," said the Rabbit, "*prior tecum coibo*." "Psha! O younger brother," said Ictinike, "when the elder ones talk about anything, they generally have their way." "Psha! Not so indeed, elder brother. The younger ones, elder brother, when they speak about anything, do not stop talking about that, so they usually have their way," said the Rabbit. "Let us see, do so, younger brother." And Ictinike turned upside-down. The Rabbit *cum eo coit*. *Coitu completo*, the Rabbit leaped and had gone. "Come, O younger brother," said Ictinike repeatedly. When he was saying it to him the Rabbit was fleeing; and he went headlong into a dense thicket. "Wahu+!" said Ictinike, "While I alone cheated a person, I used to keep (the plot) inside (my head). You very bad Rabbit! You very bad big-foot! You very bad big-eyeballs! You very bad much strong odor! You have made me suffer very much." And the Rabbit departed. "*Cum isto prior coit et feci ut cacaret*," said the Rabbit. Ictinike reviled him again. Again he reviled him. Ictinike departed very sorrowful. When he reached a certain place *cacaturiit et cacavit*. Ictinike *cacante*, a young rabbit departed, running very rapidly, "It gets worse and worse!" Again, when he reached a certain place, *cacaturiit et cacavit*; and

a young rabbit departed, running very swiftly. *Iterum peperit*. Again he said to him, "Really! he has made me suffer very much." Again, when he reached a certain place, *cacatūriit et cacavit*. Again a young rabbit departed with a rush. "You will not be apt to go again," said Ictinike. *Quum iterum parēre timuit*, as he stooped and caused it to reach the ground, he held the robe down on the faces and the rabbit, to hinder the escape of the latter. In spite of the effort the young rabbit leaped over the robe. He soiled the robe with the "iñgę" on his feet. "Wuhu+! It gets worse and worse." (He meant his being naked.) Well, he departed. In spite of (his condition) he went naked. It came to pass that some boys were playing with ma<sup>2</sup>çi<sup>2</sup>bagi as they walked. He met them. "Ho! younger brothers," said Ictinike. "Ho!" said the boys. "Have you not heard anything at all, younger brothers?" said he. "Yes," said they. "Then, whatsoever ye have heard, tell me," said Ictinike. "Yes," they said. "Why! they say that it is reported that the Rabbit alone *cum Ictinike coit*. We have heard it." "Wuhu+! They have heard about me for a very great while," thought Ictinike; and he departed. And again some were playing ma<sup>2</sup>çi<sup>2</sup>bagi as they walked; and he met them. "O younger brothers, tell me something or other," he said. "What we shall tell you is as nothing. Why! we have heard it said that it is reported that the Rabbit alone *cum Ictinike coit*," said the boys. And he departed. "Wuhu+! I was caused to be heard of a very long time ago," thought he. And again some were approaching. And again he questioned them. "O younger brothers, tell me something or other," said he. "What we shall tell thee is as nothing. Why! we have heard it said that it is reported that the Rabbit alone *cum Ictinike coit*," said they. "Wuhu+! I was caused to be heard of a very long time ago," thought Ictinike; and he departed. It came to pass that he took his bad breech-cloth and went to give the alarm. At length he came in sight of a lodge (village?). "This venerable man behind us is one who has been attacked by the foe," they said. He arrived there. They were standing very thick (around him). "Seek ye a place of retreat for your children. They attacked me, and they were a great many," said Ictinike. "The venerable man is deprived (by their chasing) even of his robe," said they. "Yes, it is just so." He stood panting excessively, as he was a tempter. "We will see them. Come, tell us about them," said they. "Not so indeed," said Ictinike. "Bring to me one of the robes. I will go to see." "The venerable man speaks very truly," they said. And the robe was given him; a thick summer robe was given him. He departed, following the stream. "Ha! ha! Day after day have I been doing that to them heretofore. One person did not treat me well at all," he said (meaning the Rabbit).

## THE RABBIT AND THE GRIZZLY BEAR; OR, THE BIRTH OF THE YOUNG RABBIT.

TOLD BY NUDA<sup>n</sup>-AXA.

Ma<sup>n</sup>tcú aká Mactcin'ge çinké wagída<sup>n</sup>be akí-biamá. Ga<sup>n</sup> fé amá,  
 Grizzly bear the Rabbit the (st. ob.) to scout for his reached home; And went they  
 (sub.) own they say.

wénaxiçá-biamá Mactcin'ge aká. Jé wi<sup>n</sup> ci<sup>n</sup>-qti t'éça-biamá Mactcin'ge  
 attacked them they say Rabbit the Buffalo one fat very he killed, they say Rabbit  
 (sub.)

aká. Úh a<sup>n</sup>wa<sup>n</sup>çá mañçin'-gã, á-biamá Ma<sup>n</sup>tcú aká. Ma<sup>n</sup>tcú ictá-jide 3  
 the To come to tell about begone, said, they say Grizzly bear the Grizzly bear eye red  
 (sub.) for the meat me

uíhe tiçábi-gã haú, á-biamá Mactcin'ge aká. Hi<sup>n</sup>+! wici'é, wi<sup>n</sup>a<sup>n</sup>waá,  
 to come habitu- I said, they say Rabbit the Oh! my husband's in which place?  
 for the meat ally

á-biamá Ma<sup>n</sup>tcú mi<sup>n</sup>'ga aká. Ga<sup>n</sup> açá-biamá. 'I<sup>n</sup> akí-biamá qé kě  
 said, they say Grizzly bear female the And went they say. Brought home they say buff lo the  
 (sub.) on their backs (meat)

bçúga-qti. Kí Ma<sup>n</sup>tcú jin'ga aká dúba-biamá. Ga<sup>n</sup> jingá háci-qti aká 6  
 all. And Grizzly bear young the four they say. And young last very the  
 (sub.)

Mactcin'ge çá'éçš-hna<sup>n</sup>-biamá. Waçátai té hébe éçi<sup>n</sup> ahí-hna<sup>n</sup>-biamá  
 Rabbit he pitied habitu- ally they say. What they ate part having he ar- habitu- they say  
 ally

ma<sup>n</sup>çá<sup>n</sup>-hna<sup>n</sup>. Çi égasani xí cî Ma<sup>n</sup>tcú aká cî égiçá<sup>n</sup>-biamá: Mactcin'ge,  
 by stealth habitu- ally. Again the next when again Grizzly the again said to him, they say: Rabbit,  
 ally

únase çiçáa ugípi há, á-biamá (Ma<sup>n</sup>tcú aká). Ji<sup>n</sup>çehá, hi<sup>n</sup>bé úagiçá<sup>n</sup> há, 9  
 chasing- your own is full said, they say Grizzly bear the (sub.). O elder, moccasins I put on my  
 place own brother,

á-biamá (Mactcin'ge aká). Ga<sup>n</sup> wénaxiçá-biamá. Çi qé wi<sup>n</sup> ci<sup>n</sup>-qti  
 said, they say Rabbit the (sub.). And he attacked them they say. Again buffalo one fat very

t'éça-biamá. Ê'di ahí-biamá. Úhe a<sup>n</sup>wa<sup>n</sup>çá mañçin'-gã, á-biamá (Ma<sup>n</sup>tcú  
 he killed, they say. There arrived, they say. To come to tell of me begone, said, they say Grizzly bear

aká). Ga<sup>n</sup> agçé amáma Mactcin'ge amá. Ma<sup>n</sup>tcú ictá-jide uíhe tiçábi-gã 12  
 the And was going homeward, Rabbit the Grizzly bear eye red to go pass on,  
 (sub.) they say (mv. sub.) for meat

haú, á-biamá Mactcin'ge aká. Hi<sup>n</sup>+! wici'é, wi<sup>n</sup>a<sup>n</sup>waá, á-biamá Ma<sup>n</sup>tcú  
 I said, they say Rabbit the Oh! my husband's in which place? said, they say Grizzly bear  
 (sub.) brother,

mi<sup>n</sup>'ga aká. Ga<sup>n</sup> uíhe açá-biamá. Çi bçúga-qti çín akí-biamá. Kí é Ma<sup>n</sup>tcú  
 female the And to go for went they say. And all very brought home on their And that Grizzly  
 (sub.) say bear backs, they say.

jin'ga aká cî hébe éçi<sup>n</sup> ahí-biamá. Kí Ma<sup>n</sup>tcú aká gá-biamá: Hébe 15  
 young the again a piece having he arrived, they And Grizzly bear the said as follows, they say: A piece  
 (sub.) say.

wéçahni<sup>n</sup> cí éja<sup>n</sup>mi<sup>n</sup>, á-biamá. Égasani xí wada<sup>n</sup>'be agí-biamá Ma-  
 you took for you I think, said, they say. The next day when scouting was coming back, they say. Rab-

# 44 THE ČEČIHA LANGUAGE—MYTHS, STORIES, AND LETTERS.

- ctciñ'ge, únase čičiŋa ugŋpi hă, á-biamá Ma'tcú aká. Ji'n'čehá, hi'bé  
 bit chasing-place your own is full said, they say Grizzly bear the (sub.). O elder brother, moecasín
- úagiŋa' hă, á-biamá Mactciñ'ge aká. Ga' wénaxičá-biamá. Či yé wi<sup>n</sup>  
 I put on my own said, they say Rabbit the (sub.). And he attacked them, they say. Again buffalo one
- 3 ci'n'-qti t'éčá-biamá. Ě'di ahi-biamá. Ůhe a'wa'čá mañgčín'-gă, á-biamá  
 fat very he killed, they say. There arrived, they say. To come to tell of me begone, said, they say  
 Ma'tcú aká. Ji'čehá, hébe agi'i<sup>n</sup> tá miñke, á-biamá Mactciñ'ge aká. Qa-i!  
 Grizzly bear the (sub.). O elder brother, a piece I carry will I who, said, they say Rabbit the (sub.). Qa-i!
- wa'i<sup>n</sup> ga'čá áha<sup>n</sup>. Ůhe a'wá'čá mañgčín'-gă, á-biamá. Ga' wamáka-bají-  
 to pack he wishes I To come to tell of me begone, said, they say. And he got out of patience with him
- 6 biamá hébe gi'i<sup>n</sup> tē áhucigá-bi ega' Mactciñ'ge aká. Ga' ja gě  
 they say a piece to carry his own say having Rabbit the (sub.). And meat the (pl.)  
 máonuonudá-biamá. Ki Mactciñ'ge aká wamí hébe čizá-bi ega' iñgčá<sup>n</sup>-  
 he cut and disjointed they say. And Rabbit the (sub.) blood a piece he took, having put it in his belt  
 biamá. Ěndáda<sup>n</sup> hníze éga<sup>n</sup>, á-biamá Ma'tcú aká. Ji'čehá, Ěndáda<sup>n</sup> bčizá-  
 they say. What have you taken, said, they say Grizzly bear the (sub.). O elder brother, what I took
- 9 máji, á-biamá Mactciñ'ge aká. Ábaŋu ča<sup>n</sup> učá<sup>n</sup>-bi ega' wamí ubíta<sup>n</sup>ta<sup>n</sup>-  
 I-not, said, they say Rabbit the (sub.). Nape of the the he held him, having blood he pressed in it repeatedly  
 biamá Ma'tcú aká. Xagá-biamá Mactciñ'ge aká. Ga' ůhe učá i-biamá.  
 they say Grizzly bear the (sub.). Cried they say Rabbit the (sub.). And to come to tell he was coming, they say.  
 Ůíhai éga<sup>n</sup> atí-biamá. Ga' čéčá<sup>n</sup> wamí čizá<sup>n</sup> ča<sup>n</sup> nan'daŋa ičá<sup>n</sup>čá-biamá  
 To come so they have come, And this (ob.) blood he took the one at the side of he put it they say  
 for meat they say. which the lodge
- 12 Mactciñ'ge aká. Ha' amá. Ěgičé Mactciñ'ge aká gá-biamá: Ěskana,  
 Rabbit the (sub.). Night they say. It came to pass Rabbit the (sub.). they say: I hope,  
 winísi, ciñ'gajiŋga ukíai íe tigčágčá-ma éga<sup>n</sup> ka<sup>n</sup>, á-biamá. Ki égičá<sup>n</sup>  
 my child, children they talk speech they begin the ones so I hope, said, they say. And said to it  
 with each suddenly who  
 čičta<sup>n</sup>-bi xí, A<sup>n</sup>, á-biamá wamí čínké ciñ'gajiŋga éga<sup>n</sup>. Ki éga<sup>n</sup>-biamá.  
 he finished, when, Yes, said, they say blood the (one) infant like. And so they say.  
 they say sitting
- 15 Ki čí égičá<sup>n</sup>-biamá. Ěskana, winísi, ciñ'gajiŋga ukíai xí edčéčáona<sup>n</sup>-ejí-qti-  
 And again said to it they say. I hope, my child, infant they talk when they speak very plainly,  
 with each other making no mistakes,
- má éga<sup>n</sup> ka<sup>n</sup>, á-biamá. Ki éga<sup>n</sup>-biamá. Ki, Ga'-hniñké é'be učákíe haú,  
 the ones so I hope, said, they say. And so (it) they say. And, You sit for a while who you talked ?  
 who was with
- á-biamá Ma'tcú aká. Ná! Ji'čehá, ěbécťě nákie-máji, wí-hna<sup>n</sup> uáŋikié ga<sup>n</sup>  
 said, they say Grizzly bear the (sub.). Why! O elder brother, who at all I talked I-not, I alone I talked with so  
 my self
- 18 gti<sup>n</sup> miñké, á-biamá Mactciñ'ge aká. Či égičá<sup>n</sup>-biamá. Ěskana, winísi,  
 I was sitting, said, they say Rabbit the (sub.). Again said to them say. I hope, my child,  
 the (sub.) him
- nújiŋga ma'čída<sup>n</sup> wakan'dagi ta'čí<sup>n</sup> tičáčá-hna<sup>n</sup> éga<sup>n</sup> ka<sup>n</sup>, á-biamá. Ki  
 boy pulling the bow wonderfully well to run starting habitually so I hope, said, they say. And  
 repeatedly ally

éga<sup>n</sup>-qti átiáqça-biamá. Cí edíhi gçahe-ça<sup>n</sup>ça<sup>n</sup>-kiça-biamá. Éskana, wi-  
so very became sud- they say. And then he caused him to do it repeatedly, they say. I hope, my  
denly

nísi, nújnga na<sup>n</sup>-qti-hna<sup>n</sup> ma<sup>n</sup>çída<sup>n</sup> wakan<sup>n</sup>dagí wasísigě-qti-hna<sup>n</sup> éga<sup>n</sup> ka<sup>n</sup>,  
child, boy grown very alone pulling the wonderfully well active very habitu- so I hope.  
ally

á-biamá. Ga<sup>n</sup> éga<sup>n</sup>-bianná. Éskana, winísi, cénujnga ma<sup>n</sup>jíha í<sup>n</sup> waja<sup>n</sup>be- 3  
said, they say. And so (it) they say. I hope, my child, young man quiver car- them I have  
was) rying seen

hna<sup>n</sup>-ma éga<sup>n</sup> ka<sup>n</sup>, á-biamá. Ga<sup>n</sup> éga<sup>n</sup>-bianná. Kí a<sup>n</sup>ba amá Ké, Ma-  
habitu- the ones so I hope, said, they say. And so (it) they say. And day was, they Come, Rab-  
ally who was) say.

ctcin<sup>n</sup>ge, únase çiçha ugípi há, á-biamá Ma<sup>n</sup>tcú aká. Na<sup>n</sup>heba-gá, jínçéha,  
bit, surround- your own is full said, they say Grizzly bear the Wait, elder brother,  
ing place (sub.).

hi<sup>n</sup>bé uája<sup>n</sup> há, á-biamá. Wanaqçin<sup>n</sup>-gá, edáda<sup>n</sup> hi<sup>n</sup>bé úçaja<sup>n</sup>jí onínké, 6  
moccasin I am put- said, they say. Hasten, what moccasin you have not you who,  
ting on put on

si-jaŋga! ja<sup>n</sup>xe áhigi! ictcá-si-jaŋga! icpácpa! á-biamá. Wúhu+<sup>n</sup> a<sup>n</sup>! náji!  
big foot! offensive much! eye-ball big! mouth in splits! said, they say. Aha! O the  
odor villainy!

éga<sup>n</sup>-qti i<sup>n</sup>çin<sup>n</sup> éska<sup>n</sup> náji! á-biamá Mactcin<sup>n</sup>ge ijin<sup>n</sup>ge aká. A<sup>n</sup>ha<sup>n</sup>, nisíha,  
like it very he treats I think O the vil- said, they say Rabbit his son the Yes, my child,  
my own lains! (sub.).

éga<sup>n</sup>-qti-hna<sup>n</sup> a<sup>n</sup>çin<sup>n</sup>, 'ágça-qti, nisíha, a<sup>n</sup>çin<sup>n</sup>, á-biamá Mactcin<sup>n</sup>ge aká. Çé 9  
like it very habitu- he keeps suffering very, my child, he keeps said, they say Rabbit the He  
ally me goes (sub.).

tě wánanáse çan<sup>n</sup> damú ámusta wi-ja<sup>n</sup>be aja<sup>n</sup> tá minke, á-biamá. Hébe  
the they surrounded where down hill right above I see you I lie will I who, said, they say. A piece  
many times

çagí<sup>n</sup> 'íçaçé té, á-biamá Mactcin<sup>n</sup>ge ijin<sup>n</sup>ge aká. Ga<sup>n</sup> wénaxiçai té té  
you carry you speak will, said, they say Rabbit his son the And he attacked them when bur-  
your own of (sub.) fale

wí<sup>n</sup> t'çça-biamá. Ma<sup>n</sup>tcú amá č'di ahi-biamá. Úhe a<sup>n</sup>wa<sup>n</sup>ça maŋçin<sup>n</sup>-gá, 12  
one he killed they say. Grizzly bear the (mv. there arrived, they say. To come to tell of me begone,  
it sub.)

á-biamá. Ná! jínçéha, an<sup>n</sup>kají há, á-biamá. Hébe agí<sup>n</sup> ka<sup>n</sup>bça, jínçéha,  
said, they say. Why! elder brother, not so said, they say. A piece I carry mine I wish, elder brother,  
mine

á-biamá. Qa-í+! wa<sup>n</sup>çin<sup>n</sup> ga<sup>n</sup>ça inahin<sup>n</sup> á. Úhe a<sup>n</sup>wa<sup>n</sup>ça maŋçin<sup>n</sup>-gá,  
said, they say. Qa-í+! to carry he wishes truly ! To come to tell of me begone,  
for meat

á-biamá. Ná! jínçéha, hébe agí<sup>n</sup> ka<sup>n</sup>bça, jínçéha, á-biamá. Ná! Ma- 15  
said, they say. Why! elder brother, a piece I carry mine I wish, elder brother, said, they say. Why! Rab-

ctcin<sup>n</sup>ge. íe tě égi-ja<sup>n</sup>jí-hna<sup>n</sup> éde waçísisige, á-biamá. Ná! jínçéha,  
bit speech the you have not habitu- but you are active, said, they say. Why! elder brother,  
done that ally

an<sup>n</sup>kají há çan<sup>n</sup>ja wí etí jínçéha, na<sup>n</sup>pa<sup>n</sup>hi<sup>n</sup>-hna<sup>n</sup>-ma<sup>n</sup> éga<sup>n</sup> hébe agí<sup>n</sup>  
not so though I too elder brother, I am hungry habitu- I have so a piece I carry  
ally mine

ka<sup>n</sup>bça, á-biamá. Ná! wi<sup>n</sup>ake, Mactcin<sup>n</sup>ge uçúnajin<sup>n</sup> çat'a<sup>n</sup> ebçéga<sup>n</sup> áda<sup>n</sup> 18  
I wish, said, they say. Why! I tell the Rabbit to depend on you have I think there-  
truth, fore

íe a<sup>n</sup>onajuáji éga<sup>n</sup> áha<sup>n</sup>, á-biamá Ma<sup>n</sup>tcú aká. Ga<sup>n</sup> cí égiçan<sup>n</sup> amá  
speech you have treated some- what ! said, they say Grizzly bear the And again said to him they  
me ill in talking (sub.). say

çi ma<sup>n</sup>açça açin<sup>n</sup>-bianná, babçijě-qti çéça-biamá. Mactcin<sup>n</sup>ge ijin<sup>n</sup>ge aká  
when on his back re- had him, they say, pushed him very suddenly, they say. Rabbit his son the  
peatedly over (sub.).

- agfi tē. Ga<sup>n'</sup> ma<sup>n'</sup> tē gǫ́sni<sup>n'</sup>snin<sup>'de</sup> agf-biamá, man<sup>'dē</sup> kē ugǫ́na<sup>n'</sup>qpá-biamá  
was coming And arrow the pulled out several of was coming, they bow the he strung his own, they say  
back (col.) (col.) his own say
- Mactcín<sup>'ge</sup> ijin<sup>'ge</sup> aká. Kagé! á-biamá, dúǫ́ǫ<sup>n</sup> gi<sup>'in'</sup>-gǫ́, á-biamá  
Rabbit his son the (sub.) O younger brother! said, they say, the (meat) on carry your own, said, they say  
(col.) (col.) this side of you
- 3 Ma<sup>'tcú</sup> aká. Janúǫ́ ǫ́a<sup>n</sup> hébe a<sup>n'</sup>ǫ́a ǫ́ǫ́ai tē. Ubǫ́ǫ<sup>'age</sup> há. 'In<sup>'-gǫ́</sup>,  
Grizzly bear the (sub.) Fresh meat the a piece he threw away suddenly. I am unwilling Carry it,  
(sub.) (sub.)
- á-biamá Mactcín<sup>'ge</sup> aká. Ki ijin<sup>'ge</sup> amá ǫ́<sup>'di</sup> akí-biamá. Nají! ǫ́ga<sup>n</sup>-qti  
said, they say Rabbit the (sub.) And his son the (mv. there came home, they say. O the vil- like it very  
(sub.) (sub.) (sub.) say! lainy!
- in<sup>'</sup>ǫ́ahni<sup>n</sup> eska<sup>n'</sup>, á-biamá Mactcín<sup>'ge</sup> ijin<sup>'ge</sup> aká. Nǫ́! nisfha, ǫ́iádi ǫ́ǫ́ gi<sup>'in'</sup>  
you have been I suspect, said, they say Rabbit his son the Why! my child, your this carrying  
treating my own (sub.) (sub.) father his own
- 6 te. É<sup>'i</sup> há wa<sup>n'</sup>ǫ́ǫ́ǫ́, á-biamá Ma<sup>'tcú</sup> aká. Nǫ́! 'in<sup>'-gǫ́</sup> há, á-biamá Ma-  
will. I have all, said, they say Grizzly bear the (sub.) Bosh! carry it said, they say Rab-  
given back (sub.)
- ctcín<sup>'ge</sup> ijin<sup>'ge</sup> aká, Ma<sup>'tcú</sup> é waká-bi ega<sup>n'</sup>. Ga<sup>n'</sup> ma<sup>n'</sup>ǫ́ǫ́ǫ́ ǫ́i<sup>'-bi</sup> ega<sup>n'</sup>  
bit his son the Grizzly bear that he meant, having. And on his back re- he had him, having  
(sub.) (sub.) they say peatody they say
- Ma<sup>'tcú</sup> ǫ́i<sup>n</sup> kída-biamá Mactcín<sup>'ge</sup> ijin<sup>'ge</sup> aká. Ma<sup>n</sup> na<sup>n'</sup>ba í<sup>'u</sup>-biamá  
Grizzly bear the (mv. shot at, they say Rabbit his son the Arrow two wounded with, they say  
(sub.) (sub.) (sub.)
- 9 Ma<sup>'tcú</sup>. Ga<sup>n'</sup> t'éǫ́a biamá. Igǫ́ǫ́ǫ́ ǫ́in<sup>ké</sup> úhe uhná tē edéce-hna<sup>n'</sup> ǫ́,  
Grizzly bear. And killed him, they say. His wife the one to come you told when what said habitu- ?  
(sub.) (sub.) (sub.) ally
- á-biamá Mactcín<sup>'ge</sup> ijin<sup>'ge</sup> ǫ́iádi íǫ́ǫ́ǫ́ǫ́-bi ega<sup>n'</sup>. A<sup>n'</sup>ha<sup>n</sup>, á-biamá,  
said, they say Rabbit his son his father he asked his own, having. Yes, said, they say,  
(sub.) (sub.) they say
- Ma<sup>'tcú</sup> ictǫ́-jide uhe tiǫ́ǫ́bi-gǫ́ haú, ehé-hna<sup>n</sup>-ma<sup>n'</sup>, á-biamá. Égiǫ́ǫ́-biamá.  
Grizzly bear eye red to come pass ye on ! I said habitu- I have, said, they say. He said to they say.  
for meat ally him
- 12 É<sup>'di</sup> akí-biamá. Íǫ́ǫ́be tē ubáha<sup>n</sup> basnin<sup>'dihé</sup> amá ǫ́ǫ́a<sup>n</sup>be hí tē. Kú-  
There reached home, Door the tent-front he passed in hand they when he came in sight. (Sound  
they say. (sub.) (sub.) say (of bow)
- biamá. Ga<sup>n'</sup> Ma<sup>'tcú</sup> wa<sup>'ú</sup>jinga t'éǫ́a-biamá Mactcín<sup>'ge</sup> ijin<sup>'ge</sup> aká. Ma-  
they say. And Grizzly bear old woman he killed they say Rabbit his son the Rab-  
(sub.) (sub.) her (sub.)
- ctcín<sup>'ge</sup> áwahna<sup>n</sup>káce ǫ́a<sup>'éi</sup>ǫ́i<sup>'</sup>ǫ́ǫ́ǫ́ǫ́ ǫ́, á-biamá. Wí, wí, wí, á-biamá.  
bit where are you who you pitied mine for me ? said, they say. I, I, I, said, they say.
- 15 Za<sup>'é</sup>-qti-a<sup>n'</sup>-biamá. Ki jingá háci aká, Wí-hna<sup>n</sup> ctē ǫ́duǫ́ha-máǫ́i tē, á-biamá.  
A great confusion they say. And young last the I alone even I did not follow them, said, they say.  
(sub.) (sub.)
- Ga<sup>n'</sup> ǫ́ǫ́ǫ́ǫ́ ǫ́ábǫ́i<sup>n</sup> zani<sup>n</sup> t'éwaǫ́ǫ́-biamá. Ga<sup>n'</sup>, ǫ́iádi ní ǫ́ǫ́ǫ́ǫ́ ǫ́anájí<sup>n</sup> tē  
And this (col.) three all he killed them, they say. And, Your water you go for you stand as  
(sub.) (sub.) him
- tiǫ́ǫ́-gǫ́, á-biamá Mactcín<sup>'ge</sup> ijin<sup>'ge</sup> aká. Há! jǫ́ǫ́ǫ́ǫ́, á-biamá Ma<sup>'tcú</sup>  
pass on, said, they say Rabbit his son the O! elder brother, said, they say Grizzly bear  
(sub.) (sub.)
- 18 jin<sup>'ga</sup> umúcte ǫ́in<sup>ké</sup>. Ga<sup>n'</sup> újawa<sup>'-qti</sup> ǫ́iádi ǫ́in<sup>ké</sup> júgigǫ́ǫ́-biamá. Dadfha,  
young left from shooting he who. And having a very his father he who he with his they say. O father,  
(sub.) (sub.) good time over
- ma<sup>n'</sup> d'úba ingáxa-gǫ́ há, á-biamá. Ga<sup>n'</sup> ma<sup>n'</sup> gǫ́ǫ́ǫ́-biamá, hégaji ma<sup>n'</sup> ǫ́i-  
arrow some make for me said, they say. And arrow made for they say, a great arrow in-  
(sub.) (sub.) him many
- cta<sup>n'</sup>-biamá. Qíǫ́ǫ́-maca<sup>n</sup> éna-síqti íǫ́ǫ́ǫ́-biamá. Ga<sup>n'</sup> ga<sup>n'</sup>-akáma gǫ́ǫ́-biamá:  
ished they say. Eagle feathers all alike he put on, they say. And after he sat awhile said as follows,  
(sub.) (sub.) they say:



Dad̄ha, wáçaha úda<sup>n</sup>-qti ka<sup>n</sup>b̄ça, á-biamá. A<sup>n</sup>, á-biamá Mactciñ'ge aká.  
 O father, clothing good very I wish, said, they say. Yes, said, they say Rabbit the (sub.).

Ga<sup>n</sup> wáçage wi<sup>n</sup> giáxa-biamá, d̄anuhu wi<sup>n</sup> amá. Ca<sup>n</sup> wajĩn'ga ukídate júga  
 And hat one made for they say, owl one they say. In fact bird sewed together body

b̄úga-qti wáçaha-biamá. Ci hi<sup>n</sup>bé éga<sup>n</sup> d̄anuhu akiwa uza<sup>n</sup>-biamá. Si- 3  
 all very he clothed they say. Again moccasin so owl both he put they say. "

çize ma<sup>n</sup>çi<sup>n</sup>-bi t̄s̄di, Hú! hú! hú! é-hna<sup>n</sup>-biamá. d̄anuhu wana<sup>n</sup>huta<sup>n</sup>-  
 step walked, they say when, Hñ! hu! hu! said habitu- they say. Owl he made them hoot as ally

hna<sup>n</sup>-biamá. Ca<sup>n</sup> wajĩn'ga b̄úga huta<sup>n</sup> za'ě-qti-a<sup>n</sup>-biamá.  
 he walked, they say. In fact bird all crying made a great noise, they say.

## NOTES.

The Grizzly bear went out very early each morning in search of buffalo. Having found the game, he used to get home by sunrise, when he informed the Rabbit. The Rabbit, who was very swift, could chase the buffalo and kill them; but the Grizzly bear was unable to do this, so he kept the Rabbit as his servant, calling him his younger brother.

43, 3. uh a<sup>n</sup>wa<sup>n</sup>ça mañçĩñ-ḡa. Uh, a contr. of úhe, to go out from camp to meet the hunters and help to bring the fresh meat home. "Begone, and tell them about me, so that they may come out for the fresh meat, and pack it into camp." The Bear took all the credit to himself.

43, 4. Sanssouci and F. LaFlèche gave "tiçái-ḡa haú" instead of tiçábi-ḡa haú. The Kwapa Çegihá (Kansas, etc.) uses "-bi" as a plural sign, where the Omaha Çegihá has "-i."

43, 6. b̄engaqtí, pronounced b̄en+gaqtí by Nuda<sup>n</sup>-axa.

44, 7. wami hebe iqiçá<sup>n</sup>-biama. The piece of clotted blood was about the size of two fingers.

44, 9. abaçu çá<sup>n</sup> uça<sup>n</sup>-bi ega<sup>n</sup>, etc. The Bear got out of patience with the Rabbit, who insisted on carrying a piece of the meat.

44, 12. eskana, winisi, etc. The growth of the young Rabbit was as follows: (1) He commenced talking, saying words here and there, not speaking plainly or connectedly. (2) Next, he spoke without missing a word or syllable. (3) He became like boys who pull the bow and shoot very well, and who run a little now and then, but not very far. (4) He was as a youth who can draw the arrow, and who runs swiftly for some time. (5) He became a young man, one of those who carry the quiver and take wives.

45, 7. naji, a word implying *anger* on the part of the speaker.

45, 10. hebe çagi<sup>n</sup> içaçé té. "You must speak to him for a piece that you can carry yourself."

45, 16. ie t̄s̄ egija<sup>n</sup>jí-hna<sup>n</sup>, etc. "Why, Rabbit, you have not been using such language, but (now) you are active."

45, 19. a<sup>n</sup>onajuajl, equal to a<sup>n</sup>çác'aje—çáçĩ<sup>n</sup>-na<sup>n</sup>pajl. See fifth myth, 23, 11.

46, 1. ugina<sup>n</sup>qpa-biama. Omahas, etc., carry their bows, when not in use, with one end of the string loose. When they wish to string the bow, they bend it with the foot, and put the string on the other end.—L. Sanssouci.

46, 4. náji, éga<sup>n</sup>-qti i<sup>n</sup>çahni<sup>n</sup> eska<sup>n</sup>. "I suspect that you have been treating my father just so."

46, 12. ubaha<sup>n</sup> basnindihé ama. A case of *kapa<sup>n</sup> legomenon*. F. La Flèche would read "Kida-biama, he shot at her," instead of "Ku-biama," which is not plain to him.

46, 16. çia<sup>n</sup>i, etc. The Rabbit's son adopted the kind young Grizzly bear as his younger brother; hence the elder Rabbit became the adoptive father of the Grizzly bear.

46, 19. hegaji, pronounced here as he-gaji.

46, 20. içaça-biama. Instr. from açá, to stick on, as with glue.

#### TRANSLATION.

The Grizzly bear came home, having been scouting for the Rabbit. And the Rabbit went to attack the herd. The Rabbit killed a very fat buffalo. "Begone and tell about me, that they may come after the meat," said the Grizzly bear. "Pass ye on to the red-eyed Grizzly bear, to help him pack the meat!" said the Rabbit. Oh! my husband's brother, in which direction?" said the female Grizzly bear. And they departed. They brought home all of the buffalo meat. And there were four young Grizzly bears. And the youngest one pitied the Rabbit. He used to bring him by stealth a part of what they ate. And on the next day the Grizzly bear said to him again: "Rabbit, your chasing-place is full of game." "O elder brother!" said the Rabbit, "I am putting on my moccasins." And he attacked them. Again he killed a very fat buffalo. The Grizzly bear went thither. "Begone and tell about me, that they may come after the meat," said the Bear. And the Rabbit was going homeward. "Pass ye on to the red-eyed Grizzly bear, to help him to pack the meat!" said the Rabbit. "Oh! my husband's brother, in which direction?" said the female Grizzly bear. And they went to pack the meat. And they brought home all the meat on their backs. And the young Grizzly bear brought him a piece again. And the Grizzly bear said as follows: "I think that you took a piece to some one." The next day he was returning from scouting. "Rabbit, your chasing-place is full," said the Grizzly bear. "O elder brother! I am putting on my moccasins," said the Rabbit. And he attacked them. Again he killed a very fat buffalo. The Bear arrived there. "Begone and tell about me, that they may come after the meat," said the Grizzly bear. "O elder brother! I will carry my own piece," said the Rabbit. "Qa-i! He wishes to carry meat! Begone and tell about me, that they may come after the meat," said he. And he got out of patience with him, as the Rabbit insisted on carrying his own piece. And the Rabbit cut the meat several times with a knife, causing pieces to come off. And the Rabbit seized a piece of blood and put it into his belt. "What have you been taking," said the Grizzly bear. "O elder brother! I have taken nothing," said the Rabbit. Holding the Rabbit by the nape of the neck, he pressed him repeatedly in the blood. The Rabbit cried. And he approached to tell them to go after the meat. Having gone after the meat, they came to the lodge. And the Rabbit put at the side of the lodge this piece of blood which he had taken. It was night. And the Rabbit said as follows: "I hope, my child, that you may be as children who begin to talk suddenly, saying a word now and then." And when he had finished speaking to him, the blood said "Yes," like an infant. And it was so. And he said to him again: "I hope, my child, that you may be like children who speak plainly without missing a word." And it was so. And the Grizzly bear said, "With whom were you

talking, as you sat for a while?" "Why, elder brother, I was talking with no one at all. I was sitting talking to myself," said the Rabbit. Again he said to him: "I hope, my child, that you may be like boys who pull the bow wonderfully well, and run now and then for a short distance." And it became so very suddenly. And then he made him do it repeatedly. "I hope, my child, that you may be like the youth who are grown, who pull the bow very well, and who are so active that they run a great distance." And it was so. "I hope, my child, that you may be like the young men whom I have seen carrying the quiver." And it was so. And it was day. "Come, Rabbit, your chasing-place is full," said the Grizzly bear. "Wait, elder brother, I am putting on my moccasins," said the Rabbit. "Hasten, you who have not put on any moccasins, big-foot! much offensive odor! big eyeballs! mouth split in many places!" said the Bear. "Aha! O the villainy! I suspect that he treats my relation very much like that," said the Rabbit's son. "Yes, my child, he is used to treating me just so. He keeps me in great suffering, my child," said the Rabbit. "When he goes, I will lie looking at you, right above the descent of the hill where they have surrounded the herd from time to time. You must speak to him for a piece for you to carry," said the Rabbit's son. And when he attacked them, he killed a buffalo. The Grizzly bear arrived there. "Begone and tell about me, that they may come after the meat," said he. "Now, elder brother, not so indeed," said the Rabbit. "I wish to carry a piece of my own, elder brother," said he. "Qa-i! He truly wishes to carry! Begone and tell them about me, that they may come after the meat," said he. "Why! elder brother, I wish to carry my own piece," said the Rabbit. "Why! Rabbit, you have not been using such language, but you are active (at present)," said the Bear. "Why! elder brother, though it is not so, I too, elder brother, am used to being hungry, so I wish to carry my own piece (of meat)," said the Rabbit. "Why! I speak truly, Rabbit, you have some one to depend on, I think, therefore you have been abusing me somewhat in speech!" said the Grizzly bear. And when he said it to him again, he sent the Rabbit on his back repeatedly; he pushed him over very suddenly. The Rabbit's son was coming. And he was pulling several arrows out of his quiver as he was coming. The Rabbit's son strung his bow. "O younger brother, carry your own (meat), that which is on this side of you," said the Grizzly bear. He threw away suddenly the piece of fresh meat. "I am unwilling, carry it (yourself)," said the Rabbit. And his son had come back thither. "O the villainy! I suspect that you have been treating my relation just so," said the Rabbit's son. "Why! my child, your father can carry this. I have given all back to him," said the Grizzly bear. "Bosh! Carry it (yourself)," said the Rabbit's son, meaning the Grizzly bear. Having sent the Grizzly bear on his back repeatedly, the Rabbit's son shot at the Grizzly bear, wounding him with two arrows. And he killed him. "What are you used to saying when you go to tell his wife to go and carry the meat?" said the Rabbit's son, questioning his father. "Yes," said he, "Pass ye on to the red-eyed Grizzly bear, to help him to pack the meat, I am used to saying." And he said it to him. He reached home. When he came in sight, and lay stretched out (on his stomach) at the front of the lodge, he pushed in head foremost at the door. "Ku!" (sound of the shooting). And the Rabbit's son killed the old woman Grizzly bear. "Where are you who pitied my relation, the Rabbit?" said he. "I—I—I," they said, making a great uproar. And the youngest one said, "I, alone, did not join with them (in maltreating him)." And the Rabbit's son killed these

three. And the Rabbit's son said, "Pass on (undisturbed), as you continue to fetch water for your father." "Thank you, elder brother," said the young Grizzly bear who was left after the shooting of the others. And the Rabbit's son was with his father, having a very pleasant time. "Father, make some arrows for me," said he. And he made a great many arrows for him. He finished the arrows, fixing eagle feathers on all alike. And after he sat awhile, he said as follows: "Father, I wish very good clothing." "Yes," said the Rabbit. And he made a hat for him; it was a great owl. Indeed, he clothed his whole body, sewing birds together. And he put on moccasins, both of which had great owls on them. When he walked a step, they used to say, "Hu! hu! hu!" He made the great owls hoot as he walked. And, in fact, all the birds cried and made a great uproar.

## THE YOUNG RABBIT AND ICTINIKE.

TOLD BY NUDA<sup>n</sup>-AXA.

- Mactci<sup>n</sup>'ge amá égiçe Ictinike ákipa-biamá sabáji. Wuhu+! há wupá,  
 Rabbit the at length Ictinike met they say suddenly. Wuhu+! O grandchild,  
 (mv. sub.)  
 há wupá, á-biamá. I<sup>c</sup>'áge, edéce táda<sup>n</sup>, á-biamá Mactci<sup>n</sup>'ge aká. Wupáha,  
 O grandchild, said, they say. Venerable what would you said, they say Rabbit the  
 man, say! (sub.) O grandchild,  
 3 waji<sup>n</sup>'ga wi<sup>n</sup> g<sup>é</sup>é çin'ke t'ea<sup>n</sup>'kiça-gă, á-biamá. Ga<sup>n</sup>' kida-biamá. Kusan-  
 bird one going homeward, cause me to kill it, said, they say. And shot at it, they say. Through  
 the one that  
 dē'-qti iça<sup>n</sup>'ça-biamá. Uqpáçē í amá. Uqá amá. Wupáça<sup>n</sup>, çá'ea<sup>n</sup>'giça-gă.  
 and through he put it, they say. Falling coming, they Lodged they O! grandchild, pity me.  
 say. (in a tree) say.  
 Há wupá, há wupá, pí-qti çá'ea<sup>n</sup>'giça-gă, á-biamá. Añ'kaji, i<sup>c</sup>'áge, aa<sup>n</sup>'bça  
 O grandchild, O grandchild, again very pity me, said, they say. Not so, venerable I abandon  
 man, it  
 6 tá minke; çize ma<sup>n</sup>'çin'-gă, á-biamá. Añ'kaji, wupáha, ma<sup>n</sup>' kē úda<sup>n</sup> tcábe  
 will I who; to take it walk thou, said, they say. Not so, grandchild, arrow the good very  
 (ob.)  
 éde hnizaji xi ē'be açi<sup>n</sup>' táda<sup>n</sup>, á-biamá (Ictinike aká). Wúhu+'á! á-biamá,  
 but you take it if who have it shall! said, they say Ictinike the (sub.). Really! said, they say,  
 not  
 i<sup>c</sup>'áge uhé ga<sup>n</sup>'ça inahi<sup>n</sup> áha<sup>n</sup> Ga<sup>n</sup>' wáçaha tē çionúda-biamá bēuga  
 venerable to have wishes truly ! And clothing the pulled off they say the whole.  
 man his way  
 9 Qçabé tē áne açá-biamá. Çéçu ctē açaskábe te há', á-biamá. Edécega<sup>n</sup> ā  
 Tree the climb- went, they say. There even stick will . said, they say. What were you !  
 ing saying  
 i<sup>c</sup>'áge, á-biamá. Nā! wupáça<sup>n</sup> edcha-máji. Yáci wéahide i<sup>n</sup>'bi áha<sup>n</sup>,  
 venerable said, they say. Why! grandchild what I said I not. A long far he has  
 man, time back gone for me !  
 ehé minké, á-biamá. Ga<sup>n</sup>' çé améga<sup>n</sup> ci éga<sup>n</sup>-biamá. Çéçu ctē açaskábe  
 I was saying, said, they say. And as he was going again so they say. There even let him stick

te há', á-biamá. Edécega<sup>n</sup> á i<sup>n</sup>c'áge, á-biamá. Nă! úc<sup>n</sup>paça<sup>n</sup>, edéha-máji.  
 said, they say. What were you saying? venerable said, they say. Why! grandchild, what I not said

yáci wéahide i<sup>n</sup>'hi áha<sup>n</sup>, ehé minké, á-biamá. Ga<sup>n</sup>' cé améga<sup>n</sup> cí éga<sup>n</sup>-  
 A long far he has I was saying, said, they say. And as he was going again so  
 time back reached for me

biamá. Céçu ctě áčaskabe te há', á-biamá. Edécega<sup>n</sup> á i<sup>n</sup>c'áge, á-biamá. 3  
 they say. There even let him stick said, they say. What were you saying? venerable said, they say.  
 saying man

Nă! úc<sup>n</sup>paça<sup>n</sup>, edéha-máji. Kan'ge i<sup>n</sup>'hi áha<sup>n</sup>, ehé minké, inğó, á-biamá.  
 Why! grandchild, I said what I not. Near at hand has I was saying, O first said, they say.  
 reached for me born,

Ga<sup>n</sup>' cí fé amá cí éga<sup>n</sup>-biamá. Céçu ctě áčaskabe te há', á-biamá. Edécega<sup>n</sup>  
 And again he was again so they say. There even let him stick said, they say. What were you saying  
 going

á i<sup>n</sup>c'áge, á-biamá. Céçu ctě áčaskabe, ehé, á-biamá (Ictínike aká). 6  
 I venerable man, said, they say. There even he sticks, I said, said, they say. Ictínike the (sub.).

Mactcin'ge aká ja<sup>n</sup>' tē áčaskabá-biamá. Ga<sup>n</sup>' wáçaha tē áçaha-bi ega<sup>n</sup>'  
 Rabbit the (sub.) tree the stuck to it they say. And clothing the he put on, they having  
 (ob.) say

ta<sup>n</sup>' waŋğça<sup>n</sup> wi<sup>n</sup> 'édi ahí-bi ega<sup>n</sup>' nŋkagahi ijan'ge wi<sup>n</sup> gçá<sup>n</sup>-biamá. Çé  
 nation one there arrived, having chief his daughter one he married, they say. This  
 they say

jŋğá aká waji<sup>n</sup>' cte aça-biamá. Égiçe ma<sup>n</sup>' ciaça uñixidá-biamá xŋ égiçe 9  
 young the in a bad humor departed, they say. It came to on high she gaz'd they say when at length  
 (sub.) pass

níaci<sup>n</sup>'ga ga<sup>n</sup>' ta<sup>n</sup> amá, qçabé áčaskabe naji<sup>n</sup>' ta<sup>n</sup> íça-biamá. Ga<sup>n</sup>' gasá-biamá  
 person he was stand- they tree sticking to it who was stand- she found him, And she cut it, they  
 ing awhile say, ing they say. say

qçabé tē. Gaqiaçá-bi ega<sup>n</sup>' ja<sup>n</sup>' kē áçuta<sup>n</sup>-qti néça-biamá. Égiçe náqpa<sup>n</sup>-  
 tree the Made it fall they having wood the straight towards made a fire, they At length she caused  
 (std. ob.) by cutting say (lg. ob.) say.

çai tē. Ga<sup>n</sup>' júğçe gçi<sup>n</sup>'-biamá dēde tēdi. Níaci<sup>n</sup>'ga wi<sup>n</sup> 'ágçea<sup>n</sup>'çē tcábe. 12  
 it to melt. And with her he sat they say fire at the. Person one caused me to suffer very  
 much

cuçé, á-biamá. An'ha<sup>n</sup>, 'édi ahí éde wija<sup>n</sup>'çe aká áçixai, á-biamá. Ga<sup>n</sup>'  
 went to he said they say. Yes, there he arrived but my elder the married said they say. And  
 you he (sub.) him she

júğçe agçá-biamá. Çéamá wáçixe uqi<sup>n</sup>'a çé amaça<sup>n</sup>' Mactcin'ge ijin'ge  
 with him she went they say. This one to marry a sulky about go who did, they Rabbit his son  
 homeward man say

júğçe agçí, é-hna<sup>n</sup>-biamá, çahide-hna<sup>n</sup>'-biamá. Ga<sup>n</sup>' ahí-biamá. Céçin' qíçá 15  
 with him she has said habitu- they say, ridiculing habitually they say. And he ar- they say. That eagle  
 come home ally her rived (mv. ob.)

wi<sup>n</sup> cuçé hau. Mactcin'ge ijin'ge éça<sup>n</sup>'be éga<sup>n</sup> te, á-biamá. Kíde ágají-  
 one goes to you I Rabbit his son do let him be coming in said, they say. To shoot they com-  
 sight at it manded

biamá. (Mactcin'ge ijin'ge aká kan'gē-qçei ahí-biamá xŋ wáçaha aká  
 they say. Rabbit his son the near at hand very arrived they say when clothing the  
 (sub.) (sub.) (sub.)

waji<sup>n</sup>'ga igidaha<sup>n</sup>i tē íi tē, húta<sup>n</sup>-biamá Ictínike aká gá-biamá: Gáçta<sup>n</sup>- 18  
 bird knew its own coming the (hooted) they say. Ictínike the said, as follows, They always  
 (sub.) (sub.) they say:

hna<sup>n</sup>'i há. Qçáji éga<sup>n</sup> gçi<sup>n</sup>'i-gá, á-biamá. Cuçé qíçá wi<sup>n</sup> hau, á-biamá.  
 do so Silent so sit ye said, they say. Goes to eagle one I said, they say.  
 you

- Mactciñ'ge ijiñ'ge éǾa<sup>n</sup>be áǾajǿ-gǾ háu, á-biamá. Ictínike amá éǾa<sup>n</sup>be  
 Rabbit his son to come in sight command ye ! said, they say. Ictínike the (mv. coming in sight sub.)
- ahí-biamá. Ámustá-qti the amá. Kída-bi eǾa<sup>n</sup> múona<sup>n</sup>-biamá. Ǿéaká  
 arrived, they say. Directly above it passed they say. He shot at it, having he missed it, they say. This one
- 3 áma aká éǾa<sup>n</sup>be ahí-biamá. Ga<sup>n</sup>tě-qti xǿ éǾa<sup>n</sup>be ahí-bi xǿ húǾuga ída<sup>n</sup>-  
 the other one in sight arrived, they say. A great while when in sight arrived when tribal circle right they say
- beaǾá-qti gawi<sup>n</sup>xǿ ma<sup>n</sup>Ǿi<sup>n</sup>-biamá qǾá amá. Kíde éǾa-biamá xǿ t'éǾa-  
 through the circled around walked they say eagle the (mv. sub.) Shot at him with they say when he killed him
- biamá. Wuhú! t'éǾai háu, á-biamá. TěǾǾ! Mactciñ'ge ijiñ'ge é aká xǿ,  
 they say. Wuhú! he killed him ! said, they say. Why! Rabbit his son that the one when, (f)
- 6 á-biamá. T'éǾai tě ucka<sup>n</sup> Ǿan'di ahí-bi xǿ hi<sup>n</sup>qǾé wi<sup>n</sup> uǾǿqǾá-bikéamá.  
 said, they say. He killed it deed the (place) arrived, when fine feather one had fallen, they say. where they say
- Ǿizá-biamá. Gáké ihéǾa-gǾ, á-biamá, wa'ú é waká-bi eǾa<sup>n</sup>. QǾá íkiná-  
 He took it, they say. That (lg. ob.) put it away, said they say, woman that he meant, having. Eagle contended for they say
- biamá níaci<sup>n</sup>ga bǾuga. ÉǾasani xǿ a<sup>n</sup>ba amá. Máca<sup>n</sup> ihéǾaǾé ké da<sup>n</sup>bá-gǾ  
 they say men all. The next day when day they say. Feather you put away the look at it
- 9 há, á-biamá. Da<sup>n</sup>bá-biamá. Hi<sup>n</sup>+! á-biamá. Ǿaǿúba-biamá. Ǿéǿínké  
 said, they say. Saw it, they say. Oh! said they say. Spoke in wonder, they say. This one who
- qǾá bǾuga-qti-a<sup>n</sup> Ǿínké, á-biamá. I<sup>n</sup>c'Ǿge éǾi<sup>n</sup> ma<sup>n</sup>Ǿi<sup>n</sup>-gǾ, á-biamá. Ga<sup>n</sup>  
 eagle the whole the one said they say. Venerable take it to him said they say. And who, she
- éǾi<sup>n</sup> ahí-biamá. ÉǾasani xǿ, CuǾé qǾá wi<sup>n</sup> háu, á-biamá. Mactciñ'ge ijiñ'ge  
 having, she arrived, they say. The following when, Goes eagle one ! said, they say. Rabbit his son it for him day to you
- 12 éǾa<sup>n</sup>be áǾajǿ gǾ háu, á-biamá. Ictínike amá éǾa<sup>n</sup>be ahí-biamá. Ámusta-  
 to appear command ye ! said, they say. Ictínike the (mv. sub.) in sight arrived, they say. Directly
- qti the amá. Kída-bi eǾa<sup>n</sup> múona<sup>n</sup>-biamá. Ǿéaká áma aká éǾa<sup>n</sup>be ahí-  
 above it they passed say. He shot at it, having he missed it they say. This one the other one in sight arrived
- biamá. Ga<sup>n</sup>tě-qti xǿ éǾa<sup>n</sup>be ahí-bi xǿ húǾuga ída<sup>n</sup>beaǾá-qti gawi<sup>n</sup>xǿ  
 they say. A great while when in sight arrived, when tribal circle right through the circled around middle they say
- 15 ma<sup>n</sup>Ǿi<sup>n</sup>-biamá qǾá amá. Kíde éǾa-biamá xǿ t'éǾa-biamá. Wuhú! t'éǾai  
 walked they say eagle the (mv. sub.) Shot at him with force, they say when he killed him, they say. Wuhú! he killed him
- háu, á-biamá. TěǾǾ! Mactciñ'ge ijiñ'ge é aká xǿ, á-biamá. T'éǾai tě  
 ! said, they say. Why! Rabbit his son that the one when, (f) said, they say. He killed it
- ucka<sup>n</sup> Ǿan'di ahí-bi xǿ hi<sup>n</sup>qǾé wi<sup>n</sup> uǾǿqǾá-bikéamá. Ǿizá-biamá. Gá-  
 deed the (place) arrived, they say when light feather one was falling they say. He took it, they say. That where they say
- 18 ké ihéǾa-gǾ ÉǾasani xǿ a<sup>n</sup>ba amá. Máca<sup>n</sup> ihéǾaǾé ké da<sup>n</sup>bá-gǾ há,  
 (lg. ob.) put it away. The next day when day they say. Feather you put away the look at it (lg. ob.)
- á-biamá. Da<sup>n</sup>bá-biamá. Hi<sup>n</sup>+! á-biamá. Ǿaǿúba-biamá. Ǿéǿínké qǾá  
 said, they say. Saw it they say. Oh! said they say. Spoke in wonder, they say. This one eagle who
- bǾuga-qti-a<sup>n</sup> Ǿínké, á-biamá. I<sup>n</sup>c'Ǿge éǾi<sup>n</sup> ma<sup>n</sup>Ǿi<sup>n</sup>-gǾ, á-biamá. Ga<sup>n</sup> éǾi<sup>n</sup>  
 the whole the one said they say. Venerable take it to him, said they say. And having it for him who she

ahí-biamá. Égasani xī, Cuéé qíá wí<sup>n</sup> haú, á-biamá. Mactéin'ge ijin'ge  
arrived, they say. The next day when, Goes to eagle one ! said, they say. Rabbit his son

éça<sup>n</sup>be ágajji-gá haú, á-biamá. Ictínike amá éça<sup>n</sup>be ahí-biamá. Ámustá-qi  
to appear command ye ! said, they say. Ictínike the (mv. in sight arrived, they say. Directly above  
sub.)

íhe amá. Kída-bi ega<sup>n</sup> múná<sup>n</sup>-biamá. Óéaká áma aká éça<sup>n</sup>be ahí-biamá. 3  
it passed, they say. He shot at it, having he missed it they say. This one the other one in sight arrived, they say.

Ga<sup>n</sup>té-qi xī éça<sup>n</sup>be ahí bi xī húçuga ída<sup>n</sup>beaá-qi gawí<sup>n</sup>xe ma<sup>n</sup>çí<sup>n</sup>-biamá  
A great while when in sight arrived, when tribal circle right through the circled around walked they say  
they say middle

qíá amá. Kíde éça-biamá xī t'éça-biamá. Wuhú! t'éçai haú, á-biamá.  
eagle the (mv. He shot at him with force, they when he killed him, they Wuhu! he killed him ! said, they say.  
sub.)

Téná! Mactéin'ge ijin'ge é aká xī, á-biamá. T'éçai té ueka<sup>n</sup> çan'di ahí-bi 6  
Why! Rabbit his son that the when said, they say. He killed it deed the (place) arrived  
(sub.) (f) where they say

xī hi<sup>n</sup>qpé wí uéíqpaçá-bikéamá. Çizá-biamá. Gáké ihéça-gá. Égasani  
when light one was falling, they say. He took it, they say. That (lg. ob.) put it away. The next  
feather day

xī a<sup>n</sup>ba amá. Máca<sup>n</sup> ihéçaçé ké da<sup>n</sup>bá-gá há', á-biamá. Da<sup>n</sup>bá-biamá.  
when day, they say. Feather you put away the look at it , said, they say. Saw it they say.  
(lg. ob.)

Hi<sup>n</sup>! á-biamá. Çaqúba-biamá. Óéçínké qíá bçúga-qi-a<sup>n</sup> çínké, 9  
Oh! said she, they say. Spoke in wonder, they say. This one eagle the whole the one who,

á-biamá. I<sup>n</sup>c'áge éçí<sup>n</sup> ma<sup>n</sup>çín'-gá, á-biamá. Ga<sup>n</sup> éçí<sup>n</sup> ahí-biamá. Égasani  
said they say. Venerable man take it to him, said they say, And having arrived, they say. The next  
she day

xī, Cuéé qíá wí<sup>n</sup> haú, á-biamá Mactéin'ge ijin'ge éça<sup>n</sup>be ágajji-gá haú,  
when, Goes to eagle one ! said, they say. Rabbit his son to appear command ye !

á-biamá. Ictínike amá éça<sup>n</sup>be ahí-biamá. Ámustá-qi íhe amá. Kída-bi 12  
said, they say. Ictínike the (mv. in sight arrived, they say. Directly above it passed they say. He shot at it  
sub.) they say

ega<sup>n</sup> múná<sup>n</sup>-biamá. Áma aká éça<sup>n</sup>be ahí-biamá. Ga<sup>n</sup>té-qi xī éça<sup>n</sup>be  
having he missed it they say. The other in sight arrived, they say. A great while when in sight

ahí-bi xī húçuga ída<sup>n</sup>beaá-qi gawí<sup>n</sup>xe ma<sup>n</sup>çí<sup>n</sup>-biamá qíá amá. Kíde  
arrived, when tribal circle right through the middle circled around walked they say eagle the (mv. He shot  
they say sub.) at him

éça-biamá xī t'éça-biamá Wuhú! t'éçai haú, á-biamá. Téná! Mactéin'ge 15  
with force, they when he killed him, they Wuhu! he killed him ! said, they say. Why! Rabbit

ijin'ge é aká xī, á-biamá. T'éçai té ueka<sup>n</sup> çan'di ahí-bi xī hi<sup>n</sup>qpé wí<sup>n</sup>  
his son that the when, said, they say. He killed it deed the (place) arrived, when light one  
(sub.) (f) where they say feather

uéíqpaçá-bikéamá. Çizá-biamá. Gáké ihéça-gá. Égasani xī a<sup>n</sup>ba  
was falling, they say. He took it, they say. That (lg. ob.) put it away. The next day when day

amá. Máca<sup>n</sup> ihéçaçé ké da<sup>n</sup>bá-gá há', á-biamá. Da<sup>n</sup>bá-biamá. Hi<sup>n</sup>! 18  
they say. Feather you put away th look at it , said, they say. Saw it they say. Oh!  
(lg. ob.)

á-biamá. Çaqúba-biamá. Óéçínké qíá bçúga-qi-a<sup>n</sup> çínké, á-biamá.  
said they say. Spoke in wonder, they This one eagle the whole the one who said they say.  
she say.

I<sup>n</sup>c'áge éçí<sup>n</sup> ma<sup>n</sup>çín'-gá, á-biamá. Ga<sup>n</sup> éçí<sup>n</sup> ahí-biamá. Kí, Ahaú! á-biamá.  
Venerable man take it to him, said they say. And having arrived, they say. And, Well! said, they say.  
he it for him

- Čéxe-gaxú cétē i'c'áge wawúci-de i'w'čín agí te, á-biamá. Ga' ea'ba amá  
 Drum that venerable employ some one, for me let him said, they say. And that day it was, they say  
 (ob.) man and bring it home
- xi Ictínike aká jahúpezi pēji'-qti áčahá-bi té amá. Kí Mactcín'ge ijin'ge  
 when Ictínike the an old, worn bad very he had put on, they say. And Rabbit his son  
 (sub.) piece of tent-skin
- 3 e wáčaha áčahai éde gí'í tá akáma. Ga' na'onúda-biamá wan'gičē. Či  
 that clothing he wore but he was about to give it And he kicked it off, they say all. Again  
 (one) back, they say.
- áhnaha téga<sup>n</sup> áhnaha gčíza-gá há, cčē, á-biamá Mactcín'ge ijin'ge aká.  
 you wear in order that you wear it take your own that said, they say Rabbit his son the  
 (sub.)
- Ga' č-biamá. Čē wágčízá-biamá. Áčaha-bi ega' uginaji<sup>n</sup>-biamá, hi<sup>n</sup>bé  
 And he gave it to That he took his own, they I'ut on, they having he stood in his own, they moc-  
 him, they say. say. say, casin
- 6 cti uja<sup>n</sup>-biamá. Ga' Mactcín'ge ijin'ge aká čéxe-gaxú uti<sup>n</sup> wakičá-bi ega<sup>n</sup>  
 too he put on, they say. And Rabbit his son the drum caused them to strike having  
 (sub.)
- Ictínike ma<sup>n</sup>'ci čékičá-biamá. Ga' wéahide hí xi ečáta<sup>n</sup> uqpáčē gkičá-  
 Ictínike high sent him they say. And far arrived when thence to fall caused him to  
 be returning
- biamá. Ga' gat'é amá.  
 they say. And died by falling, they say.

## NOTES.

This myth follows directly after the preceding one, in which the elder Rabbit gives his son the wonderful clothing.

Ictínike is doubtless the *čiwere* Ictínike. The Iowas say that Ictínike was the son of Pi, the Sun. Ictínike was guilty of the sin of Ham, and was therefore expelled from the upper world. He is usually the deceiver of the human race, and once he is the benefactor of a few persons. The Iowas say that he taught the Indians all the bad things which they know. According to an Omaha myth, he taught all the war customs. In one myth (No. 13) he is himself overreached by other animals. In the myth of Haxige Ictínike assumes the form of Hega, the Buzzard.

50, 9. *čēu čē ačaskabe te ha* (let him) stick even there where you are.

51, 4. *iňgčō*, contraction by degrees from *iňgčā<sup>n</sup> haú*; *iňgč háu*; *iňgč aú*; *iňgčō*. Compare the pronunciation of *gaqa-učici* (almost "gaqóčici").

51, 7. Ictínike took the Rabbit's son's clothing while he was up the tree; and ran away with it, pretending to be the Rabbit's son.

52, 5. Mactcínge ijin'ge é aká xi. Sanssouci said that it denoted the *surprise* of the people, who did not know that it was the Rabbit's son who had come among them: "Why, when that one is the Rabbit's son (we did not recognize him at first)!"

52, 6. *hi'qpe wi<sup>n</sup> učiqačā-bikéamá*, literally; *five feather, one, it lay (ke), they say (biamá), having been caused to fall (učiqačē)*.

52, 7. *qíča ikina-biamá*, etc. All the men contended for the Eagle, each one struggling to get the most feathers, and to keep the others away. The whole Eagle was there, the Rabbit's son having turned it into a light feather on the preceding day by magic.

54, 1. *i'čín agí te* denotes that the men who brought the drum lived in the lodge with the Rabbit's son. Sanssouci prefers to read, "*i'čín a-í tai*," let them who live



elsewhere, not here, bring it to me; or, "i'ci-wakiç te ha," let him cause them to bring it to me.

54, 1. i'e'áge, his wife's father.

54, 3. ci ahnaha tega<sup>a</sup> ahnaha gçiza-gã hã, ce tẽ. It refers to Ictinike's old clothing, which he had left when he ran off with the good clothing of the Rabbit's son.

54, 5. úginaji<sup>a</sup>-biama implies a plural animate object, *i. e.*, the birds on his clothing. Ordinarily, uginaji<sup>a</sup>-biama is the proper word.

The first day that Nuda<sup>a</sup>-axa told this myth, he said as follows: "The old men beat the drum once, and Ictinike jumped up. When they beat it the second time, Ictinike leaped higher. Then he leaped still higher when they struck it the third time. "Stop! stop!" said Ictinike to the Rabbit's son. But the Rabbit's son made the men beat the drum the fourth time, when Ictinike jumped so high, that when he came down he struck the ground and the shock killed him." Sanssouci never heard this of the Rabbit, but of Waha<sup>a</sup>çicege, the Orphan, as Mac<sup>a</sup>awakude told me once.

#### TRANSLATION.

At length the Rabbit met Ictinike suddenly. "Wuhu+! O grandchild! O grandchild!" said Ictinike. "Venerable man, what would you say?" said the Rabbit. "O grandchild, kill for me the one bird that is sitting down on its way homeward," said he. And the Rabbit shot at it. He shot it through the body, the arrow coming out on the other side. It came falling. It lodged in a tree. "O grandchild! pity me, your relation. O grandchild! O grandchild! pity me, your relation, again," said he. "No, venerable man, I will abandon it. Go thou and take it," he said. "No, O grandchild, the arrow is very good, but if you do not take it, who shall have it?" said he. "Really!" said he, "the venerable man truly wishes to have his way!" And he pulled off all of his clothing. He went climbing the tree. "Even there where you are, let him stick!" said Ictinike. "What were you saying, venerable man?" said the Rabbit. "Why, grandchild! I said nothing. I was saying 'He has gone far for me for a long time!'" And as he was going (up the tree) it was so again. "Stick even there where you are!" he said. "What were you saying, venerable man?" said he. "Why, grandchild! I said nothing. I was saying 'He has gone far for me for a long time!'" he said. And as he was going it was so again. "Stick even there where you are!" he said. "What were you saying, venerable man?" said he. "Why, grandchild! I said nothing. O first-born son! I was saying 'He has nearly reached it for me!'" he said. And again as he was going, it was so again. "Stick even there where you are!" said he. "What were you saying, venerable man?" he said. "I said, 'Stick even there where you are!'" The Rabbit stuck to the tree. And having put on the clothing, Ictinike went to a village, and married one of the chief's daughters. The younger one departed in a bad humor. It came to pass that she gazed on high, and beheld a person was standing awhile; she found him standing sticking to the tree. And she cut down the tree. And having made it fall by cutting, she made a fire all along the (fallen) tree. And she caused (the glue?) to melt. And he sat with her by the fire. "A person who made me suffer very much went to you," he said. "Yes," said she, "he arrived, but my elder sister took him for her husband." And she went homeward with him. "This one who was sulky about marrying a man, and went away, has come back with the son of the Rabbit," they

were saying, ridiculing her. And they arrived. "That moving animate object, an eagle, goes to you! Do let the Rabbit's son come in sight," they said, referring to Ictinike. They commanded (some one) to shoot at it. When the Rabbit's son arrived very near at hand, the birds on the clothing knew his coming, and cried out. Ictinike said as follows: "They always do so. Sit ye in silence," he said. "An eagle goes to you!" said they (the villagers). "Command ye the Rabbit's son to appear," they said. Ictinike came in sight. It passed directly above him. He shot at it and missed it. This other one (the Rabbit's son) came in sight. When he had been in sight a very great while, it (the eagle) went circling around at the very center of the tribal circle. When he shot at it with force, he killed it. "Wuhu! he killed it. Why! that one is the Rabbit's son," they said (*or*, that one ought to be the Rabbit's son). When they reached the place where it was killed, a fine feather had fallen. He took it. "Put that away," said he, meaning the woman (*i. e.*, as the one he addressed). All the men contended for the eagle. On the morrow it was day. "Look at the feather which you put away," said he. She looked at it. She said, "Oh!" She spoke in wonder. "This is the whole eagle," said she. "Take it to the venerable man (your father)," said he. And she took it to him. On the following day, they said, "An eagle goes to you! Command ye the Rabbit's son to appear." Ictinike came in sight. It passed directly above him. He shot at it and missed it. This other one came in sight. When he had been in sight a very great while, it went circling around at the very center of the tribal circle. When he shot at it with force, he killed it. "Wuhu! he killed it. Why, that one is the Rabbit's son!" said they. When they reached the place where it was killed, a fine feather had fallen. He took it. "Put that away," said he. On the morrow it was day. "Look at the feather which you put away," said he. She looked at it. She said, "Oh!" She spoke in wonder. "This is the whole eagle," said she. "Take it to the venerable man," said he. And she took it to him. On the following day they said, "An eagle goes to you! Command ye the Rabbit's son to appear." Ictinike came in sight. It passed directly over him. He shot at it and missed it. This other one came in sight. When he had been in sight a very great while, it went circling around at the very center of the tribal circle. When he shot at it with force, he killed it. "Wuhu! he killed it. Why, that one is the Rabbit's son!" they said. When they reached the place where it was killed, a fine feather had fallen. He took it. "Put that away." On the following morning it was day. "Look at the feather which you put away," said he. She looked at it. She said, "Oh!" She spoke in wonder. "This is the whole eagle," she said. "Take it to the venerable man," said he. And she took it to him. And he (the Rabbit) said, "Well! Let the venerable man employ some persons

to bring the drums hither for me." And on that day Ictinike had put on a very bad and worn-out piece of an old tent-skin. And he had worn the clothing of the Rabbit's son, but he was about to give it back to him. And he kicked off all (*i. e.*, the Rabbit kicked off what he had on, Ictinike's former clothing.) "Take that your own again in order to wear it," said the Rabbit's son. And he gave it to him. The Rabbit took that, his own. Having put it on, he stood in his own (clothing), he also put on (his) moccasins. And the Rabbit's son having caused them to beat the drums, sent Ictinike up high in the air. And when he reached a distant point, he caused him to come back falling thence. And Ictinike died by falling.

SIĆEMAKA'S ADVENTURE AS A DEER.

TOLD BY ᐃᐱᑭᐱᐅ-ᑕᐱᐅᐱᑭᐱ, AN OMAHA.

Sićemaka<sup>n</sup> iṣa<sup>n</sup> iṣṣe júgigṣá-biamá ená-qtci. Ēgiṣe wa'ú ṣábṣi<sup>n</sup>  
 Sićemaka<sup>n</sup> his dwelt in he with his they say alone. It happened woman three  
 grandmother a lodge own  
 aṣé amáma. Sićemaka<sup>n</sup>-é, wa'é aṅgáṣe taí hé, á-biamá. Hi<sup>n</sup>+! wina<sup>n</sup>,  
 were going, they say. Sićemaka<sup>n</sup> O! to hoe we go will said they say. Oh! first daughter  
 ṣéké wakég edega<sup>n</sup> ṣáṣuha-qtci i<sup>n</sup>'t'e hé, á-biamá iṣa<sup>n</sup> aká. Ṣajái xī 3  
 (lg. ob.) sick but nearly dead to me said, they say his the You doubt if  
 grandmother (sub.).  
 da<sup>n</sup>bái-ā hé, ṣéké, á-biamá. Da<sup>n</sup>bá-bi xī maṣúde ṣa<sup>n</sup>'ha ké'di ca<sup>n</sup>'-qti  
 look at him this the said they say. They saw they when ashes edge by the just so  
 (lg. ob.) she him say  
 uyídata<sup>n</sup> ja<sup>n</sup>'-biamá, xagé ja<sup>n</sup>'-biamá Sićemaka<sup>n</sup> aká, Ha<sup>n</sup>! ha<sup>n</sup>! ha<sup>n</sup>!  
 turning himself he lay they say, crying he lay they say Sićemaka<sup>n</sup> the (sub.), Ha<sup>n</sup>! ha<sup>n</sup>! ha<sup>n</sup>!  
 Da<sup>n</sup>bá-biamá wa'ú ṣábṣi<sup>n</sup> aká. Hi<sup>n</sup>+! ciṣa<sup>n</sup>, wi<sup>n</sup>'ké-qtci-a<sup>n</sup> wa'újina. 6  
 They saw they say woman three the (sub.). Oh! husband's she told the exact truth old woman.  
 him sister,  
 Ṣáṣuha-qtci t'é ké, á-biamá. Aṣá-biamá wa'ú ṣábṣi<sup>n</sup> amá. A<sup>n</sup>'ṣa-  
 Nearly very dead he lies, said, they say. Went they say woman three the (sub.). They left  
 him  
 biamá. A<sup>n</sup>'ṣa aṣá-bi xī Sićemaka<sup>n</sup> aká páha<sup>n</sup> átiáṣa-biamá. Ṣa<sup>n</sup>'há,  
 they say. Leaving him they they when Sićemaka<sup>n</sup> the (sub.) arose suddenly they say. Grand-  
 mother.  
 céké ṣaonin'gṣickahá újiha i<sup>n</sup>'iṣá-gā á-biamá. Gí'í ṣéṣa-biamá. Sićé- 9  
 (lg. ob.) spotted fawn skin bag hand to me said they say. Gave suddenly they say. Sićé-  
 him  
 maka<sup>n</sup> bṣúga uḡinaji<sup>n</sup>-biamá, ṣáqti gaxá-biamá. Ēga<sup>n</sup> ṣié baha<sup>n</sup>'-qti  
 maka<sup>n</sup> the whole stood in his own they say, deer made they say. So side middle of very  
 rounded part  
 ṣa<sup>n</sup> ma<sup>n</sup> wi<sup>n</sup> ubáxa<sup>n</sup> gaxá-biamá, i wamí gaxá-biamá. Na<sup>n</sup>'ge ga<sup>n</sup>  
 the arrow one sticking in made they say, month blood made they say. Running so  
 (ob.)  
 aṣá-biamá Wa'ú ṣábṣi<sup>n</sup> wa'é-ma-ṣa aḥi-biamá. Ha<sup>n</sup>bṣi<sup>n</sup>'ge wa'é ma<sup>n</sup>'ṣi<sup>n</sup>- 12  
 he went, they say. Woman three those hoeing to arrived they say. Beans hoeing walked  
 biamá wa'ú amá. Hi<sup>n</sup>+! ciṣa<sup>n</sup>, ṣáqti wi<sup>n</sup> ṣe t'éṣé-qtia<sup>n</sup> í ṣi<sup>n</sup> hé, á-biamá.  
 they say woman the (sub.). Oh! brother's deer one this badly wounded he is com-  
 wife said they say.  
 ing she

- Açi<sup>n'</sup> açá-biamá. Ca<sup>n'</sup> wañ'giçê-qi wa'ú amá çiçá-biamá. Açi<sup>n'</sup> açá-bi  
 Having him they went, they say. And all very woman the (sub.) chased it, they say. Having him they went they say,
- ga<sup>n'</sup> uti<sup>n'</sup> x̣i gaona<sup>n'</sup>gi ga<sup>n'</sup> weahidê'-qi wáçi<sup>n</sup> ahí-biamá. Wíubeni agí-  
 so they hit when missed when it got to him so far very having them he arrived, they say. Going round them coming back
- 3 biamá Siçémaka<sup>n</sup> amá. Agí-bi ega<sup>n'</sup> újiha gina<sup>n'</sup>onudá-bi ega<sup>n'</sup> ha<sup>n'</sup>bçin'ge  
 they say Siçémaka<sup>n</sup> the (sub.). Coming back, having bag pulled off they having beans  
 they say
- itégiçê ují-biamá újiha kē. 'I<sup>n'</sup> çéçá-bi ega<sup>n'</sup> agçá-biamá iça<sup>n'</sup> çínké  
 putting together put in they say bag the Carried sud- they having he went they say. his the (ob.)  
 (ob.). deny say homeward grandmother
- gıçáçê. Iça<sup>n'</sup> çínké'di 'i<sup>n'</sup> akí-biamá. Xa<sup>n'</sup>há, dúaka újiha ánaçq̃  
 drew near His to the carrying he reached home, Grand- this one sack hiding  
 his own. grandmother they say. mother, here
- 6 ihéça-gã, á-biamá. Qáde nan'de kē'ça égiç ihéça-biamá, ánaçq̃ ihéça-  
 put away, said they say. Grass side of tent at the headlong she sent they say, hiding she put it  
 he suddenly
- biamá. K̄i wa'ú çábbçi<sup>n</sup> agí-biamá. Nã! wa'újiŋga çıçúçpa ha<sup>n'</sup>bçin'ge  
 they say. And woman three coming back, Why! old woman your grand-  
 they say. child
- añxı'ái ça<sup>n'</sup>çti wañ'gicê'-qi wé'i<sup>n</sup> agü tē hé, á-biamá. Hi<sup>n</sup>+! winá<sup>n'</sup>,  
 we heed for ourselves heretofore all very carrying for us was coming back said, they say. Oh! first  
 ourselves daughter,
- 9 an'kajı'-qi-a<sup>n</sup> hé. Çékē wakége cta<sup>n'</sup>bai tē ca'ca<sup>n'</sup>-qi-a<sup>n</sup> hé, á-biamá.  
 not so very This (ig. ob.) sick you saw as he continues very said they say.  
 she
- Da<sup>n'</sup>bá-biamá x̣i, Hi<sup>n</sup>+! çiça<sup>n'</sup>, wiñ'kē-qi-a<sup>n</sup> hé, náçuhá-qtcı t'é kē hé,  
 They saw they say when, Oh! brother's she told the exact truth nearly very dead he lies  
 wife,
- á-biamá. Agçá-biamá wa'ú amá. Xa<sup>n'</sup>há, kē, uhañ'-gã, á-biamá.  
 said they say. Went they say woman the (sub.). Grandmother, come, cook them, said they say.  
 she homeward he
- 12 Waçáte júgıçá-biamá Xa<sup>n'</sup>há, uágaca<sup>n</sup> bçé te, á-biamá. Man'dê kē  
 Eating he with his they say. Grandmother, I travel I go will said they say. Bow the  
 own (ob.)
- gçıza-bi ega<sup>n'</sup> açá-biamá. Ca<sup>n'</sup>-qi qáde ckúbe sidúhi ckúbe úda<sup>n'</sup>-qi  
 took his they having he went, they say. All at once grass deep siduhi deep good very  
 own say
- ça<sup>n'</sup> é'di ahí-biamá. Qáde çibú iça<sup>n'</sup>-biamá. Ca<sup>n'</sup>-qtcı agçé amá. Akí-  
 the there he they say. Grass he made it round they say. All at once he went they say. Reached  
 (ob.) arrived homeward home
- 15 bi ega<sup>n'</sup> xagé-hna<sup>n</sup> gáxe gçin'-biamá. Eáta<sup>n</sup> çaxáge á, á-biamá iça<sup>n'</sup>  
 they having crying regula- made he sat they say. Why you cry I said they say his grand-  
 say larly mother
- aká. A<sup>n'</sup>ha<sup>n</sup>, xa<sup>n'</sup>há, úcka<sup>n</sup> wiñ a<sup>n'</sup>bahi éde téqi hégajı, á-biamá. Edáda<sup>n</sup>  
 the (sub.). Yes, grand- deed one I am picked but difficult not a little, said, they say. What  
 mother, out he
- téqi x̣i ga<sup>n'</sup> uoné te hé, á-biamá. Xa<sup>n'</sup>há, watçigaxe a<sup>n'</sup>bahi, á-biamá.  
 difficult if so you tell it will said, they say. Grandmother, to dance I am picked said, they say.  
 she out he
- 18 Éde, xa<sup>n'</sup>há, úçaze júwigıçê te aí, á-biamá. Áwate téqi tē ga<sup>n'</sup> é'di  
 But grandmother, to chorus I with you will they he they say. Where difficult the still there  
 said, said (ob.)
- añgáçı tē, á-biamá wa'újiŋga aká. É'di ahí-biamá x̣i, Xa<sup>n'</sup>há, çé éde  
 we go will, said, they say old woman the (sub.). There arrived, they say when, Grandmother, this but



the side of the lodge; she put it away and hid it. And the three women returned "Why! old woman, your grandchild was coming back hither carrying away from us all the beans that we had been hoeing for ourselves," they said. "Oh! first daughter, it is not so at all. This one lying sick continues just as you saw him," said she. When they saw him they said, "Oh! brother's wife, she told the exact truth. He lies very nearly dead." The women went homeward. "Grandmother, come, cook them," said he. He ate them with her. "Grandmother, I will go traveling," said he. Having taken his bow he departed. All at once he arrived at the very good and deep siduhi (deep grass). He became round, lying curled up in the grass. All at once he went homeward. Having reached home, he sat pretending to be crying. "Why do you cry?" said his grandmother. "Yes, grandmother, I am selected for a deed, but it is very difficult," said he. "If anything is difficult, still you will tell it," said she. "Grandmother, I am selected for a dance. But, grandmother, I must take you with me to sing the chorus," said he. "Let us go where the difficult thing is," said the old woman. When they arrived there he said, "Grandmother, this is it, but they have finished dancing and gone homeward." All at once he took his little bow and danced. His grandmother (sitting) sang the chorus. He made sport of (deceived) his grandmother. . . . .

## ICTINIKE, THE TURKEYS, TURTLE, AND ELK.

TOLD BY JAÇI<sup>n</sup>-NA<sup>n</sup>PAJL.

- Zizika d'úba édí amáma hégactéwa<sup>n</sup>/ji. Ma<sup>n</sup> jedé ma<sup>n</sup>/ciadí-qtí ma<sup>n</sup>/sa-  
 Turkey some there were, they by no means a few. Ground edge very high arrow.  
 qti ma<sup>n</sup>/tadí-qtí wabáhi anáma Ictínike amá é'di éé amá Wéça-bi ega<sup>n</sup>/  
 weed altogether within they were feeding, they Ictínike the there went they Found them, having  
 say. say. (sub.) say. they say
- 3 ca<sup>n</sup>/-qtí bamámaxe qáça agí-biamá. Eáta<sup>n</sup> áma<sup>n</sup> wi bçat etéda<sup>n</sup>, eçéga<sup>n</sup>-bi  
 at once bending his head back he was coming, How I do I I eat apt! thought, they  
 repeatedly again they say. say. say. say
- ega<sup>n</sup>/ wéçigça<sup>n</sup> gaxá-biamá. Ca<sup>n</sup>/-qtí miçá-ha waii<sup>n</sup>/ beta<sup>n</sup>/ta<sup>n</sup>-bi ega<sup>n</sup>/ íjín  
 having decision he made they say. At once raccoon-skin robe rolled up several having some-  
 times, they say thing  
 for carrying
- gaxá-biamá. 'In<sup>n</sup>-bi ega<sup>n</sup>/ ca<sup>n</sup>/-qtí ja<sup>n</sup>/çi<sup>n</sup>-biamá. Zizika wabáhi-ma  
 he made, they say. Carried, having at once he ran they say. Turkey feeding the  
 they say ones
- 6 wéna<sup>n</sup>/ú-qtci ja<sup>n</sup>/çi<sup>n</sup>-biamá. Wuhu+! i<sup>n</sup>c'áge 'a<sup>n</sup> ega<sup>n</sup> Da<sup>n</sup>/bái-gā, á-biamá  
 passing close by them he ran they say. Wuhu+! old man something is the matter! See him, said, they say
- Zizika amá. Nā! i<sup>n</sup>c'áge 'a<sup>n</sup> é<sup>n</sup>/te, á-biamá. A<sup>n</sup>/ha<sup>n</sup>, éga<sup>n</sup>-qtí-a<sup>n</sup>, á-biamá  
 Turkey the Why! venerable something may said they, they Yes, it is just so, said, they say  
 (sub.), man be the matter say.
- Ictínike aká Ta<sup>n</sup>/wañgça<sup>n</sup> d'úba ewéquça te aí éga<sup>n</sup>, añ'gi-ahí éga<sup>n</sup>/  
 Ictínike the (sub.). Village some I sing for them will said having, come for me having
- 9 wa'a<sup>n</sup>/ tē agí<sup>n</sup>/n áçiphé áça, á-biamá. Uhú! i<sup>n</sup>c'áge, añgú cti a<sup>n</sup>/na<sup>n</sup>/t éga<sup>n</sup>/  
 song the I have been carrying indeed, said they say. Oho! venerable man, we too we dance some-  
 (ob.) mine lie

taí, á-biamá Zizíka amá. An'kaji, awánaqçi<sup>n</sup>-qti ma<sup>n</sup>bçi<sup>n</sup>, á-biamá Ictínike  
will, said, they say Turkey the (sub.). Not so, I in a great hurry I walk, said, they say Ictínike

aká. Angú cti i<sup>n</sup>c'áge a<sup>n</sup>na<sup>n</sup>t éga<sup>n</sup> xí hné te, á-biamá Zizíka amá. Wuhu+!  
the We too venerable we dance some- when you go may, said, they say Turkey the Wuhu-!  
(sub.) man what (sub.).

dada<sup>n</sup>, awánaqçi<sup>n</sup> tcábe ça<sup>n</sup>cti çana<sup>n</sup>/te ctéctewa<sup>n</sup> ja<sup>n</sup> tai, á-biamá Ictínike 3  
what, I in a hurt, very heretofore you dance notwithstanding you do will said, they say Ictínike  
much

aká. Hau! ké, indaké, uçéwi<sup>n</sup> gíi-gá, á-biamá Ictínike aká. Uçéwi<sup>n</sup>  
the Ho! come, let us see, collecting come ye said, they say Ictínike the Collecting  
(sub.) bither, (sub.).

agi-biamá Gañ'ki waii<sup>n</sup> uçibça-biamá. Baçúwi<sup>n</sup>xé a<sup>n</sup>wa<sup>n</sup>'çica<sup>n</sup>i-gá,  
they were coming, And robe he pulled they say. Banding around go ye around me,  
they say. open

á-biamá. Langá-qti çáçi<sup>n</sup>cé, a<sup>n</sup>ça<sup>n</sup>'na'ú-qtei she a<sup>n</sup>wa<sup>n</sup>'çica<sup>n</sup> na<sup>n</sup>tái-gá, 6  
said they say. Big very ye who move passing very close to passing to go around me dance ye,  
he me by

á-biamá Ictínike aká. Ictá-çip'i<sup>n</sup>zái-gá. Eğiçe ictá çábçai xí ictá  
said, they say Ictínike the Eye shut ye Beware eye you open if eye  
(sub.).

çijide taí, á-biamá Ictínike aká. In'be ça<sup>n</sup> çiman'gça-ba çi'á'anfi-gá,  
you red lest, said, they say Ictínike the Tail the lift up and spread ye out  
(sub.). (ob.) repeatedly

á-biamá. Hau! ké, na<sup>n</sup>tái-gá, á-biamá.  
said, they say. Ho! come, dance ye, said they say.  
he



Hé! wa-da'-be çin-ké,  
Ho! looker the one who



i - ctá-ji-dé, i ctá-ji-dé Hi<sup>n</sup>-be-hna<sup>n</sup> çi-á-ni, hi<sup>n</sup>-be-hna<sup>n</sup> çi-á-ni.  
eye red, eye red. Tail regularly flirt up, tail regularly flirt up.

Langá-qti-ma dá ça<sup>n</sup> úça<sup>n</sup>-bi ega<sup>n</sup> dá ça<sup>n</sup> waçiqá<sup>n</sup>qa<sup>n</sup>-bi ega<sup>n</sup> újha ují 12  
Big very ones the head the he held them, having head the them he pulled off re- having bag filling  
(ob.) they say (ob.) peatedly, they say

gçi<sup>n</sup>-biamá Ictínike aká. Újha gata<sup>n</sup>'ha ují-biamá, uské'-qti ují-biamá.  
sat they say Ictínike the Bag that high he filled, they say, full very he filled, they  
(sub.). say.

Zizíka jin'ga snutú-bi éde íbaha<sup>n</sup> tá amáma, ictáxa<sup>n</sup>'xa<sup>n</sup> gáxe ma<sup>n</sup>'çi<sup>n</sup>-biamá.  
Turkey small half-grown, they say but was about to know it the eyes opened he made he walked they say.  
as he moved, a little now and then

Langég an'gaçi<sup>n</sup> cenáwaçé açaí. Dáda<sup>n</sup> baskíçe. Ictínike aké akédega<sup>n</sup>, 15  
Big some- we who de-destroying us he goes. What angry. Ictínike the it was he stand-  
What (sub.) ing, but

á-biamá. K'ú! A<sup>n</sup>'he aça-biamá. Haha+! ga<sup>n</sup>'bada<sup>n</sup> wénandeáçiçé, á-bi-  
said they say. (Sound of wings.) Fleeing they went, they Ha! ha! how easy I fill myself to reple- said, they  
he say. tion,

amá Ictínike aká. İqa gaskí wakan'diça-biamá. Újha ké baqtá-biamá.  
say Ictínike the Laugh- panted excessively they say. Bag the he bound up, they  
(sub.). ing say.

Gañ'ki ja<sup>n</sup>jinga náqpe gasá-biamá. Çéde té égaxé'-qti wábasna<sup>n</sup>-biamá 18  
And stick roasting-stick he cut they say. Fire the all around he put them to they say.  
roast

- Nin'dewaçé'-qti xī ja' wi' gakiáha' éga', 'I! á-biamá. Wabçáte té'ja  
Almost done when tree one raised by the a little, 'I, said, they say. I eat on ac-  
wind count of
- wájeáji minké. Fátan' aja' a'çastáge ä, á-biamá Ictínike aká. Çe-hna'  
I am roasting the collec- Why you do that you cluck at me I said, they say Ictínike the (sub.). This only
- 3 égija' xī cubçé tá minke, uwiti' tá minke, á-biamá. Ė'di ahí-bi xī  
you do it if I go to you will I who, I hit you will I who, said they say. There he arrived, when they say
- ca' -qti çiji'ji'dá-biamá. Gan'ki na'bé té ánasandá-biamá. Kagéhä,  
at once thrust in his they say. And hand the it closed on they say. Friend,
- icáqa ka'bça ga' cé-ma Kagéhä, a'çictan'-gä, á-biamá. Kī çicta' -báji  
I laugh I wanted so those. Friend, let me go, said he, they say. And let go not
- 6 ca'ca' -biamá. Cé-ma hau+! wad'agji. Gúdihehái-gä hau+! á-biamá,  
continued they say. Those halloo! I put my own pieces Go ye further away I said he, they say,
- there for safety.
- Ca'jaŋga é waká-bi ega'. Ictínike wad'ji é, á-biamá. Pahan'ga hí  
Big wolf that he meant, they say. Ictínike he put pieces he said they, they say. Before reached
- away for safety
- amá çehúqçabe icábeta' çaté 'íça-biamá. Iénaxíça açá-biamá. Ákibána'  
the ones fat on stomach who wrapped around it to eat spoke of it, they say. Dashing they went, they say. Running a race
- 9 çéça-biamá. Ė'di ahí-bi ega' çagtá-biamá. Çasni' -biamá. Çasni' -bi  
they went suddenly, they say. There arrived, they say. having they bit it they say. They swallowed it, they say. They swallowed it, they say
- ega' éçáçá açá-biamá. Gan'ki ánasan'de té xigçicibá-biamá.  
having in different directions they went, they say. And closed on the it opened itself, they say.
- Gan'ki hide kí éga' ca' -qti ja'jiŋga ké' gisnibe ihéçé gçi'  
And bottom got home having at once stick the (ob.) licked his own putting was sitting
- 12 akáma Ictínike aká. Çé amá niúçica' ní búbuça iça'çé ké çan'ha ké  
they say Ictínike the He they say lake water several round put the border the (ob.)
- uhá ma'çi' amá. Ėgiçe çéjaŋga ní çan'ha ké'di édedí çínké amá.  
following he walked they say. It happened big turtle water border by the there was sitting, they say.
- Çizá-biamá sin'de uça' -bi ega'. Gacibe açi' ahí-biamá. Wénandeaxiçé  
Took they say tail took hold of, they say. having. Out from having it he arrived, they say. I make myself full
- 15 taté áha' gan'ji, á-biamá. Ja' çiqá' -biamá ci. Ja' ákastá-qti u'a' -  
shall ! and then, said he, they say. Wood he broke they say again. Wood piled up high he put in
- biamá çéde té nábegaji gaxá-biamá. Gan'ki çéjaŋga maquíde té  
they say Fire the (ob.) burning much he made, they say. And big turtle ashes the (ob.)
- ma'te icéça-biamá. Jégça-biamá Ci çaté tá akáma. Nin'deçé kan'ge  
under he sent suddenly, they say. He put in the ov. ob. Again he was about to eat it. Cooked near
- 18 çé xī'ji Ictínike aká ja'tiçin'ge amá. Aja'ta'çan'çinge. Nin'de xī  
went when Ictínike the (sub.) sleepy they say. I am sleepy. Cooked when
- a'hniqi te, ija'xehä, á-biamá. Ja'té amá. Ja'té amá xī níkaci'ga  
you awaken me, will, O ane, said they say. He was they say. He was they say when person
- sound asleep sound asleep
- wi' ç'di ahí-biamá. Xéjaŋga çizá-bi ega' çatá-biamá níkaci'ga aká.  
one there arrived, they say. Big turtle took, they say having ate it, they say person the (sub.).



- ʦasn<sup>n'</sup>-bi ʃi ca<sup>n'</sup>-qti sihi kē ʃēha ubáda<sup>n</sup>da<sup>n'</sup>-biamá. Na<sup>n</sup>bé tē  
 Swallowed, they when at once feet the (ob.) turtle he thrust them against it, Hand the  
 say (ob.) shell one after another, they say.
- oni<sup>n'</sup>onindē<sup>n'</sup>-qti giáxa-biamá, i tē<sup>n'</sup> cti<sup>n'</sup> oni<sup>n'</sup>onindē<sup>n'</sup>-qti giáxa-biamá.  
 greasy (smeared) very he made for him, they mouth the too greasy very he made for him, they  
 say, (ob.) say.
- Nífaci<sup>n'</sup>ga aʃá-biamá. Ictínike íʃiʃá-biamá. Gidáha<sup>n</sup> tiʃé amá. 3  
 Person went they say. Ictínike awoke they say. He arose suddenly they say.
- Wajéaʃʃi i<sup>n'</sup>naʃubē<sup>n'</sup>-qti-a<sup>n</sup> té-ana, á-biamá. Sihi kē ʃionúda-bi ega<sup>n'</sup>  
 I roasted the col- it has been cooked entirely I said they say. Feet the he pulled out, having  
 lection for myself too much for me he
- agí-biamá. Wánadugē<sup>n'</sup>-qti kó, á-biamá. Nā! agʃáte atē<sup>n'</sup>, é amá. Nā!  
 he was coming, (See note.) said they say. Why! I must have eaten said they say. Why!  
 they say. he mine, he
- agʃásni<sup>n</sup> ʃi aja<sup>n'</sup> atē<sup>n'</sup>, é amá. Na<sup>n</sup>bé tē ʃiʃa<sup>n'</sup>be ega<sup>n'</sup>, A<sup>n'</sup>ha<sup>n</sup>, agʃásni<sup>n</sup> 6  
 I swallowed when I must have slept said they say. Hand the saw his own having, Yes, I have swal-  
 lowed mine (ob.)
- minké, á-biamá. Níʃa ʃa<sup>n</sup> gʃit<sup>n'</sup>a<sup>n</sup> ihéʃa-biamá. A<sup>n'</sup>ha<sup>n</sup>, iʃánandē<sup>n'</sup>-qti-  
 my own, he they say. Stomach the he felt his own lengthwise, they Yes, I am very  
 say, (ob.) say.
- ma<sup>n'</sup> minké, á-biamá. Aʃá-biamá ʃi éʃiʃe A<sup>n'</sup>pa<sup>n</sup> hégactēwa<sup>n'</sup>jí ēdī-  
 full indeed, said they say. He went, they say when it came Elk not a few by any means were  
 he there to pass
- máma. Ugás<sup>n'</sup>-bi ega<sup>n'</sup> wéʃa-biamá Ictínike aká. Hinda! ʃé-ma 9  
 they say. Peeped, they say having found them, they say Ictínike the (sub.). Stop! these
- awácta<sup>n</sup>ka té-ana, eʃéga<sup>n</sup>-biamá. A<sup>n'</sup>pa<sup>n</sup> áma iʃa-bi ega<sup>n'</sup>, ʃéaká  
 I tempt them will I (in he thought they say. Elk the (sub.) found him, having. This one  
 thought) they say.
- Ictínike aké aká, á-biamá. Káge-sa<sup>n'</sup>ga, wíʃeʃi<sup>n</sup> áʃi<sup>n</sup>hé áʃa, á-biamá.  
 Ictínike is the one said they, they Friend younger I am he I who move indeed said they say.  
 say, they say, brother,
- Káge-sa<sup>n'</sup>ga, 'a<sup>n'</sup> ma<sup>n'</sup>hni<sup>n'</sup> tē éga<sup>n</sup>-qti júwigíʃe ma<sup>n'</sup>ʃi<sup>n'</sup> ka<sup>n'</sup>bʃa, 12  
 Friend younger how you walk the just so I with you my own I walk I wish,
- káge-sa<sup>n'</sup>ga, á-biamá Ictínike aká. Hau! i<sup>n'</sup>c'áge, uʃáde ʃingē'qtēi  
 friend younger said, they say Ictínike the (sub.). Ho! venerable cause for none at all  
 brother, man, complaint
- áha<sup>n</sup>, á-biamá. Qáde déʃi p'á gē ʃiʃi áʃuta<sup>n</sup> bʃáte ma<sup>n'</sup>ʃi<sup>n'</sup> Áqta<sup>n</sup>  
 I said they say. Grass weeds bitter the when straight I eat I walk. How pos-  
 he (ob.) along sible
- ʃatē nan'de iʃisa tabáda<sup>n</sup>, á-biamá. A<sup>n'</sup>kají há, káge-sa<sup>n'</sup>ga, ma<sup>n'</sup>hni<sup>n'</sup> 15  
 to eat heart thee good shall said they say. Not so friend younger you walk  
 he brother,
- tē éga<sup>n</sup>-qti júwigíʃe ma<sup>n'</sup>ʃi<sup>n'</sup> ka<sup>n'</sup>bʃa áʃa, á-biamá. Uʃiʃe tatē ʃa<sup>n'</sup>ja  
 the just so I with you my own I walk I wish indeed said they say. You shall have your though  
 way
- nífaci<sup>n'</sup>ga ukéʃi<sup>n</sup> cka<sup>n'</sup> wéʃepaha<sup>n</sup> ja<sup>n'</sup> ga<sup>n</sup> ci<sup>n'</sup>gaʃi<sup>n</sup>ga uhé úwaʃagihni<sup>n</sup>xíde  
 person common ways you understand so children path you seek for them at our  
 request
- tatē, á-biamá. A<sup>n'</sup>ha<sup>n</sup>, écai tē éʃima<sup>n</sup> tatē, á-biamá Ictínike aká. 18  
 shall said, they say. Yes, you say the I do that shall said, they say Ictínike the  
 he (sub.).
- Hau! He-gázaza, ʃé-gá, á-biamá. Ahaú! á-biamá. Hau! gúduʃagáʃe  
 Ho! Split-horns, you try it, said they say. Oho! said they say. Ho! facing the other  
 he way
- naji<sup>n'</sup>n-gá, á-biamá. ʃi<sup>n'</sup>é kē íti<sup>n</sup> ga<sup>n</sup> aʃá-bi ʃi ʃi<sup>n'</sup>á-biamá, Ictínike  
 stand, said they say. Side the to hit so went, they when failed they say, Ictínike  
 he (ob.) say

- a<sup>n</sup>'ha-bi ega<sup>n</sup>. Wuhú! ugáxe cingé ínahi<sup>n</sup>, i<sup>n</sup>'c'áge, á-biamá. An'kaji  
fled, they say having. Wuhu-! to be done nothing truly, old man, said they say. Not so
- há, káge-sa<sup>n</sup>'ga, an'gina<sup>n</sup>'ge i<sup>n</sup>'c'áxuhé ga<sup>n</sup> aa<sup>n</sup>'he há, á-biamá. Cí éga<sup>n</sup>  
friend younger brother, running over me I feared so I fled said they say. Again so
- 3 duba<sup>n</sup>' gaxá-biamá. Wéduba<sup>n</sup>' tédíhi, Hau! cé xí'ji, ca<sup>n</sup>'-daxe tá minke,  
four times he did it, they say. The fourth time when it arrived, Ho! this when, I stop will I who,
- á-biamá. A<sup>n</sup>'ha<sup>n</sup>, káge-sa<sup>n</sup>'ga, aa<sup>n</sup>'ha-máji tá minke, á-biamá Ictínike  
said they say. Yes, friend younger brother. I flee I not will I who, said, they say Ictinike
- aká. Cíé íti<sup>n</sup>-bi ega<sup>n</sup>' ékiga<sup>n</sup>'-qti júgxe a<sup>n</sup>'cá-biamá, Ictínike a<sup>n</sup>'p i<sup>n</sup>'cá<sup>n</sup>'  
the (sub.). Side hit on, they say having just like him with him he went, they say, Ictinike elk became suddenly
- 6 amá. Íxijú-bi ega<sup>n</sup>' na<sup>n</sup>'stástapi ma<sup>n</sup>'cá<sup>n</sup>'-biamá, níkaci<sup>n</sup>'ga wé<sup>n</sup>'cá gáxe  
they say. Proud, they say being stepped lightly, making very little noise walked they say, men disap- made ering (pretended)
- ma<sup>n</sup>'cá<sup>n</sup>'-biamá. 'I<sup>n</sup>'! é-hna<sup>n</sup>'-biamá.  
walked they say. 'I<sup>n</sup>'! said regularly, they say. he
- Wáspega<sup>n</sup>-gá, i<sup>n</sup>'c'áge, égi<sup>n</sup>'ce égi<sup>n</sup>'ja<sup>n</sup>-hna<sup>n</sup>' te, á-biamá A<sup>n</sup>'pa<sup>n</sup> amá.  
Do behave, old man, beware you do that regularly lest said, they say Elk the (sub.).
- 9 An'kaji há, káge-sa<sup>n</sup>'ga, i<sup>n</sup>'c'áxijú éga<sup>n</sup>' ca<sup>n</sup>' á<sup>n</sup>'cá, káge-sa<sup>n</sup>'ga, á-biamá  
Not so friend younger brother, I am proud as all right indeed friend younger brother, said, they say
- Ictínike aká. Ka<sup>n</sup>'bca tē káge-sa<sup>n</sup>'ga, éga<sup>n</sup>'-qti ma<sup>n</sup>'bci<sup>n</sup>' cka<sup>n</sup>' tē,  
Ictinike the (sub.). I wish the friend younger brother just so I walk deed the,
- á-biamá. Ca<sup>n</sup>'-qti wa<sup>n</sup>'cáte ma<sup>n</sup>'cá<sup>n</sup>'-bi p'á gē ca<sup>n</sup>'íi ga<sup>n</sup>' tó<sup>n</sup>'cúcu-hna<sup>n</sup>'-  
said they say. All at once eating walked they say bitter the (ob.) he spit out as he spit regularly
- 12 biamá. Wá! wa<sup>n</sup>'cáte pí<sup>n</sup>'jáji<sup>n</sup>'-qtcí c<sup>n</sup>'até amédega<sup>n</sup>' édu<sup>n</sup>'cá, á-biamá. Wá!  
they say. Wá! food bad not very those who did eat I follow, said they say. Wá!
- i<sup>n</sup>'c'áge, edécega<sup>n</sup>-hna<sup>n</sup>' á, á-biamá. Edéha-máji. Wa<sup>n</sup>'cáte úda<sup>n</sup>' c<sup>n</sup>'até amé-  
venerable man, what were you saying I said they say. I said what I not. Food good those who
- dega<sup>n</sup>' édu<sup>n</sup>'cá á<sup>n</sup>'cá, eh<sup>n</sup>'c'á<sup>n</sup>'hé á<sup>n</sup>'cá, á-biamá. Égi<sup>n</sup>'ce baxú-qti áhe á<sup>n</sup>'cá-bi  
did eat I follow indeed I was saying (as I moved) indeed said they say. It came to flat-top very went, they say
- 15 xí'ji níkaci<sup>n</sup>'ga wé<sup>n</sup>'cá-biamá A<sup>n</sup>'pa<sup>n</sup> amá. 'I<sup>n</sup>'! á-biamá. Hau! Ictínike,  
when person they discovered them, Elk the (sub.). 'I<sup>n</sup>'! said, they say. Ho! Ictinike,
- gída<sup>n</sup>'bá-gá, á-biamá. É'di a<sup>n</sup>'cá-bi xí égi<sup>n</sup>'ce níkaci<sup>n</sup>'ga akáma. É'di ahí-  
look at for him, said they, they say. There went they when it came to pass men they were, they say. There arrived
- biamá. Wá<sup>n</sup>'cá<sup>n</sup>' agíi tē ecé c<sup>n</sup>'akí te há, á-biamá jíi u<sup>n</sup>'cá-biamá  
they say. Having them he is coming the you say you reach home will said they say whisper- told him they say
- 18 Ictínike aká ní<sup>n</sup>'cá<sup>n</sup>'ga c<sup>n</sup>'anká Wá! i<sup>n</sup>'c'áge edécega<sup>n</sup>' á, á-biamá. 'A<sup>n</sup>'  
Ictinike the (sub.) person the (pl. ob.). Wá! venerable man, what are you saying I said they, they say. What is
- edéhe tá. Skéwa<sup>n</sup>-qti mahi<sup>n</sup>' baté gáin<sup>n</sup>' c<sup>n</sup>'a<sup>n</sup>' úciki<sup>n</sup>'cá ehé á<sup>n</sup>'cá<sup>n</sup>'hé a<sup>n</sup>'cá,  
what I shall! A very long time weeds clomp sitting the (ob.) gave needless I was saying as indeed
- á-biamá. Égi<sup>n</sup>'ce baxú wi<sup>n</sup>' áhe a<sup>n</sup>'cá-bi xí 'gi<sup>n</sup>'ce A<sup>n</sup>'pa<sup>n</sup> wi<sup>n</sup>' a<sup>n</sup>'he agí-  
said they say. At length flat-top hill one passing over went, they say when it happened Elk one fleeing was coming

biamá cī. Hau! Ictínike, águdi çúúcpa gída<sup>n</sup>bá-gä, á-biamá. Ė'di  
 they say again. Ho! Ictínike, where your grandchild look at for him said they, they There  
 say.

ahí-bi ega<sup>n</sup> égiçe níkaci<sup>n</sup>ga akáma. Níkaci<sup>n</sup>ga wéçë té wi<sup>n</sup>kë-çti-a<sup>n</sup> te,  
 arrived, having it came men they were, Men found the he told the truth indeed,  
 they say to pass it is said. them

á-biamá. Cī wédajī wi<sup>n</sup> wéça-biamá. Hau! çúúcpa cī gída<sup>n</sup>bá-gä, 3  
 said they say. And elsewhere one found them they say Ho! your grandchild again look at for him,

á-biamá. Ė'di aça-biamá. Cī níkaci<sup>n</sup>ga akáma, wagçáde-hna<sup>n</sup> amá  
 said they, they There went they say. Again men they were, crawling up on them they  
 say. it is said

A<sup>n</sup>'pa<sup>n</sup>-ma. Cī wi<sup>n</sup>'kë-çti-a<sup>n</sup>, á-biamá. Hau! Ictínike, cī<sup>n</sup> gajīnga uhé  
 Elk the ones Again he told the truth said they say. Ho! Ictínike, children path  
 who. indeed he

úwagiçixida-gä, á-biamá. Ahaú! á-biamá. Pahan'ga bçi<sup>n</sup> ça<sup>n</sup>'ja égiçe 6  
 look out for them, said they, they Oho! said they say. Before I am though beware  
 say.

u'éça hni<sup>n</sup> tai. 'A<sup>n</sup> ma<sup>n</sup>bçi<sup>n</sup> té a<sup>n</sup>ça<sup>n</sup>'wa<sup>n</sup>çahé ma<sup>n</sup>hni<sup>n</sup> tai, á-biamá. Áçi<sup>n</sup>  
 scatter- you will. How I walk the you follow me you walk shall said they say. Ridge  
 ing

kë ádaçage ga<sup>n</sup> uhá-biamá. Níkaci<sup>n</sup>ga ákicúga ga<sup>n</sup> wéna'áxe ga<sup>n</sup> ihe  
 the headland so he went they say. Men standing thick so passing close to so passed  
 along

aça-biamá Wíebçi<sup>n</sup>, wíebçi<sup>n</sup>, é ma<sup>n</sup>çi<sup>n</sup>'-biamá Ictínike aká. Bçuğa-çti 9  
 went, they say. It is I, it is I, said walked they say Ictínike the (sub.). All

t'éwaca-biamá. A<sup>n</sup>'pa<sup>n</sup> çábçi<sup>n</sup> umúcta-bi çī Ictínike íniça-hna<sup>n</sup>'-biamá.  
 they killed they say. Elk three remained from when Ictínike took refuge only they say.  
 them shooting, they say with him

Ca<sup>n</sup>'çti hé ça<sup>n</sup> çionúde çéça-bi ega<sup>n</sup> wéti<sup>n</sup> çéça-biamá. A<sup>n</sup>'pa<sup>n</sup> eçiçe  
 All at once horn the pulled off sud- they having hit them sending them off, Elk they call  
 denly say with them they say. you

taí. Gúdiha ma<sup>n</sup>çi<sup>n</sup>'i-gä, á-biamá  
 will. Further off walk ye, said they say.  
 he

12

## NOTES.

Some say that it was the Orphan or Siçemaka<sup>n</sup> who caught the turkeys with the assistance of his grandmother, and that Ictínike killed a bear and roasted it, not the turkeys. The çebuqçabe shows this, as turkeys have none.—(L. Sanssouci.) The following version of Siçemaka<sup>n</sup> and the Turkeys is probably of Oto origin. The Dakota version of this myth makes Ūñktomi, the mythical Spider, play the part of Ictínike (see Iapi Oaye for December, 1880).

SIÇEMAKA<sup>n</sup> AND THE TURKEYS.

[Told by Susanne LaFlèche.]

Once there was a young man, named Siçemaka<sup>n</sup>, who lived with his grandmother. And she told him to get something to eat. "Well, I will get some food, grandmother," said he, "if you will have the fire ready." So he took his bow and arrows, and also a bag filled with grass. By and by he saw some Turkeys. "Ho! Siçemaka<sup>n</sup>, what have you in your bag?" said they. "I have songs." "Sing us some," said the Turkeys. "Come and dance for me, and I will sing for you," said he. "But, while dancing, it

will be necessary for you to keep your eyes closed; for if any of you open your eyes, all of you shall have red eyes." And he commenced to sing:



"Beware! he who has seen,  
Eyes red! Eyes red!  
Spread your tails! Spread your tails!"

The Turkeys danced while he sang this over and over; and as they danced, he grabbed first one and then another, putting them into his game-bag. But one Turkey, suspecting something wrong, opened one eye and cried out, "He is killing us all." Then the surviving Turkeys flew away. The youth took the sack home, and said: "Grandmother, now I have something. Keep the bag while I go out and get some water." But the old woman's curiosity proving too great, she opened the bag, and all the Turkeys but one got away. The old woman, who was blind, held the Turkey by both legs. When the young man returned, she called out, "Come quickly and help me. I have two of them." The young man was angry, and reproved her, not allowing her to eat any of the Turkey. And from that time Turkeys have had red eyes.

60, 3. bçat eteda<sup>n</sup>, contracted from bçate eteda<sup>n</sup>.

60, 9. a<sup>n</sup>na<sup>n</sup>t ega<sup>n</sup>, contracted from a<sup>n</sup>na<sup>n</sup>te ega<sup>n</sup>.

61, 13. gata<sup>n</sup>ha uji-biama. About four feet deep.

61, 14. zizika jînga snuta. According to L. Sanssouci, it was not the young Turkey that opened its eyes and gave the alarm, but one of the Tavim<sup>n</sup>-si-snöde, the Long-legged ta<sup>n</sup>ia, a species of snipe. These birds danced with the Turkeys, and they, *not the Turkeys*, had their eyes changed to red ones.

61, 16. k'ü is *whispered*.

62, 1. gakiaha<sup>n</sup>. Two branches rubbed against each other, being moved or raised by the wind.

62, 4. kageha, içağa. . . . cema: My friend, as I wished to laugh (I said) those (words).

62, 6. ce ma hau. The voice is raised and prolonged, it being a call to the wolves in the distance.

62, 6. wadiagiji—F. LaFlèche; but wadiagiji—ṭaçi<sup>n</sup>na<sup>n</sup>paji.

62, 6. gúdihebái-gâ, contracted from gúdiha ihai-gâ.

62, 7. pahaña hi ama, etc. The Wolves agreed among themselves that whoever was the first to reach the place, could eat the "ṭehuqçabe içabeta<sup>n</sup>."

62, 13. egiçe ṭeçağa, etc. White Eagle's (Ponka) version of this myth tells how Ictinike caught the Big Turtle. "When Ictinike saw the Big Turtle, he drew back very quietly, and went to a little distance. Then he raised his voice, and called to the Big Turtle. 'Ho, you over there!' 'What is the matter, venerable man?' said the

Turtle. 'You are in great danger,' said Ictinike. 'The Wakanda have determined to make a great flood, and the ground will be covered, and you will be drowned.' 'But I can live in the water,' said the Turtle. 'But I tell you that there will be great danger this time for you,' said Ictinike. 'This time you cannot live in the water.' At length, after much talking, Ictinike persuaded the Turtle to leave the place where he was near the water, and to go to the hills. Ictinike went ahead and hid himself in a ravine. And when the Turtle came crawling along after a while, Ictinike hit him on the head with a stick as he came up the hill, and killed him."

62, 19. *nikaci<sup>a</sup> ga wi<sup>a</sup>*. The person who stole the turtle meat was Miqasi, the Coyote, according to the Omaha and Ponka versions; but the Dakota version makes him Dokei<sup>a</sup>ten, the Mink. White Eagle says that Ictinike found out who was the thief, and when he met him, he punished him—*cum eo coitit*.

63, 4. *té-ana*. Te is the classifier *tě*, which is lengthened in such expressions.

63, 5. *wanadugeqti ke* is the Omaha pronunciation of the Oto *waqágoxé/qteí ke*, the equivalent of the Omaha *nindeqti<sup>a</sup> hä*. This points to a *ṭṭiwere* original.

64, 19. *skéwa<sup>a</sup>qti*, etc. "I was saying, 'A bunch of weeds was always there, and deceived them.'"—(Sanssouci.)

65, 1. *agudi éñu<sup>a</sup>pa gida<sup>a</sup>ba-gă*. See for your grandchild where it (the danger) is.—(Sanssouci.)

65, 7. *ñi<sup>a</sup> kě áda<sup>a</sup>age ga<sup>a</sup> ubá-biama*. The ridge was of a curvilinear form. The men were in ambush all around, and Ictinike led the Elk all around inside the line of ambush.

#### TRANSLATION.

There were some Turkeys, a great many. They were feeding on the very high edge of the ground among the arrow-weeds. Ictinike went thither. Having discovered them, he bent his head at once, and was coming back again (to the place whence he had started). "How shall I do in order to eat them?" he thought. And he made a decision. Immediately he rolled up a raccoon-skin robe several times, making it a pack for carrying something. He carried it on his back, and ran at once. As he ran, he passed very close by the Turkeys who were feeding. "Wuhu+! Something is the matter with the old man. See him," said the Turkeys. "Why! venerable man, what is the matter?" said they. "Yes, it is just so," said Ictinike. "Some villagers having said that I was to sing dance-songs for them, and having come after me, I have been carrying my songs (on my back)," said he. "Oho! venerable man, we too will dance a little," said the Turkeys. "No, I go in a very great hurry," said Ictinike. "We too, venerable man, will dance a little, and then you can go," said the Turkeys. "Wuhu+! what a bother! I was in very much of a hurry, but if you wish to dance, you shall do it," said Ictinike. "Well! Come, let us see! Come hither in a body," said Ictinike. And they came in a body. And he pulled open the robe. "Turn in your course and go around me. Ye very large ones who are moving along, pass very close to me as ye go dancing around me. Shut your eyes. Beware lest you open your eyes, and your eyes become red," said Ictinike. "Lift your tails erect, and spread them out repeatedly (by opening and closing). Well! Come, dance ye," he said. Then he sang: "Alas for the gazer! His eyes shall be red! His eyes shall be red! Flirt up your tails! Flirt up your tails!" Having caught hold of the very large ones, and

having twisted off their heads in succession, Ictinike sat filling the bag. The bag he filled that high; he filled it very full. A small half-grown Turkey was about to comprehend (the situation as he moved along), he walked with his eyes open a little now and then. "He is destroying the largest ones among us. There is cause for anger! It is Ictinike who is standing (here), but (we did not recognize him)," he said. "Kū!" They went fleeing. "Ha! ha! How easy it is to fill myself to repletion," said Ictinike. He laughed till he panted excessively. He bound up the bag. And he cut sticks (as) roasting-sticks. He put them (the birds) to roast all around the fire. When they were almost done, the branch of a tree raised by the wind, said, "I!" "I am roasting them on account of my eating. Why do you cluck at me?" said Ictinike. "If you do this any more, I will go to you and hit you." When he arrived there (up the tree) he thrust in his arm several times. And it closed on his hands. "Friend, I wished to jest, so those things (I did and said). Friend, let me go," said he. And it continued so without letting him go. "Ho!! those yonder! I put my own pieces there for safety. Go ye further off!" said he, referring to the Big Wolves. "Ictinike says that he has put the pieces away for safety," said they (the Wolves). They promised that those who should be the first to arrive were to eat the fat wrapped around the stomach. They went dashing towards it. They went suddenly, running a race. Having arrived there, they bit it. They swallowed it. Having swallowed it, they departed in different directions. And what closed on (Ictinike) opened itself. And having reached home at the bottom again, Ictinike was soon sitting and putting down the sticks as he licked them. He departed and walked along the shores of a row of round lakes. It happened that a big turtle was sitting there, by the shore of the lake. He took it, catching hold of the tail. He took it off to one side. "I will make myself full in a while!" said he. He broke wood (branches?) again. He piled up the wood very high, and put it in (the fire). He made the fire burn very fast. And he put the big turtle very quickly into the ashes. He put it in to bake, and he was about to eat it. When it was nearly done, Ictinike was sleepy. "I am sleepy. When it is cooked, you shall awaken me, *O ane*," said he. He slept. While he slept a person arrived there. The person took the big turtle, and ate it. When he had swallowed it, immediately he took the feet and thrust them (in their places) against the turtle-shell. He made Ictinike's hands very greasy for him; he also made his mouth very much smeared with grease. The person departed. Ictinike awoke. He arose suddenly. "What I roasted for myself is cooked too much for me!" he said. He pulled out the feet and they were coming to him. "It is done," said he. "Why! I wonder if I have eaten mine," he said. "Why! I must have swallowed it and then slept." Having looked at his hands, he said, "Yes, I have swallowed my own." He felt his stomach lengthwise (that is, running the hand all along it). "Yes, I am very full indeed after eating," said he. When he departed, it came to pass that there were a great number of Elk. Having peeped, Ictinike discovered them. "Stop! I will tempt these!" he thought. The Elk having discovered him, said, "This one is Ictinike." "Friend younger brother, it is I. Friend younger brother," said Ictinike, "I wish to live just as you do." "Well, venerable man, there is no reason at all for this!" said one. "When the vegetation consists of bitter weeds, I eat straight along as I walk (rejecting none). How is it possible for your heart to feel good when you eat them?" "Not so, friend younger

brother, I wish to live with you just as you do," said Ictinike. "Though you will have your way, you shall seek a path for our children, as you understand the ways of the Indians," said they. "Yes, I will do as you say," said Ictinike. "Come, Pronged-horns, do you be the one," said they. "Well," said he, "come, stand with your face the other way (with your back to me)." When he went to hit him on the side, he failed, as Ictinike fled. "Wuhu+! truly nothing is there to be done, venerable man," said he. "O no, friend younger brother, I fled as I feared that he would run over me," said Ictinike. Again it was done so four times. The fourth time the Elk said, "When this (is over) I will stop." "Yes, friend younger brother, I will not flee," said Ictinike. When he hit him on the side, he went with him, just like him; Ictinike had become an Elk. As he was proud, he walked making light steps, he walked pretending to discover men. He kept on crying, "I!" "Do behave, venerable man. Beware lest you do that regularly," said the Elk. "O no, friend younger brother, it is all right because I am proud," said Ictinike. "Friend younger brother, I am now living just as I desire." And eating as he went he spit out the bitter ones in large pieces; he was constantly spitting them out. "Wā! I have joined those who eat very bad food," said he. "Wā! venerable man, what were you saying?" said they. "I said nothing. I was saying 'I have joined those who eat good food,'" said he. At length when they went over a hill with a very flat top, the Elk discovered men. "I!" said they. "Come, Ictinike, look at it (the danger) for him (your grandchild)," said they. When he went thither, behold, they were men. He arrived there. "You shall go home and say that he is coming with them," said Ictinike, telling the men in a whisper. "Wā! venerable man, what are you saying?" said the Elk. "What is the matter? What should I say? I was saying as I walked, 'A clump of weeds which was there a very long time, gave them needless trouble (or, deceived them—Saussouci),' " said he. At length, when they went over a flat-top hill, an Elk was coming back again fleeing. "Well, Ictinike, see for your grandchild where it is," said they. When he arrived there, behold, they were men. Said he, "He told the truth, indeed, when he said he found men." Again, one discovered them in another direction (or, elsewhere). "Well, again see for your grandchild (where the danger is)," they said. He went thither. Again they were men, who were crawling up on the Elk. Again he said, "He told the exact truth." "Come, Ictinike, look out for your children a path (by which they may escape)," said they. "Well," said he, "though I am ahead, beware lest you scatter. You must walk following me in the manner that I walk." He followed the headlands of the ridge. He went passing close by the men who were standing thick. "It is I! it is I!" said Ictinike, as he walked. They killed all (of the Elk). Three Elk remained after the shooting, and they took refuge with Ictinike. And he soon pulled off the horns, throwing them away, and hitting the Elk with them. "You shall be called A'pa", Elk. Walk away," said he.

## ICTINIKE AND THE ELK.

HUPEƧA<sup>n</sup>'S VERSION.

- Kagéha, níƧaci<sup>n</sup>ga d'úba gátəja ɛdedí amáma. Ė'ta bɛ́e ka<sup>n</sup>bɛ́a,  
 Friend, person some at that place there they are, it is said. Thither I go I wish,  
 á-biamá Ictínike aká. Ahaú, aɛ́a-biamá. Aɛ́a-biamá xī égiɛe A<sup>n</sup>'pa<sup>n</sup>  
 said, they say Ictínike. the (sub.). Well, he went, they say. He went, they say when it happened Elk
- 3 núga ɛdí ɸínké amá ha. Hau, ukía-biamá. Kagéha, wawéwimáxe  
 male there the (st. ob.) they say Well, he talked they say. Friend, to question you  
 with him
- atí, á-biamá Ictínike aká. Kī edáda<sup>n</sup> a<sup>n</sup>ɕa<sup>n</sup>'hnaxe té ă, á-biamá A<sup>n</sup>'pa<sup>n</sup>  
 I have said, they say Ictínike the (sub.). And what you question me will I said, they say Elk  
 come
- núga aká. Kagéha, hí a<sup>n</sup>wa<sup>n</sup>'jeɕa aɸi<sup>n</sup>' há, áda<sup>n</sup> a<sup>n</sup>wa<sup>n</sup>'wajácté uágaca<sup>n</sup>-  
 male the (sub.). Friend, legs me tired I sit there whithersoever I travel  
 6 máji há, á-biamá A<sup>n</sup>'pa<sup>n</sup> núga aká. Kagéha, níƧaci<sup>n</sup>ga-ma újawa-  
 I not said, they say Elk male the (sub.). Friend, person the have much  
 ones who
- qti-a<sup>n</sup>-biamá. Éata<sup>n</sup> áda<sup>n</sup> ma<sup>n</sup>'oni<sup>n</sup>'-ăji ă. A<sup>n</sup>'ha<sup>n</sup>, kagéha, wa'ú pahan'ga  
 enjoyment, they say. Why therefore you walk not ? Yes, friend, woman before  
 aɸá<sup>n</sup>' ɸínké i<sup>n</sup>'nací ɛga<sup>n</sup>, nan'de ísaa<sup>n</sup> ɸi<sup>n</sup>'gega<sup>n</sup> ɸéɕu aɸi<sup>n</sup>' á-biamá  
 I took to the (ob.) snatched from aa, heart as it has nothing to ɸéɕu aɸi<sup>n</sup>' here I sit, said, they say  
 wife me satisfy it
- 9 A<sup>n</sup>'pa<sup>n</sup> núga aká. Kagéha, ɛ'di aŋgáɕe té, á-biamá Ictínike aká Kagéha,  
 Elk male the (sub.). Friend, there we go will, said, they say Ictínike the (sub.). Friend,  
 ɸi-hna<sup>n</sup> ɛ'di ma<sup>n</sup>ɸi<sup>n</sup>'-ga, á-biamá A<sup>n</sup>'pa<sup>n</sup> núga aká. Kagéha, áwatédíi  
 you alone there go thou said, they say Elk male the (sub.). Friend, in what place  
 are they
- ă, á-biamá. Kagéha, ɸétəjái há. Ė'di ma<sup>n</sup>ɸi<sup>n</sup>'-gă, á-biamá. Hau, aɛ́a-  
 I said they say. Friend, they are at this place There walk, said they say. Well, went  
 he
- 12 biamá Ictínike amá. Égiɛe A<sup>n</sup>'pa<sup>n</sup> ɛdedí amáma, áhigi<sup>n</sup>-biamá. Ė'di  
 they say Ictínike the (sub.). It happened Elk there they were, it is said many they say. There  
 ahí-biamá. I<sup>n</sup>'c'áge, eáta<sup>n</sup> ma<sup>n</sup>'hni<sup>n</sup>' éi<sup>n</sup>te, á-biamá A<sup>n</sup>'pa<sup>n</sup> amá. A<sup>n</sup>'ha<sup>n</sup>,  
 he arrived, they say. Venerable why you walk may said, they say Elk the (sub.). Yes,  
 man,
- ɸuɸáha, a<sup>n</sup>'ba wi<sup>n</sup> waɕáte onátaí bɛ́ate ka<sup>n</sup>bɛ́a ma<sup>n</sup>bɛ́i<sup>n</sup>' ga<sup>n</sup>' ada<sup>n</sup>, ɸuɸáha,  
 grandchild, day one food you eat I eat I wish I walk as therefore, grandchild,  
 15 atí há, á-biamá. Qa-í! i<sup>n</sup>'c'ágehă, téqi há, waɕáte aŋgúai. Dáda<sup>n</sup> p'ă'  
 I have said they say. Why! O venerable difficult food our. What bitter  
 come he man!
- gě bɛ́uga a<sup>n</sup>ɕáte a<sup>n</sup>ma<sup>n</sup>'ɸi<sup>n</sup> usní xī'etě kima<sup>n</sup>'ha<sup>n</sup>-úgaɸé'-qti aŋɸi<sup>n</sup>'i há,  
 the (ob.) all we eat we walk cold even when against the wind facing we sit  
 á-biamá. Hau, i<sup>n</sup>'c'ágehă, uɛ́ade ɸiɸi<sup>n</sup>'ge. Céna, ɸacta<sup>n</sup>'-gă há. Aŋ'kaji,  
 said they, they Ho! O venerable to talk of you have Enough, stop talking Not so,  
 say. man! nothing.
- 18 ɸuɸáhă, ɸiɛ́da<sup>n</sup> cóna ɸacta<sup>n</sup>'í-gă há. Ga<sup>n</sup>' ma<sup>n</sup>'hni<sup>n</sup>'-macé'di ma<sup>n</sup>bɛ́i<sup>n</sup>'  
 grandchild, do you enough stop (yo) talking Anyhow you walk by you who I walk



ka<sup>n</sup>bça hă, á-biamá Ictínike aká. Hau, wiñ'ke éi<sup>n</sup>te. Jáckahi jin'ga  
I wish said, they say Ictínike the (sub.). Ho! he speaks truly may be. Oak tree small

hé giáxa-biamá Sin'de kē ja<sup>n</sup>-xa<sup>n</sup> giáxa-biamá. Hau, qucpáha, usní  
horn made for they say. Tail the (ob.) tree root made for they say. Well, grandchild, cold  
him him him

xi, éga<sup>n</sup> snia<sup>n</sup>'t'e té hă. Hi<sup>n</sup> qíqai éga<sup>n</sup> in'gaxái-gă, á-biamá. Hau, wabáb 3  
when so me cold may Hair your like for me make ye, said they say. Well, cat's  
(freeze) he

igaska<sup>n</sup> çē hi<sup>n</sup> giáxa-biamá. Hau! kē, jápahi éçgē çatá-gă, á-biamá. Çatá-  
tails hair made for they say. Ho! come, rosin-wood these eat said they, Ho ato  
him they say.

biamá Ictínike aká. Çatá-bi xi iúp'ă-biamá, teú-biamá. Wú! dáda'çtē  
they say Ictínike the (sub.). He ate they when bitter they say he spit they say. Wú! whatever  
say in mouth

píjijí-qtci çataí êduéhe áha<sup>n</sup> á-biamá. Hau! i<sup>n</sup>c'áge, edéçega<sup>n</sup>-hna<sup>n</sup> ă, 6  
good-not-not very they eat I go with said he, they say. Ho! venerable man, what were you saying ?

á-biamá. Índáda-qtí edéhe ta? Waçáte péji-qtí çataí êduéhe áha<sup>n</sup>, ehé,  
said they, What indeed I say what shall? Food bad very they eat I go with I said,  
they say.

qucpáha, á-biamá Ictínike aká. Ahaú Hau! i<sup>n</sup>c'áge, úcka<sup>n</sup> wi<sup>n</sup> aŋguíçíça  
grandchild, said, they say Ictínike the (sub.). Well. Ho! venerable man, deed one we tell to thee

tañ'gata<sup>n</sup>. Cin'gajin'ga naxidewaçáçē te áda<sup>n</sup> úcka<sup>n</sup> wi<sup>n</sup> aŋguíçíça tañ'gata<sup>n</sup>, 9  
we will. Children you make them have ears will therefore deed one we tell thee we will,

á-biamá. Hau! i<sup>n</sup>c'áge, çéamá niaci<sup>n</sup>ga wéçai tē'di éga<sup>n</sup>-qtí tē'di bi'zē-  
said they, Ho! venerable man, these (sub.) persons they find them when just so when they cry  
they say.

hna<sup>n</sup>i, á-biamá. Ahaú! á-biamá, éga<sup>n</sup> taté áça, á-biamá. Usní amá, çadé-  
out, said they, Oho! said they say, so shall be indeed said they say. Cold they say, hard  
they say. he

sage usní-qtí amá. A<sup>n</sup>pa<sup>n</sup>-ma bçúga-qtí kima<sup>n</sup>ha<sup>n</sup>-úgaçqe ma<sup>n</sup>çí<sup>n</sup>-biamá. 12  
wind cold very they say. Elk the all facing the wind walked they say.  
ones who

Ictínike amá kima<sup>n</sup>ha<sup>n</sup> gaçé'-qtí waçáte ma<sup>n</sup>çí<sup>n</sup>-biamá. Ágaçqe xiççísa<sup>n</sup>çá-  
Ictínike the against the apart very eating walked they say. With the turned himself  
(sub.) wind around

biamá. Wú! píjijí-qtci, á-biamá.  
they say. Wú! good-not-not very, said he, they say.

Hau, é ga<sup>n</sup>-amá níkaci<sup>n</sup>ga wéça-biamá Ictínike aká. I-ú! á-biamá. 15  
Well, that after awhile person he found they say Ictínike the I-u! said they say.  
them (sub.) he

Gída<sup>n</sup>bái-gă, gída<sup>n</sup>bái-gă, á-biamá A<sup>n</sup>pa<sup>n</sup>-ma bçúga dăgaha<sup>n</sup> çéça-biamá.  
Look for him, look for him, said they say. Elk the all raised their suddenly, they say.  
he ones who heads

E'a<sup>n</sup> ă, á-biamá Çéaká níkaci<sup>n</sup>ga wi<sup>n</sup>, á-biamá Ictínike aká. Da<sup>n</sup>bá-  
What is ? said they, they say. This one person one, said they say Ictínike the They looked  
th- matter at it (sub.)

biamá xi éçíçe qad iça<sup>n</sup> amá. Ê wáçake, á-biamá. A<sup>n</sup>ha<sup>n</sup>, á-biamá. 18  
they say when behold grass was sud- they That you mean, said they, Yes, said they say.  
denly say. they say. he

Hau! i<sup>n</sup>c'áge, éçíçega<sup>n</sup> ckáxe-hna<sup>n</sup> te, á-biamá A<sup>n</sup>pa<sup>n</sup>-ma. Éga<sup>n</sup>-qtí xi  
Ho! venerable man beware lest you do thus continually, said, they say Elk the ones So just when  
who.

éga<sup>n</sup>-hna<sup>n</sup>i, á-biamá. Çí wabáhi ma<sup>n</sup>çí<sup>n</sup>-biamá. Éçíçe çí niaci<sup>n</sup>ga wéça-  
so regularly, said they say. Again feeding walked they say. It hap- again person he found  
he together pened them

- biamá Ictínike aká. Gída<sup>n</sup>bái-gă, á-biamá. A<sup>n</sup>'pa<sup>n</sup> amá da<sup>n</sup>bá-bi xī  
 they say Ictínike the (sub.). Look for him, said they say. Elk the (sub.). looked, they when say
- é'ga<sup>n</sup>-qti amá níaci<sup>n</sup>ga akáma, ugás<sup>i</sup><sup>n</sup> akáma. Hau! é'ga<sup>n</sup>-qti te, á-biamá  
 just so they say they were men, it is said, they were peeping, it is said Ho! just so it was, said, they say
- 3 A<sup>n</sup>'pa<sup>n</sup> amá. Cín'gajín'ga ua<sup>n</sup>'he úwaginá-gă, á-biamá. Kī, Wíebçi<sup>n</sup> te hă,  
 Elk the (sub.). Children fight hunt for them, said they, they And, I am he will say.
- á-biamá Ictínike aká. Wín'kě-qti ába<sup>n</sup>, á-biamá A<sup>n</sup>'pa<sup>n</sup>-ma. Hau! kégañ-  
 said, they say Ictínike the (sub.). He speaks truly ! said, they say Elk the ones who. Ho! come, do
- gă, á-biamá. Çié-gă, á-biamá. Cín'gajín'ga uhé úwaginá-gă, á-biamá.  
 it, said they, they You be first, said they, they Children path hunt for them, said they, they say.
- 6 Ahaú! íçágaska<sup>n</sup>bçe tá mĩnke, á-biamá Ictínike aká. Ictínike aká aça-  
 Oho! I attempt it will I who, said, they say Ictínike the (sub.). Ictínike the (sub.) went
- biamá. A<sup>n</sup>'pa<sup>n</sup> bçúga-qti uçuha-biamá. Gañ'kī Ictínike améga<sup>n</sup> níaci<sup>n</sup>ga  
 they say. Elk all followed they say. And Ictínike as he moved men
- wéça-biamá. Ė'ja aça-biamá. Níaci<sup>n</sup>ga wéna'ú-qtei íha-biamá. Níaci<sup>n</sup>ga  
 discovered, they say. Thither went they say. Men right alongside of he passed, they say. men
- 9 wéçai xī é úwakiá-biamá: Wí ankída-bajji-gă. Wíebçi<sup>n</sup> hă, á-biamá  
 discover. when that talked with they say: Me shoot not at me. It is I said, they say
- Ictínike aká. A<sup>n</sup>'pa<sup>n</sup>-ma wákida-biamá. A<sup>n</sup>'pa<sup>n</sup>-ma t'éwaça-biamá. A<sup>n</sup>'pa<sup>n</sup>-  
 Ictínike the (sub.). Elk the ones who they shot at them, Elk the ones who they killed, they Elk
- ma múwaçĩngé'-qti-a<sup>n</sup>-biamá, cénawaça-biamá. A<sup>n</sup>'pa<sup>n</sup> núga jin'ga wi<sup>n</sup>  
 the ones they shot down all they say, they extermin they say. Elk male small one who
- 12 A<sup>n</sup>'pa<sup>n</sup> mĩn'ga jin'ga cti wi<sup>n</sup>, Ictínike aká é wéçabçi<sup>n</sup> nĩja-biamá. Wéahidě'-  
 Elk female small too one, Ictínike the that the third alive they say. Far away (sub.)
- qti a<sup>n</sup>'he júwagçe ahí-biamá Ahí-biamá xī hé kē çizá-bi Ictínike aká,  
 very fled he with them arrived, they say. Arrived, they say when horn the took, they Ictínike the (sub.), say
- a<sup>n</sup>'ça çéça-biamá. A<sup>n</sup>'pa<sup>n</sup> jin'ga çé wagáji ega<sup>n</sup>, Éta<sup>n</sup> a<sup>n</sup>'ça<sup>n</sup>wa<sup>n</sup>çahái á.  
 threw suddenly, they say. Elk small to go told them having. Why me you follow away ?
- 15 Janúça hébe axídádéga<sup>n</sup> te hă. Gúdiha ma<sup>n</sup>çi<sup>n</sup>'i-ga. A<sup>n</sup>'pa<sup>n</sup> eçĩge taí,  
 Fresh meat piece I cut up for myself will Further off walk ye. Elk they will call you,
- á-biamá. Ceta<sup>n</sup>.  
 said he, they say. So far.

## NOTES.

70, 17. uçáde çiçĩnge, "You have nothing to talk about"—Joseph La Flèche; "You have no cause for complaint"—Sanssouci; syn., éçicáji eté xī, "You ought not to say it to (any one)"—Mary La Flèche; "It were good for you to say nothing to any one."

70, 18. çieda<sup>n</sup>, etc. Ictínike thought that they would not allow him to join them. So he implored them, using çieda<sup>n</sup> in his entreaty: "If you are unwilling, do not say it. Do you stop speaking. Refuse me no longer."

71, 6. piájäji-qtei, etc. The *literal* meaning is the opposite of the *real* one. So waçate pëji-qtei, is "very good food;" and wíçaha pëji qtei, "very good clothing."

71, 8. ahau and han are often used as catch-words or continuatives.

71, 9. naxídewaḥaḥḥ (given by Hupeḥa), "You make them have inner ears," "You teach them to use their ears so as to detect the presence or approach of danger;" but Joseph La Flèche gave náxiḥawaḥaḥḥ, "You annoy or alarm them": "We tell you one thing lest you alarm the children."

71, 10. bi<sup>nzé</sup>, syn., xaxage, to cry out as a child, or as the young of the elk or coyote. This cry, according to Hupeḥa, is i-ú; Joseph La Flèche gave u<sup>a</sup>, said through the nose, with the rising inflection; and ḍaḥi<sup>a</sup>-na<sup>a</sup>pají gave in the preceding myth, 4<sup>a</sup>.

72, 4. kégañ-gǎ (kě, égañ-gǎ) "Come, do it."

72, 5. ḥié-gǎ, "Be thou he," imperative of ḥie, thou; syn., ḥi pahañ'ga-gǎ, "Be thou the foremost, the leader"—Joseph La Flèche.

72, 8. wena'úqtci, ḍiwiwere, winaq'axe, to go near in one's course, to pass alongside of them.

#### TRANSLATION.

"My friend, there are some persons in that place. I wish to go thither," said Ictinike. Well, he went. When he went, it happened that a Male-elk was (sitting) there. Well, he talked with him. "My friend, I have come to question you," said Ictinike. And the Male-elk said, "What will you ask me? My friend, I sit tired in my legs, therefore I do not go anywhere at all." "My friend, persons are accustomed to enjoyment. Why do you not walk?" said Ictinike. "Yes, my friend, the woman whom I married formerly having been taken from me, my heart has no enjoyment, and I sit here," said the Elk. "My friend, let us two go thither," said Ictinike. "My friend, do you go thither by yourself," said the Male-elk. "My friend, where are they?" said Ictinike. "My friend, they are at this place (near by). Go thither," said the Male-elk. Well, Ictinike departed. And there were a great many Elk (in motion) there. He arrived there. "Venerable man, what may be your business?" said the Elk. "Yes, my grandchildren, I have been desiring to eat the food which you eat for one day; therefore, my grandchildren, I have come," said he. "Why! O venerable man, our food is difficult. We eat all bitter things as we go; besides, when it is cold we sit facing the wind," said they. "Ho! O venerable man, you have nothing to talk about. Enough. Stop talking." "No, my grandchildren, you (have said) enough. Do you stop talking. (Notwithstanding what you have said) I wish to live as you live," said Ictinike. "Ho! he may be telling the truth" (said the Elk). They made horns for him of a small oak. They made him a tail of the root. "Well, my grandchildren, when it is cold, I may freeze (if I am) so. Make for me hair like yours," said he. Well, they made hair for him out of cat's-tails (*Typha latifolia*). "Ho! come, eat these rosin-weeds," they said. Ictinike ate them. When he ate them they were bitter in the mouth, and he spit them out. "Psha! I have joined the eaters of very bad things," he said. "Ho! venerable man, what have you been saying?" they said. "What indeed could I say? I said, 'I have joined the eaters of very good food,' my grandchildren," said Ictinike. "Ho! venerable man, one custom we will tell you. You shall cause the children to use their ears (aright), therefore we will tell you one custom," said they. "Ho! venerable man, when these discover men, and it is just so, they cry out." "Oho!" said he, "it shall be so indeed." It became cold. The wind blew, and it was very cold. All the Elk walked facing the wind. Ictinike

walked apart from them, facing the wind. He turned himself with the wind (with his back to it). "Psha! it is very bad!" he said. Well, after going awhile, Ictinike discovered men. "I-u! look ye for him! Look ye for him!" said he. All the Elk raised their heads suddenly. "What is the matter?" said they. "This one is a man," said Ictinike. When they looked at it, behold, it had suddenly become grass. "You mean that?" said they. "Yes," he said. "Ho! venerable man, beware lest you continue doing thus," said the Elk. "When it is just so, only so is it," he said. Again they were grazing as they walked together. And it happened that Ictinike discovered men again. "Look ye for him," said he. When the Elk looked at it, it was just so; they were men, and they were peeping. "Well, it was just so," said the Elk. "Seek a way of flight for the children," said they. "Let me be the one," said Ictinike. "Indeed, he speaks truly!" said the Elk. "Ho! come, do it. You shall be the one (to go ahead). Seek a path for the children," said they. "Oho! I will attempt it," said Ictinike. Ictinike went. All the Elk followed him. And as Ictinike went he discovered men. He went thither. He passed right alongside of the men. When he discovered the men he talked with them. "Do not shoot at me; it is I," said Ictinike. They shot at the Elk. They killed the Elk. They shot down all the Elk; they exterminated them. One small Male-elk, and one small Female-elk, Ictinike being the third, were alive. Fleeing with them, he reached a place at a very great distance (from the place of slaughter). When he arrived, he took the horns and threw them away. Having commanded the young Elk to depart, he said, "Why do you follow me? I will cut up for myself a piece of fresh meat. Walk further off. You shall be called A<sup>n</sup>pa<sup>n</sup>" (Elk). The End.

### ICTINIKE AND THE BUZZARD.

TOLD BY MA<sup>n</sup>TCU-NA<sup>n</sup>BA.

- Égiçe Ictinike amá fé amáma. Kí Héga wi<sup>n</sup> gáwi<sup>n</sup>xe ma<sup>n</sup>fi<sup>n</sup>-biamá.  
 It came to Ictinike the was going. And Buzzard one going around walked they say.  
 (pass (sub.))
- Kí Ictinike aká ni-qa<sup>n</sup>ga masániaga fé ga<sup>n</sup>ča-biamá. Héga fi<sup>n</sup>ke čaha<sup>n</sup>-  
 And Ictinike the big water to the other to go wished they say. Buzzard the (ob.) he prayed  
 (sub.) side of to him
- 3 biamá. Jiga<sup>n</sup>ha, i<sup>n</sup>in-gā hā. Ní masániaga i<sup>n</sup>in-gā hā, á-biamá Ictinike  
 they say. O grandfather, carry me Water to the other carry me said, they say Ictinike  
 side of
- aká. A<sup>n</sup>ha<sup>n</sup>, á-biamá Héga aká, wí<sup>n</sup> téinke, á-biamá. Ga<sup>n</sup>ki gí<sup>n</sup>-  
 the Yes, said, they say Buzzard the I carry will said they say. And he carried  
 (sub.) (sub.) you he
- biamá. Gí<sup>n</sup>-bi xí ja<sup>n</sup>qú<sup>n</sup>a uné gí<sup>n</sup>-biamá. Égiçe ja<sup>n</sup>qú<sup>n</sup>a té íča-biamá  
 they say. He carried when hollow tree seeking he carried him, At length hollow tree the he found, they  
 him, they say they say they say (ob.) say
- 6 hā. Ī<sup>n</sup>di gí<sup>n</sup> ačá-biamá xí ja<sup>n</sup>qú<sup>n</sup>a té xa<sup>n</sup>ha-qtoi íhe ačé-lma<sup>n</sup>-biamá  
 There carrying went they say when hollow tree the border very passing went regularly, they say  
 him (ob.)

- Héga amá, áfika<sup>n</sup> afe hna<sup>n</sup>-biamá. Áfika<sup>n</sup> afaí xī: Jiga<sup>n</sup>ha, a<sup>n</sup>wa<sup>n</sup>-  
 Buzzard the (sub.), leaning he went regularly, they say. Leaning he went when: O grandfather me  
 hniḡpáφ etéga<sup>n</sup>, á-biamá Ictínike aká. Ma<sup>n</sup>fi<sup>n</sup> téga<sup>n</sup> ca<sup>n</sup>ca<sup>n</sup> bfi<sup>n</sup> hä,  
 you make fall apt said, they say Ictínike the (sub.). To walk the, so always I am hä,  
 á-biamá Héga aká. Égiçe xigfiubfi<sup>n</sup>-biamá xī Ictínike ma<sup>n</sup>can<sup>n</sup>de égilh 3  
 said, they say Buzzard the (sub.). At length twisted himself they say when Ictínike den head-long  
 iéçe-biamá Héga aká. Kī Ictínike ja<sup>n</sup>qfú'a égihe féçe ma<sup>n</sup>taya waḡpáni,  
 sent him suddenly, Buzzard the (sub.). And Ictínike hollow tree headlong sent inside poor  
 qfáqti ma<sup>n</sup>fi<sup>n</sup>-biamá. Égiçe yí hégaçtewa<sup>n</sup>jī ḡaḡfa<sup>n</sup> atí-biamá. Égiçe  
 lean very walked they say. At length lodge by no means a few on the hunt have come, they At length say.  
 uqfú'a wéçe xī wa'ú amá ḡcabé tē ḡaḡáqi amá. Égiçe Ictínike aká 6  
 hollow sought when woman the (sub.) tree the hit and made they say. At length Ictínike the (sub.)  
 ja<sup>n</sup>qfú'a ma<sup>n</sup>táḡa ḡfi<sup>n</sup>-bi cī, Niaci<sup>n</sup>ga wéçe tí-biamá eféça<sup>n</sup>-biamá. Égiçe  
 hollow tree inside sat, they say again, Person seeking have come thought they say. It hap-  
 pened  
 miḡá-ha wa-i<sup>n</sup>-biamá Ictínike aká. Sin<sup>n</sup>de kē ja<sup>n</sup>qfú'a usné ḡē ubásna<sup>n</sup>  
 raccoon skin wore they say Ictínike the (sub.). Tail the (ob.) hollow tree split the (pl.) pushing into  
 éça<sup>n</sup>be-híça-biamá. Gañ'ki wa'ú fábfī atí-biamá, cī ḡcabé ḡaḡáqi- 9  
 he caused to come in sight, And woman threes have come, they again tree bit and sounded  
 they say.  
 biamá. Cī sin<sup>n</sup>de da<sup>n</sup>bá-biamá. Égiçe ḡá-biamá: Hinda! ciḡa<sup>n</sup>, miḡá  
 they say. And tail they say they say. It happened she said as fol- Stop! husband's raccoon  
 lows, they say: sister  
 d'úba féaká, á-biamá. Miḡá d'úba weáxiḡē, á-biamá. Hi<sup>n</sup>+! ciḡa<sup>n</sup>, wi<sup>n</sup>  
 some this she said, they say. Raccoon some I have found said they say. Oh! brother's one  
 say. for myself she wife  
 a<sup>n</sup>fa'í teda<sup>n</sup>+, á-biamá. Ja<sup>n</sup> tē aḡḡuga'úde taí hē, á-biamá. Égiçe ja<sup>n</sup> 12  
 you give will? said (one), they Tree the we cut a whole in will said they say. At length tree  
 me say. (ob.)  
 tē ḡasá-biamá, uḡá'udá-biamá. Égiçe Ictínike ḡá-biamá: Miḡá ḡaḡ'ga  
 the they cut they say they cut a hole they say. It happened Ictínike said as follows, Raccoon big  
 (ob.) in it they say:  
 bfi<sup>n</sup> hä. Jaḡḡáḡēha ḡaxái-ḡä hä, á-biamá. Hi<sup>n</sup>+! ciḡa<sup>n</sup>, Miḡá aká ḡaḡá-bi  
 I am Large around make it he said they say. Oh! brother's Raccoon the big (see note)  
 wife (sub.)  
 ai hē, á-biamá. Gañ'ki ja<sup>n</sup>qfú'a tē ḡaḡáḡēha u'úde tē ḡaxá-biamá. 15  
 he said (one) And hollow tree the large around hole the they they say.  
 says they say. (ob.) (ob.) (ob.) made  
 Gañ'ki éça<sup>n</sup>be akí-biamá Ictínike aká. Miḡá ḡaḡ'ga aḡi<sup>n</sup> éça<sup>n</sup>be cakí,  
 And coming out reached home, Ictínike the (sub.). Raccoon big having coming out I come  
 they say home to you  
 á-biamá. Hi<sup>n</sup>+! ciḡa<sup>n</sup>, Ictínike amé améda<sup>n</sup>, á-biamá. Gañ'ki Ictínike  
 said (one) Oh! brother's Ictínike it is he who is said (one) And Ictínike  
 they say. wife moving. they say.  
 éça<sup>n</sup>be akí-biamá. Miḡá ḡaḡ'ga áfi<sup>n</sup>hé cagḡé te. ḡúdiha naji<sup>n</sup>i-ḡä, 18  
 coming out reached home, Raccoon big I who move I go home will. Further off stand ye  
 they say.  
 á-biamá. Éça<sup>n</sup>be akí tē'di wéḡigḡa<sup>n</sup> ḡáxe ḡfi<sup>n</sup>-biamá. Áta<sup>n</sup> áma<sup>n</sup> xī  
 said he, Coming out he when decision making he sat they say. How I do to if  
 they say. reached home  
 éḡa<sup>n</sup>(á<sup>n</sup>) etéda<sup>n</sup>, eféga<sup>n</sup> ḡfi<sup>n</sup>-biamá. At'é dāxe xī-hna<sup>n</sup> úmaka<sup>n</sup>é etéga<sup>n</sup>  
 so I do to him apt? thinking he sat they say. I do I make if only I mak- it easy apt

- áha<sup>n</sup>, eéga<sup>n</sup>-biamá. Cí égiçe xáxe wi<sup>n</sup> da<sup>n</sup>bá-biamá. xáxe da<sup>n</sup>bá-bi ega<sup>n</sup>  
 I he thought they say. Again it hap- Crow one he saw they say. Crow he saw, they say havin  
 poned
- cí Wajíbe-snéde wi<sup>n</sup> da<sup>n</sup>bá-biamá Égiçe faha<sup>n</sup>-biamá. Kagéha, fá'eañ'-  
 again Magpie one he saw they say. It hap- he prayed to, they say. Friend, pity ye  
 poned
- 3 giçái-gă, i<sup>n</sup>wiñ'ka<sup>n</sup>i-gă, á-biamá. At'é dăxe tá minke; i<sup>n</sup>wiñ'ka<sup>n</sup>-ba a<sup>n</sup>'fa-  
 me, help ye me, said he, they say. I die I make will I who; help me and eat  
 tái-gă, á-biamá. Wajin'ga bôga-qtí wéba<sup>n</sup>-bi ega<sup>n</sup> é'di ahí-biamá. Gañ'ki  
 ye me, he said, they say. Bird all very called them, having there arrived, they say. And  
 they say
- Qíçá amá cti é'di ahí-biamá. xáxe aká égiça<sup>n</sup>-biamá, Qíçá çin ké é wa-  
 Eagle the too there arrived, they say. Crow the said to him, they say, Eagle the (ob.) that he  
 (sub.) (sub.)
- 6 ká-bi ega<sup>n</sup>: Kagéha, máhi<sup>n</sup> pái aoni<sup>n</sup>. Wémabçázai-gă, á-biamá. Gañ'ki  
 meant, having: Friend, knife sharp you have. Read it for us, said they say. And  
 they say he
- nin'de ça<sup>n</sup>rá Qíçá aká há ça<sup>n</sup> uçá'udá-biamá. Sin'de-qçú'a ma<sup>n</sup>tája waci<sup>n</sup>  
 rump at the Eagle the skin the bit a hole in they say. Tail hollow within fat  
 (sub.) (sub.) (ob.)
- çá<sup>n</sup> waçíona gçi<sup>n</sup>-biamá. A<sup>n</sup>pa<sup>n</sup>, çin hégaçi amá, á-biamá. Gañ'ki Héga  
 the (ob.) visible sat they say. Elk, fat not a little, it was, said he, they And Buzzard  
 say.
- 9 amá-ona ceta<sup>n</sup>-hna<sup>n</sup> ahí-bají-biamá. Égiçe Héga amá é'di ahí-biamá.  
 the only so far only ar- rived not they say. At length Buzzard the (sub.) there arrived, they say.  
 (sub.)
- Ci+cte! Ictínike, á-biamá Héga amá. Añ'kaji, kagéha, çikúça-gă, mábçaza-  
 Pie on you! Ictinike, said, they say Buzzard the (sub.). Not so, friend, hurry, read  
 (sub.)
- gă. Máhi<sup>n</sup> pái aoni<sup>n</sup> hă, á-biamá xáxe aká. Añ'kaji, Ictínike éé hă,  
 it. Knife sharp you have said, they say Crow the (sub.). Not so, Ictinike it is  
 (sub.)
- 12 á-biamá Héga amá Héga çatáçi té'di Wajíbe-snéde ma<sup>n</sup>tája-qtci upé ahí-bi  
 said, they say, Buzzard the Buzzard he ate when Magpie within very entered reached, they say  
 (sub.)
- ega<sup>n</sup> waci<sup>n</sup> çatá-biamá. Héga amá dăja açá-bi ega<sup>n</sup> ígaska<sup>n</sup>çá-biamá.  
 having fat ate they say. Buzzard the to the went, they having tried him they say.  
 (sub.) (sub.) head say
- Ígaska<sup>n</sup>çá-bi ega<sup>n</sup> paççúge çaqta<sup>n</sup>-biamá, céçectéwa<sup>n</sup>çi ja<sup>n</sup>-biamá Ictínike  
 Tried him, they say having nostrils bit they say, not heeding at all lay they say Ictinike  
 (sub.)
- 15 aká. Égiçe ictá-ha ké çaqta<sup>n</sup>-biamá, cí céçectéwa<sup>n</sup>çi ja<sup>n</sup>-biamá Ictínike  
 the At length eye-skin the he bit they say again not heeding at all lay they say Ictinike  
 (sub.) (ob.)
- aká. Nin'da<sup>n</sup>çáçica<sup>n</sup> açá-bi xi waci<sup>n</sup> hebé édi çá<sup>n</sup> ké çatá-biamá Héga  
 he Towards the rump went, they when fat piece there that which he ate they say Buzzard  
 (sub.) say
- aká. Égiçe u'úde xan'ha ké'di waci<sup>n</sup> hebé édi çá<sup>n</sup> çacpá-biamá Héga aká.  
 the At length hole border by the fat piece there the bit off a they say Buzzard the  
 (sub.) (sub.) (ob.) piece (sub.)
- 18 Égiçe, Wiñ'ka-bi té, A<sup>n</sup>pa<sup>n</sup> kéde, á-biamá. Égiçe ma<sup>n</sup>taçá-qtci upé ahí-bi  
 It hap- They told the truth, Elk it is, but, said they say At length within very entered reached, they say  
 poned, he
- ega<sup>n</sup> waci<sup>n</sup> hébe çacpá-biamá. Íça<sup>n</sup>ba<sup>n</sup> upé çé xi açisandá-bi ega<sup>n</sup>  
 having fat piece bit off a they say. The second enter- went when squeezed with his having  
 time ing hands, they say
- mañ'gçe naji<sup>n</sup>-biamá Ictínike aká A<sup>n</sup>onijuçi ega<sup>n</sup> éga<sup>n</sup>wí'a<sup>n</sup> tá minke,  
 erect stood they say Ictinike the You treated me ill having so I do to you will I who,  
 (sub.)

á-biamá Ictínike aká. Kagéha, a<sup>n</sup> picta<sup>n</sup>-gä, á-biamá Héga aká. A<sup>n</sup>ha<sup>n</sup>,  
 said, they say Ictínike the (sub.). Friend, let me go, said, they say Buzzard the (sub.). Yes,  
 xáci wí<sup>n</sup>picta<sup>n</sup>-máji tá minke, á-biamá Ictínike aká. Gañ'ki picta<sup>n</sup> fécfa-  
 a long I let you go I not will I who, said, they say Ictínike the And let him go sent sud-  
 while deny  
 biamá xí nackí fa<sup>n</sup> hi<sup>n</sup> fíngé'-qti-a<sup>n</sup> Héga, uonúda-bi ega<sup>n</sup>. Áda<sup>n</sup> héga 3  
 they say when head the feathers it had none very Buzzard, the pulling out having. Therefore buzzard  
 (ob.)  
 nackí fa<sup>n</sup> hi<sup>n</sup> fíngai, jidé'-qti-a<sup>n</sup>. Ceta<sup>n</sup>.  
 head the feathers has none, red very. So far.  
 (ob.)

## NOTES.

The Oto version of this myth, given by J. La Flèche, will appear hereafter in "The Jaiwere Language, Part I."

75, 2. ma<sup>n</sup>phi tega<sup>n</sup> ca<sup>n</sup>ca<sup>n</sup> bēi<sup>n</sup> bá. If tega<sup>n</sup> be inseparable, the meaning of it is "in order that, in order to;" and the whole phrase can be rendered: "I am always so, in order to go." But if tega<sup>n</sup> be a contraction of tē and éga<sup>n</sup>, it must be translated by "I always go so." In this case, éga<sup>n</sup>-ca<sup>n</sup>ca<sup>n</sup> means "so forever, so always."

75, 4. qfaqtí and hegactēwa<sup>n</sup>ji, pronounced qfa+qti, and he+gactēwa<sup>n</sup>ji.

75, 6. gaqaci. This word shows that the wood was *hard*, and that it must have been *winter*. Had it been *warm weather*, gaqaci would have been used.

75, 7. weḫē ti-biama. "Biana" refers to the *thought* of Ictínike, and must not be rendered "it is said."

75, 14. miḫa aka qaṅga-bi ai hē. She had perceived by the sense of hearing (taking *direct cognizance*) that he had said this, so she says "ai" instead of "a-biama." But she did not learn by direct cognizance that he was large, she learned it *indirectly*, so she says "qaṅga-bi," not "qaṅga."

76, 6. mahi<sup>n</sup> pai aṇi<sup>n</sup>, "You have a sharp knife;" that is, his beak. Cf. the Winnebago name, Mahi<sup>n</sup>-no<sup>n</sup>pa-ka, Two Knives, of the Bird Family (Foster), and the Ḷegiha, Máhi<sup>n</sup> fín'ge, No Knife.

76, 18. a<sup>n</sup>pa<sup>n</sup> kéde, an example of contraction and ellipsis. It is contracted from a<sup>n</sup>pa<sup>n</sup> kē, éde, referring to the past doubts of the speaker. The full form would be, a<sup>n</sup>pa<sup>n</sup> kéde-hna<sup>n</sup> ewéja fa<sup>n</sup>ctí: "It was an Elk lying there, but I doubted it heretofore."

## TRANSLATION.

It came to pass that Ictínike was going (somewhere). And a Buzzard kept flying around. And Ictínike wished to go to the other side of the great water. He prayed to the Buzzard: "Grandfather, carry me on your back. Carry me on your back to the other side of the water." "Yes," said the Buzzard. "I will carry you on my back." And then he carried him on his back. When he carried him on his back, he searched for a hollow tree. At length he found a hollow tree. When he carried him thither on his back, the Buzzard kept on passing close to the hollow tree and tipping his wing. As he went tipping his wing, Ictínike said, "O grandfather! you will be apt to make me fall." "This is the way in which I always go," said the Buzzard. At length, when he had twisted himself around, the Buzzard sent Ictínike down, down, into a hole (in the tree). And Ictínike, having been sent down headlong into the hollow tree, continued poor and very thin. And a great many lodges of a hunting party came thither. And

it happened that when the women found a hollow tree, they hit the tree, making it give forth the sound "q̄aqi." And it happened that Ictinike sat inside the hollow tree, and he thought that people had come to get wood. And, as it happened, Ictinike had on some raccoon-skins. He made the tails appear in sight by thrusting them through the cracks of the hollow tree. And three women approached, and they struck the tree, making it give forth the sound "q̄aqi." And they saw the tails. And (one) said as follows: "Stop! O husband's sister! this is a lot of raccoons. I have found some raccoons for myself." "Oh! brother's wife! Will you please give me one?" said (another). Said she, "Let us cut a hole in the tree." At length they cut the tree, cutting a hole in it. It came to pass that Ictinike said as follows (in a hollow voice): "I am a big Raccoon. Make ye it large around." "Oh! brother's wife! the Raccoon says he is big," she said. And they made the hole in the hollow tree large around. And Ictinike came home again, in sight (*i. e.*, into the open air, his native element). "Having a big raccoon, I come out to you, to my home (in the air)," said he. "Oh! brother's wife! it is Ictinike (in motion)," said (one). And Ictinike got out again into the air. "I who have been a big raccoon will go home to you. Stand further off!" said he. (And the women fled.) When he had come out again, he sat forming a plan. He sat thinking, "What ought I to do to get even with him?" He sat planning. Thought he, "If I pretend to be dead, only thus shall I be apt to accomplish it easily!" And after this he saw a Crow. And having seen the Crow, he saw a Magpie. And then he prayed to them. "O friends, pity me and help me," said he. "I will pretend to be dead. Help me and eat ye me." All the birds went thither, having been called. And the Eagle, too, went thither. The Crow said to him (meaning the Eagle), "Friend, you have a sharp knife. Cut him up for us." And the Eagle bit a hole in the skin on the rump. The fat was visible inside the ham. Said they, "It is the Elk; and he is very fat." And the Buzzard alone had not yet reached there. At length the Buzzard arrived. "Fie on you! It is Ictinike," said he. "No, my friend, hurry. Cut it with your knife. You have a sharp knife," said the Crow. "No, it is Ictinike," said the Buzzard. Before the Buzzard ate any, the Magpie entered, and went very far inside and ate the fat. The Buzzard went towards the head, and tried it. Having tried it, he bit the nostrils. Ictinike did not stir in the least. And when he bit the eye-lids, Ictinike lay without stirring at all. The Buzzard went towards the rump, and ate a piece of fat which was there. And at length the Buzzard bit off a piece of fat that was there by the edge of the hole. It came to pass that he said, "The truth was told. It is the Elk lying here, but (I doubted it at first)." At length, having entered, he went very far inside, and bit off a piece of fat. When he entered the second time, Ictinike squeezed him and stood upright. "As you have injured me, so will I do to you," said Ictinike. "O friend, let me go," said the Buzzard. "Yes, I will not let you go for a long time," said Ictinike. And when he let him go suddenly, the Buzzard had no feathers at all on his head on account of their having been stripped off. Therefore, the buzzard has no feathers on his head; it is very red. The End.



## ICTINIKE, THE BROTHERS, AND SISTER.

RELATED BY FRANK LA FLÈCHE.

Ukíkiji dubá-biamá, iñáñ'ge aká wésata'-biamá. Wakíde-pí-kti-  
 Brethren four they say, sister the (sub.) the fifth they say. Very good marksmen  
 biamá ukíkiji dúbá amá. Kí iñáñ'ge aká rétiwáxe-hna'-biamá. Kí  
 they say brethren four the (sub.). And sister the (sub.) used to make the ani- they say. And  
 mals come by calling  
 téqiwágiçá-biamá wa'ú aká. Ké, iñuhá, iñ'gahai-á hě. Ga' gríaha- 3  
 she prized them they say woman the (sub.). Come, elder brother, comb for me And he combed  
 for her  
 biamá, gríáonapá-qti-biamá. Sadégçe gríaxa-biamá, kí gahá iça'ça-  
 they say, combed very smooth they say. Scaffold they made for her, and on it they placed her  
 for her they say,  
 biamá. Kí wañ'giçê-qti háhaviçê naji'-biamá, man'dě ékina açi'-  
 they say. And every one making himself stood they say, bows sufficient they had  
 ready  
 biamá. Kí wa'ú aká ba'-biamá, kí cì ba'-biamá Wéçabçi'a' tédíhi 6  
 they say. And woman the (sub.) called they say, and again called they say. The third time occurred  
 xí ma'-na'-cude waçiona-biamá. Jínuhá, wacka' ega'-á, ca-fi hě,  
 when dust from treading the ground visible they say. Elder brother, make an effort do they are com-  
 ing to you  
 á-biamá. Wéduba' tédíhi xí éça'be atí-biamá Kí Ictínike aká édi  
 she said, they The fourth time occurred when in sight they had come, And Ictínike the (sub.) there  
 say.  
 naji'-biamá. Égiçe atí-biamá waníja amá ca' bęúga-qti, jé améga', 9  
 stood they say. At length had come, they say animal the (sub.) indeed all Buffalo the (sub.)  
 A'pa' amé, jéqti amé, ca' bęúga-biamá. Ca'-qti-ga' t'éwaçê naji'-  
 Elk the (sub.) Deer the (sub.) indeed all they say. All at once killing them they stood  
 biamá. Kí cañ'gaxá-biama. Ga' wacê'-qti gçi'-biamá. Égiçe uma'e  
 they say. And they made an end they say. And rich very they sat they say. At length provisions  
 tē çasni' aça-biamá. Kí iñínu aká 'ábae açe 'iça-biamá wañ'giçe. Kí 12  
 the swallowed went they say. And her elder the brother (sub.) hunting to go spoke of, they say all. And  
 (ob.)  
 iñínu na' aká: Níkaci'ga wi' tí taté ça'ja dáda'-qti edé ctéctewa'  
 her elder grown the one Person one come shall though what indeed he notwithstanding  
 brother who: hither says that  
 égiçéga' çéckaxe te há, á-biamá. Jínuhá, añ'ka-máji tá minke,  
 beware you do it for him lest he said, they say. O elder brother, I not so will I who,  
 á-biamá. Iñáñ'ge çínké uma'e giçáxa-bi ega' grí'a'ça aça-biamá. 15  
 she said, they His sister the (ob.) provisions made for his own, having leaving her they went, they  
 say. (their own) say.  
 Aça-biamá xí Ictínike aká atí-biamá, çixesági man'dě kéde açi'-bi,  
 They went, they when Ictínike the (sub.) came they say, hard willow bow the (ob.) he had, they  
 say,  
 çiqçe-ma ma'ñiha ké ugípi-qti açi'-bi. Wihé, indáda'-qti edéhe  
 roads the (ob.) quiver the (ob.) full very he had, they Second daughter, what indeed I say that  
 say.  
 ctéctewa' éga' i'çéckaxe te há. Ça'ean'giçá-gá, çucpáha. Añ'kaji, 18  
 notwithstanding so you do for me will Pity me, your relation, my grandchild. Not so

- ŋiga<sup>n</sup>há, ubéí'age hě, á-biamá wa'ú aká An'kaji, ŋepá, ɕa'ean'giɕá-gă.  
 grandfather, I am unwilling said, they say woman the (sub.). Not so, grandchild, pity me, your relation.
- Ma<sup>n</sup> ɕétě tēga-qtí aŋígɕicta<sup>n</sup> éde iɕágigɕaska<sup>n</sup>bɕe ka<sup>n</sup>bɕa. Jéti-  
 Arrow this (col.) new very I finished for myself but I try my own I wish. Animals to come
- 3 wackáxo-hna<sup>n</sup> amá. Éga<sup>n</sup> gáxa-gă. Wa'ú ɕínké uɕí'age ɕa<sup>n</sup>ja ca<sup>n</sup>  
 you are used to making they say. So do. Woman the (ob.) unwilling though yet
- ɕacta<sup>n</sup>-bají-biamá. Égiɕe ca<sup>n</sup>-aká uhékiɕa-biamá wa'ú aká. Ín'daké,  
 he stopped not they say. At length after standing awhile she let him they say woman the Let us see, talking have his way (sub.).
- iŋgáhe-ă hě' á-biamá wa'ú aká. Ictínike aká giáha-biamá. ɕi'an'kiɕe  
 comb for me said, they say woman the (sub.). Ictínike the (sub.) combed for her, He made her paint herself they say.
- 6 ctēa<sup>n</sup>-bi ega<sup>n</sup> giɕicta<sup>n</sup>-biamá. Sadégɕe griaxai tē gahá gɕiŋ'kiɕá-biamá.  
 even, they say having he finished they say. Scaffold that had been on it he made her sit they say. for her made for her
- Kí, Duba<sup>n</sup> aba<sup>n</sup> tē'di atí-hna<sup>i</sup> hě, á-biamá wa'ú aká. Ín'daké, baŋ-gă,  
 And, Four times I call when they usually come. said, they say woman the (sub.). Let us see, call,
- á-biamá Ictínike aká. Kí wa'ú aká ba<sup>n</sup>-biamá. ɕabɕi<sup>n</sup>a ba<sup>n</sup>-bi ɕi'ji  
 said, they say Ictínike the (sub.). And woman the (sub.) called they say. Three times called, they when say
- 9 ma<sup>n</sup>na<sup>n</sup>-cude tē waɕíona-biamá. Hi<sup>n</sup>! ca-i hě, ŋiga<sup>n</sup>há, wacka<sup>n</sup> ega<sup>n</sup>-ă  
 dust from treading the visible they say. Oh! they are coming grandfather, make an effort the ground (ob.) do
- hě'. Wéduba<sup>n</sup> tēdŋi ɕi égiɕe éɕa<sup>n</sup>be atí-biamá. Égiɕe atí-biamá.  
 The fourth time occurred when it happened in sight they came, they At length they came, they say.
- Wakída-biamá Ictínike aká. ɕíqɕe ma<sup>n</sup> kě wékidá-biamá, uɕŋuni  
 He shot at them, they say Ictínike the (sub.). Reed arrow the (ob.) he shot at them with, wabbling they say,
- 12 éga<sup>n</sup> iɕéɕa-biamá. He-í! á-biamá Ictínike aká. Ca<sup>n</sup> éga<sup>n</sup>-hna<sup>n</sup> wakídai  
 like sent suddenly, they say. Why! said, they say Ictínike the (sub.). And so only he shot at them
- tē múwaona<sup>n</sup> nají<sup>n</sup>-biamá. Égiɕe ma<sup>n</sup>jiha múqɕu'á-biamá. Égiɕe  
 when missing them he stood they say. At length quiver shot empty they say. It happened
- háci-qtí A<sup>n</sup>pa<sup>n</sup> nuga wi<sup>n</sup> jin'gají-qtí édega<sup>n</sup> atí-biamá. Sadégɕe baɕiáɕá-  
 at the very Elk male one not small very like, was came, they say. Scaffold pushed down last
- 15 biamá. Kí wa'ú ɕínké hé ujáa ugɕa<sup>n</sup> aɕi<sup>n</sup> ákiágɕa-biamá. Kí égiɕe  
 they say. And woman the (ob.) horn fork in between having he had gone homeward, And at length they say. her
- iŋnu amá akí-biamá. Iŋa<sup>n</sup>ge ɕínké ɕiŋgé tē akí-biamá. Ugíne ɕúwi<sup>n</sup>xá-  
 her the reached home, His sister the (ob.) was none when reached home, To seek his went about brother (sub.) they say. they say. own
- bi ɕa<sup>n</sup>ja iɕiɕa-bají-biamá. Égiɕe jingá-qtí ɕínké ɕan'de áɕitá-qtí  
 they though he found not his they say. It happened small very the one ground crossing by a say own very near way
- 18 ugíne aɕá-biamá. ɕáhe jin'gají-qtí édega<sup>n</sup> é'di ahí-biamá. Kí é'di  
 seeking his own went they say. Hull small not very like, was there arrived, they say. And there
- gɕi<sup>n</sup>-biamá. Ca<sup>n</sup>-qtí-aká ci é'di ja<sup>n</sup>-biamá. Égiɕe wa'ú wi<sup>n</sup> xagé  
 he sat they say. After he sat a great again there he lay they say. It happened woman one crying while
- na'a<sup>n</sup>-biamá. Úɕixidá-bi ɕi'ji nŋkaci<sup>n</sup>ga ctē wa'ú waɕíona-bají-biamá.  
 he heard they say. Looking around for them, they say when person even woman visible not they say.

- Ca<sup>n'</sup> wi<sup>n'</sup>a<sup>n'</sup>wa téda<sup>n</sup> eéga<sup>n'</sup>-bi ega<sup>n'</sup> úfíxide-hna<sup>n'</sup>-biamá. Cí ja<sup>n'</sup>-bi xí  
Yet which is it? thought, they say having he looked around they say. Again he lay down, when they say
- cí xagé na<sup>n'</sup>a<sup>n'</sup>-biamá. Égiçe iñan'ge fiñké hú tē igidaha<sup>n'</sup>-biamá. Ē'di  
again crying he heard they say. It happened his sister the (ob.) voice the (ob.) he recognized they say. There
- éga<sup>n'</sup>-qti ía<sup>n'</sup>fi<sup>n</sup> agfá-biamá uqčé'qtei. Aki-bi xí iji<sup>n'</sup>çe fañká úwagičá- 3  
just so running he went homeward, they say very soon. He reached when his elder the (ob.) he told them brother
- biamá. Ji<sup>n'</sup>féha, wiñan'ge xagé agína'a<sup>n'</sup> há, ičagiçe agí há. Hau!  
they say. Elder brother, my sister crying I heard my own I found my own I have returned. Ho!
- kē, áwačan'di éinte aňgáçe taí, á-biamá. Ga<sup>n'</sup> ē'di ačá-biamá. Ga<sup>n'</sup>  
come, to the place where she may be let us go, he said, they say. And there went they say. And
- maja<sup>n'</sup> čan'di ahi-biamá Čéču há, á-biamá isan'ga aká. Kē, 6  
land at the arrived, they say. Here said, they say his younger the (sub.). Come, brother
- ána'a<sup>n'</sup>i-gá, á-biamá. Ga<sup>n'</sup> ána'a<sup>n'</sup>-biamá wan'giçe. A<sup>n'</sup>ha<sup>n'</sup>, číñan'ge  
listen ye to it, he said, they say. And listened to it, they say all. Yes, your sister
- ñan'de ma<sup>n'</sup>táxa ači<sup>n'</sup> akfi etédega<sup>n</sup> e'a<sup>n'</sup> aňgáxai ada<sup>n'</sup> aňgíze taí eda<sup>n'</sup>,  
ground into having he reached should have, how we do therefore we take our own
- a-biamá. Hau! ji<sup>n'</sup>féha, kē, ája<sup>n</sup> éga<sup>n</sup> i<sup>n'</sup>te kégañ-gá, á-biamá jiňgá-qtei 9  
he said, they say. Ho! elder brother. come, you do so may come, do so, said, they say small very
- aká. Ahaú! á-biamá na<sup>n'</sup>-qtei aká, wiñíga<sup>n</sup> čéga<sup>n</sup> téqi áakipá xí'ji  
the (sub.). Oh! said, they say. grown very the (sub.), my grand- thus trouble I meet if- father
- čégima<sup>n</sup> té é há, á-bi ega<sup>n'</sup> ja<sup>n'</sup>wéti<sup>n</sup> ači<sup>n'</sup> akáma édega<sup>n</sup> íti<sup>n'</sup>-biamá  
I do thus may said he he said, they say having striking-stick that he had had, they say he hit with it, they say
- ñan'de kē. Kí na<sup>n'</sup>ji<sup>n'</sup>čké'-qtei ugákiba jiňgá-biamá. Hau! kégañ-gá, 12  
ground the (ob.). And barely he made a crack small they say. Ho! come, do so, by hitting
- á-biamá. Cí éduáta<sup>n</sup> ta<sup>n</sup> é waká-biamá. Ahaú! á-biamá, wiñíga<sup>n</sup> čéga<sup>n</sup>  
he said, they say. Again next the him he meant they say. Oh! he said, they say, my grand- thus father
- téqi áakipá kí'ji čégima<sup>n</sup> té é há, á-bi ega<sup>n'</sup> ja<sup>n'</sup>wéti<sup>n</sup> ači<sup>n'</sup> akáma  
trouble I meet if I do thus may said he he said, they say having striking-stick that he had
- édega<sup>n</sup> íti<sup>n'</sup>-biamá ñan'de kē. Kí na<sup>n'</sup>ji<sup>n'</sup>čké'-qtei ugákibá-biamá. Cí 15  
had, they say he hit with it, they say ground the (ob.). And barely made a crack by hitting, Again they say.
- wéčabči<sup>n</sup> aká cí čga<sup>n</sup>-biamá. Jiňgá-qtei aká: Wiñíga<sup>n</sup> čéga<sup>n</sup> téqi áakipá  
the third the again so did they say. Small very the My grand- thus trouble I meet (sub.): father
- xí'ji čégima<sup>n</sup> té é há, á-bi ega<sup>n'</sup> ja<sup>n'</sup>wéti<sup>n</sup> ači<sup>n'</sup> akáma édega<sup>n</sup> íti<sup>n'</sup>-biamá  
if I do thus may said he he said, they say having striking-stick that he had had, they say he hit with it, they say
- ñan'de kē. Kí dahé ča<sup>n</sup> ugáśnē-qti ičéča-biamá. Égiçe waniña dáda<sup>n</sup> 18  
ground the (ob.). And hill the he split altogether suddenly they say. It happened animal what by hitting
- bčúga-qti waéča<sup>n'</sup>bá-biamá. Égiçe iñan'ge fiñké yijebegča<sup>n'</sup> gaxá-bi-ta<sup>n'</sup>-  
all made them appear, they say. It happened his sister the (ob.) door she had been made
- amá, á kē agčan'ka<sup>n'</sup>ha<sup>n</sup> ka<sup>n'</sup>ta<sup>n'</sup>-bi ega<sup>n'</sup> ubátiheča-bi-ta<sup>n'</sup>-amá. Čiji<sup>n'</sup>çe  
they say, arm the (ob.) on each side tied, they say having she had been hung up they say. Your elder brother as she stood

méga<sup>n</sup> min'<sup>ga</sup> núga edábe-čá<sup>n</sup>-čá<sup>n</sup> úgactái-gă. Ga<sup>n'</sup> wakíde naji<sup>n'</sup>-biamá.  
 likewise female male also of each kind leave a remainder after hitting. And shooting at stood they say.  
 Ga<sup>n'</sup> úmuctái-ma ga<sup>n'</sup> ijáje wa'í naji<sup>n'</sup>-biamá. Ėgiče ca<sup>n'</sup>-qti ga<sup>n'</sup>  
 And those who remained so name giving to them they stood, they say. At length at will  
 3 cénakičá-biamá. Ijaŋ'ge čínké ga<sup>n</sup> gėíza-biamá. Ceta<sup>n'</sup>.  
 they exterminated them, they say. His sister the (obj.) so he took his own, they say. So far.

## NOTES.

82, 2. 3. ca<sup>n</sup>qti ga<sup>n</sup> cenakiča-biama. Of course, this is not to be understood literally, as a male and a female of each kind had been spared.

## TRANSLATION.

There were four brothers. Their sister was the fifth (child). The four brothers were very good marksmen. And their sister used to make the animals come by calling. And the woman prized her brothers. "Come, elder brother, comb my hair for me." And he combed it for her; he combed it very smooth for her. He made a scaffold for her, and he put her on it. And all of them stood in readiness, having bows sufficient for (every one). And the woman called, and called again. When the third time came, a dust from trampling the ground was visible. "Elder brother, exert yourself. They are coming," said she. At the fourth time they had come in sight. And Ictinike stood there. And the animals came—all of them, the Buffalo, the Elk, the Deer—in short, they were all there. And just so they stood killing them. And they made an end of it. And they dwelt with plenty to eat. At length the provisions were decreasing. And all her brothers spoke of going hunting. And her eldest brother said, "Though a person shall come hither, no matter what he says, beware lest you do it for him." "Elder brother, I will not be so," said she. Having prepared some provisions for their sister, they departed and left her. When they had gone, Ictinike came, having a bow of hard willow, and a quiver full of reeds. "Second-daughter, you will please do for me whatsoever I say. Pity me, your relation, my grandchild." "No, grandfather, I am unwilling," said the woman. "No, my grandchild, pity me. I have finished these new arrows for myself, and I wish to try them. You are used to calling the animals, they say. So do." The woman was unwilling, but still he did not stop talking. At length the woman let him have his way. "Let us see! Comb my hair for me," said the woman. Ictinike combed it for her. Having even painted her (face and head) he finished it for her. He made her sit on the scaffold which had been made for her. And the woman said, "They generally come when I have called the fourth time." "Let us see! Call," said Ictinike. And the woman called. When she had called the third time, a dust from trampling the ground was visible. "Oh! they are coming, grandfather. Make an effort." At the fourth time they came in sight. At length they came. Ictinike shot at them. He shot at them with arrows made of rushes that went wabbling. "Why!" said Ictinike. And so he shot at them, missing them continually. At length he shot all out of the quiver. It happened at the very last that a very large Male-elk came. He pushed over the scaffold. He went homeward carrying the woman in the space between his horns. And at length her brothers reached home. They reached home when their sister was

not there. Though they went all around seeking her, they did not find her. It came to pass that the youngest one went to seek her, making a very short cut across the country. He reached a very large hill. And he sat there. After he sat there a great while, he lay down there. It happened that he heard a woman crying. When he looked around, neither man nor woman was visible. Yet he was looking around, thinking "Which can it be?" And when he lay down again, he heard the crying again. At length he recognized the voice of his sister. Forthwith he ran home very speedily. When he reached home, he told his elder brothers. "Elder brothers, I have heard my sister crying. I have found her and have come home." "Ho! come, let us go to the place where she may be," said they. And they went thither. And they reached the land. "It is here," said their younger brother. "Come, listen to it." And all listened to it. "Yes, he has taken your sister home into the ground, but how shall we do to get her back?" said they. "Well, elder brother, do what may be in your mind," said the youngest one. The eldest one having said, "My grandfather said that I should do thus when I got into trouble of this sort," he hit the ground with a club that he had been carrying. And he barely made a small crack. "Ho! come, do so," he said, meaning the next brother. Having said "My grandfather said that I should do thus when I got into trouble of this sort," he hit the ground with a club that he had been carrying. And he barely made a crack. And the third did so. The youngest having said, "My grandfather said that I should do thus when I got into trouble of this sort," he hit the ground with a club which he had been carrying. And the hill split suddenly in two from top to bottom. And it happened that by their blows they made all the animals appear. And behold, their sister had been made into a door: having been tied by her arms on both sides, she had been hung up. "You and your elder brothers spare a male and female of each kind," said the eldest brother to the rest. And they stood shooting them. And they gave names to those which remained after the shooting. At length they exterminated them. They took their sister back to. The End.

## ICTINIKE AND THE DESERTED CHILDREN.

## NUNAK-AXA'S VERSION.

Ma<sup>n</sup>tcú wi<sup>n</sup> ta<sup>n</sup>wañçça<sup>n</sup> e wéçigçça<sup>n</sup> akáma ta<sup>n</sup>wañçça<sup>n</sup> hégabaji.  
 Grizzly bear one tribe that he was governing them, it is said tribe not a few.

Uçúciañqti í akáma. I<sup>n</sup>c'áge wi<sup>n</sup> Ma<sup>n</sup>tcú açi<sup>n</sup> aki-biamá ga<sup>n</sup> 'çgicé  
 In the very center pitched his tent, they say. Old man one Grizzly bear having him reached home, and at length they say

gá-biamá: Cin'gajin'ga bçúgaqti ígaxe çéwakiçé tai, úwagiçá-gă, 3  
 said as follows, Children all to play they will send them tell them

á-biamá Ma<sup>n</sup>tcú aká. Ga<sup>n</sup> içéwakiçá-biamá. Cin'gajinga-máçé ígaxe  
 said, they say Grizzly bear the (sub.). And he sent them they say. Children ye who to play

- ɸəwəɸákiɸe te aí áɸa u+! á-biamá. Ga<sup>n'</sup> bə́ugaqti ɸigaxe aɸá-biamá.  
 you send them will he indeed halloo! he said, And all to play went they say.  
 he says, they say.
- ɸigaxe aɸá-bi ega<sup>n'</sup> Ma<sup>n'</sup>tcú aká i<sup>n'</sup>c'áge ɸínké gɸba<sup>n'</sup>-biamá. Cin'gaji<sup>n'</sup>ga  
 To play went, they say having Grizzly bear the old man the (ob.) called him, they say. Children
- 3 wɸutciɸe-hna<sup>n'</sup>i há; waa<sup>n'</sup>ɸa tai éga<sup>n'</sup> ɸéa<sup>n'</sup>wa<sup>n'</sup>kiɸai. Waha<sup>n'</sup> tai, á-biamá.  
 are troublesome to us to abandon them in order that we sent them away. Let them remove he said, they say.
- Waha<sup>n'</sup> wáɸaji<sup>n'</sup>-biamá. Waɸáha<sup>n'</sup> te aí áɸa u+! á-biamá i<sup>n'</sup>c'áge aká. Ca<sup>n'</sup>  
 To remove he commanded them, they say. You are to remove he indeed halloo! said, they say old man the (sub.). And
- ɸí ké bə́uga a<sup>n'</sup>ɸa gɸihéɸa-biamá, ga<sup>n'</sup> ca<sup>n'</sup>ge waɸi<sup>n'</sup>wakiɸá-biamá. Bə́uga  
 lodge the all they threw down their own sud. and horse they caused them to they say. All  
 (ob.) deny, they say
- 6 ca<sup>n'</sup>ge ágɸi<sup>n'</sup>-biamá. Sigɸé ɸínge gaxá-biamá. U'ɸa<sup>n'</sup>qti a<sup>n'</sup>ha-biamá,  
 horse sat on they say. Trail none they made, they say. Scattering very much they fled they say
- cin'gaji<sup>n'</sup>ga wéa<sup>n'</sup>há-biamá. Égiɸe sigɸé ké waɸiona tédhi uɸúhe binihé  
 children they fled from them, they say. At length trail the (ob.) visible when to follow feared, they say
- eɸéga<sup>n'</sup> éga<sup>n'</sup> u'ɸa<sup>n'</sup>qti wéa<sup>n'</sup>há-biamá. Wéahide eɸáhi ɸi uɸéwi<sup>n'</sup>ɸiɸá-biamá,  
 they as scattering very they fled from them, they say. Far away arrived when they assembled themselves, they say  
 thought much they say
- 9 áda<sup>n'</sup> ujan'ge ɸa<sup>n'</sup> waɸiona aɸai tédhi ɸi ga<sup>n'</sup> ɸi-biamá. ɸázəqtcí hí ɸi  
 therefore road there is visible it went (occurred) when so they pitched tents, they say. Very late in the evening arrived  
 they when they say
- ɸigaxe amá ca<sup>n'</sup>gaxá-bi ega<sup>n'</sup> éɸa<sup>n'</sup>be ahí-bi ɸi égiɸe úkizá-biamá.  
 players the (sub.) they ceased, they say having in sight they arrived, when behold no one there, they say.
- Cin'gaji<sup>n'</sup>ga xagé za'ɸ'qtia<sup>n'</sup>-biamá. ɸiúɸiqɸige ké aki<sup>n'</sup>-biamá. bə́uga. Kí  
 Children crying made a great noise, they say. Old tent-sites the reached home, all. And  
 they say they say
- 12 mɸi<sup>n'</sup>jinga na<sup>n'</sup>-éga<sup>n'</sup> amá waɸú ɸiona<sup>n'</sup>i ké ikiɸe-hna<sup>n'</sup>-biamá, ɸaxa<sup>n'</sup> cti  
 girl grown some- the (sub.) awl dropped the (ob.) were finding they say deer-sinew too  
 what accidentally
- ikiɸe-hna<sup>n'</sup>-biamá. Kí nújinga amá ékiɸe amá eɸɸa ɸa<sup>n'</sup>ɸa<sup>n'</sup> júkigɸá-  
 were finding they say. And boy the (sub.) related to the by companies went with one another  
 accidentally
- biamá, ja<sup>n'</sup>ɸa<sup>n'</sup>ha gə́ éɸaxe iɸa<sup>n'</sup>ɸa-bi ega<sup>n'</sup>, qáde áji-biamá, ɸí aká sáta<sup>n'</sup>hai  
 they say bark the around they placed, having grasses they put on lodge the in five  
 (scattered) they say much, they say, places
- 15 tē jin'gaji-hna<sup>n'</sup> gaxá-biamá, uskə'qti-hna<sup>n'</sup>-biamá. Égiɸe máɸe amá.  
 the not small, as a rule they made they say, very full as a rule they say. At length winter they say.
- Nújinga na<sup>n'</sup>ba na<sup>n'</sup>-biamá. Kagéha, aungúɸide te, ma<sup>n'</sup> aɸi<sup>n'</sup>ɸaxe te,  
 Boy two grown they say. My friend, let us two be together, arrow let us two make for ourselves,
- á-biamá. Man'dé pahan'ga gaxá-biamá. Man'dé ké aki<sup>n'</sup> ɸigɸicta<sup>n'</sup>-  
 said (one) they Bow before they made, they say. Bow the both they finished for themselves
- 18 biamá. Máhi<sup>n'</sup>-sí tē gaxá-biamá, gɸébahiwi<sup>n'</sup>-hna<sup>n'</sup> gaxá-biamá, aɸi<sup>n'</sup> taité  
 they say. Arrow-head the they made, they say a hundred in a lot they made, they say what (one) shall have
- ékina ɸiɸɸa-biamá. Ma<sup>n'</sup>sa tē gaxá-biamá. Égiɸe bíze amá. Áɸa-biamá  
 sufficient they made for them- Arrow- the they dry they say. At length dry they say. They glued them  
 quantity selves, they say. shaft made on, they say

(ma<sup>n</sup>'ca<sup>n</sup> tē áçaskabe áça-biamá). Kì áma ta<sup>n</sup> eduáta<sup>n</sup> pa-í tē ugçai tē  
(feather the to stick they glued them on, they say). And the the next sharp the he put in the  
other (std. sub.)

máhi<sup>n</sup>'si tē; gçébahiwí<sup>n</sup> çicta<sup>n</sup>'i tē. Gañ'kì cì áma çé áçai tē, gañ'kì cì  
arrow-head the; a hundred he finished. And again the one this he glued them on and again

máhi<sup>n</sup>'si áma ta<sup>n</sup> úgçe gçí<sup>n</sup>' tē. Çicta<sup>n</sup>'-biamá. Kì ma<sup>n</sup>' ují taité há wi<sup>n</sup> 3  
arrow-head the other the putting he sat the. They they say. And arrow they put shall skin one

sú-biamá. Akíwaha xixaxe çicta<sup>n</sup>'-bi ega<sup>n</sup>' ma<sup>n</sup>' tē ugçí-biamá. Kì  
they slit, they say. Both making for he finished, they having arrow the he put in his own. And  
say. say.

gá-biamá: Kagéha, ugáca<sup>n</sup> aṅgáçe te, á-biamá. Ga<sup>n</sup>' aça-biamá. Égiçe  
he said as follows My friend traveling let us go he said, they say. So they they say. At length  
they say: went

çi hégaçi édedí amá. Ē'di ahí-biamá ugáhanadaze té'di. Ga<sup>n</sup>' cañ'ge 6  
lodge not a few there were, they say. There they arrived, they say darkness when. So horse

wama<sup>n</sup>'ça-biamá. Çe níkaci<sup>n</sup>'ga ukéçi<sup>n</sup>-ma íkit'çai éga<sup>n</sup>' íaháwagçe gaxá-  
they stole them they say. This Indians the hate each other so shield made

biamá; é cti ma<sup>n</sup>'ça<sup>n</sup>'i tē. Ē íaháwagçe itíçé é íçáçisande açi<sup>n</sup>'-hna<sup>n</sup>'i. Ga<sup>n</sup>'  
they say; that too they stole. That shield with it that by which it is they had as a rule. So  
held tight

agçá-biamá. Cañ'ge-ma edábe wáçi<sup>n</sup>-bi ega<sup>n</sup>', wáçi<sup>n</sup> agçá-biamá, áhigi 9  
they went home- The horses also they had having, having them they went home- many  
ward, they say. ward, they say

wénacai tē. Akí-biamá. Kì nújinga na<sup>n</sup>'-hna<sup>n</sup> gata<sup>n</sup>'-ma cañ'ge ékináçti  
they took away from them. They reached And boy grown only the ones that tall horse just a suffi-  
home, they say. cient number

wa'í-biamá. Cì mi<sup>n</sup>'jinga-ma cañ'ge mi<sup>n</sup>'gá wa'í-biamá. Gañ'kì nújinga  
they gave them, they say. Again girls the horse female they gave them. And boy  
they say.

gatca<sup>n</sup>'-ma cañ'geçajin'ga wa'í-biamá. Kagéha, ca<sup>n</sup>', á-biamá. Ga<sup>n</sup>' 12  
the ones that high colts they gave them, them say. My friend enough they said, they say. And

wi<sup>n</sup>'a<sup>n</sup>'waça aça-baji ca<sup>n</sup>' ígaxe a<sup>n</sup>'çai ahí-çan'di édí-hna<sup>n</sup> ca<sup>n</sup>'ca<sup>n</sup>'-biamá.  
to what place they went not still playing abandoned reached, at the there only always they say.

Égiçe máçe amá. Égiçe gé atí-biamá Kì çe nújinga na<sup>n</sup>'ba na<sup>n</sup>' ahí  
At length winter they say. At length buffalo has come, they say. And this boy two grown arrived

aká akíwa wahúta<sup>n</sup>'çi<sup>n</sup> açi<sup>n</sup>'i tē, ma<sup>n</sup>'jiba cti açi<sup>n</sup>'i tē. Ga<sup>n</sup>' gé-ma wénaxiçá- 15  
the both bow they had quiver too they had. And the buffaloes they attacked  
(sub.) them

biamá Akíwa dúba-hna<sup>n</sup> t'éwaçá-biamá. Ga<sup>n</sup>' akí-biamá, wa'í<sup>n</sup>'kiçé  
they say. Both four only he killed them, they say. And they reached home, they who came  
they say. to carry

nújinga wáçi<sup>n</sup> ahí-biamá. Ga<sup>n</sup>' çide çi déça<sup>n</sup>'ba gaxai ké ékina ugçí<sup>n</sup>'i tē  
boy having they arrived there, them they say. And grass lodge seven made the in equal they sat when  
numbers in

janúça tē uhá uçíqpaçé agí-bi ca<sup>n</sup>' áhigi jaṅgá t'éwaçé ega<sup>n</sup>' janúça 18  
fresh meat the following they let fall were return- in many great killed them having fresh meat  
(the camp circle) ing, they say fact

jaṅgá wa'í-biamá íí ké wañ'giçe. Kì há çi<sup>n</sup>' cì umi<sup>n</sup>'je wa'í-biamá ékina,  
great they gave them, lodge the every one. And skin the again bed they gave them, equally  
(quantity) they say (col. ob.) they say

kì cì jaça<sup>n</sup>' cì ékina wa'í-biamá íí ké.  
and again deer- again equally they gave them, lodge the  
sinew they say (col. ob.).

- Ga<sup>n'</sup> cī wanáse ahí-biamá. Akiwa cáde-hna<sup>n'</sup> t'éwacá-biamá. Ėdłhi  
And again to surround they they say. Both six only killed them they say. Hence  
arrived
- újawá-biamá. Ga<sup>n'</sup> íanuxa ké ícě-qtia<sup>n'</sup>-biamá. Ga<sup>n'</sup> íahánuša ućúćingé-  
in good spirits, they say. And fresh meat the rich in very they say. And green hide those who  
were left
- 3 ma wa'í tē hā' cī. Ėgiće nugé te amá xī nújinga amá cī na<sup>n'</sup>ba  
without they gave to them again. At length it was summer they say when boy the again two  
(sub.)
- ćábci<sup>n</sup> gćéba ceta<sup>n</sup> na<sup>n'</sup>-biamá, kī wa'ú aká cti ékina cī na<sup>n'</sup>i tē. Kī  
three ten so far were grown, they and woman the too in equal again were grown. And  
say, (sub.) numbers
- nújinga na<sup>n'</sup>bá aká ukíkiá-biamá: Kageha, ná! uwágća a<sup>n'</sup>ći<sup>n'</sup>. Ankićá<sup>n</sup>  
boy two the they talked they say: Friend alas! sufferers we are. We take wives  
(sub.) with each other from each other
- 6 taí, á-biamá. Ga<sup>n'</sup> ćé nújinga na<sup>n'</sup>ba pahan'ga aká wa'ú na<sup>n'</sup>ba ían'gewacá-  
will, they said, they say. And this boy two before the woman two had them for sisters  
(sub.)
- biamá. Kī é akiwaha kī'bi ega<sup>n'</sup> wagća<sup>n'</sup>-biamá. Cī ćé ucté amá  
they say. And that both (on either gave to they having they married they say. gain this the remaining  
side) the other say them ones
- kigća<sup>n'</sup> wakićá-biamá. Ga<sup>n'</sup> é nugé tē wan'giće na<sup>n'</sup>i éga<sup>n</sup> min'gća<sup>n'</sup>-biamá,  
caused them to marry they say. And that summer the every one grown somewhat they took wives they say,  
one another
- 9 gćéba na<sup>n'</sup>ba áta-biamá. Kī énaqci íí ké ćicta<sup>n'</sup>-bi e íé-ma há gě ířha  
twenty beyond they say. And (they) only lodge the finished they that the buffa- hide the skin-  
say loes (pl. ob.) lodge
- gaxá-biamá, ucté amá é íí tē uskě'qti ugći<sup>n'</sup>-biamá, na<sup>n'</sup> híbají-má.  
they made, they say, the rest they lodge the very full they sat in, they say grown they who  
reached not.
- Ėgiće cī nuda<sup>n'</sup> aćá-biamá. Kī ćé nújinga na<sup>n'</sup>bá aká pahan'ga nuda<sup>n'</sup>  
At length again on the they went, they And this boy two the before on the war-path  
war-path say.
- 12 ahí aká cī aćá-biamá akiwa. Cī can'ge gćéba-híwi<sup>n</sup> na<sup>n'</sup>ba wénacá-biamá,  
went the again went, they say both. Again horse hundred two they snatched they say,  
ones who from them
- ga<sup>n'</sup> cī wáći<sup>n</sup> aki-biamá. Cī nújinga-ma na<sup>n'</sup>-ma ékináqti can'ge wa'í-  
and again having reached they say. Again the boys those who were equally horse they  
and them house grown gavethem
- biamá. Ga<sup>n'</sup>ki cī nújinga-ma cī éga<sup>n</sup> can'ge wa'í-biamá. Ėgiće cī  
they say. And again boys the again so horse they gave them. At length again  
they say.
- 15 máće amá. Máće xī cī íé wakída-biamá. Níaci<sup>n'</sup>ga min'gća<sup>n'</sup> amá  
winter they say. Winter when again buffalo they shot at them, Person took wives the  
they say. (sub.)
- wan'giće íé wakída-biamá. Kī ědłhi wan'giće ućúhi éga<sup>n</sup>-biamá,  
every one buffalo they shot at them. And hence every one had a sufficient some- they say,  
they say. quantity what
- umi<sup>n'</sup>je gě wa'í gě, íaxa<sup>n'</sup>ha gě, ca<sup>n'</sup> bćúgaqti ca<sup>n'</sup> ućúhiwagićá-biamá.  
bed the they gave the deer-sinew the in fact all in fact caused them (their  
(pl. ob.) them (pl. ob.), (pl. ob.), own) to have a suf- they say.  
cient quantity
- 18 Ga<sup>n'</sup>ki cī é máće tē wan'giće kigća<sup>n'</sup> wakićá-biamá cī. Kī ědłhi  
And again that winter the every one they caused them to they say again. And then  
marry one another
- e'a<sup>n'</sup> ćingé. Ca<sup>n'</sup> nugé tē. Ga<sup>n'</sup>ki cī íé wakídai tē. Bćúgaqti ígca-  
what the there was And it was summer. And again buffalo they shot at them. All dwell in  
matter none. lodges
- biamá, íí itéća-biamá, íí gćébahíwi<sup>n</sup> kī é'di gćéba-ďéća<sup>n</sup>ba. Ga<sup>n'</sup> gći<sup>n'</sup>-  
they say, lodge they put them up, lodge a hundred and by it seventy. Thus they say  
they say,



biamá. Égiçe, Weánaxiçai hau, á-biamá. Çéaka na<sup>bá</sup> aká xigçíta<sup>n</sup>-  
it is said. At length, We are attacked ! they said, they This two the prepared for  
say. battle

biamá akiwa. Ji tē ućúciaáqti wégaxá-biamá. (Nújnga-hna<sup>n</sup> égiça<sup>n</sup>-  
they say both. Lodge the in the very center they made for them, they say. (Boy only said it to

biamá, Húçuga gáxai-da<sup>n</sup> ućúciaa jí wégaxái-gá, á-biamá) Égiçe e 3  
they say, Circle made when in the center lodge make ye for us, they said, they At length that  
say.)

wénaxiçai teé. Égiçe cañ'ge í ka<sup>n</sup>ta<sup>n</sup>'i-biamá. Akiwa é'di açai tē.  
they were attacked (as At length horse mouths were tied, they say. Both there they went.  
aforesaid).

Wénaxiçai tē. Áma aká wi<sup>n</sup> uça<sup>n</sup>'-biamá, gañki ci áma aká cī wi<sup>n</sup> uça<sup>n</sup>'-  
They attacked them. The the one he held they say, and again the the again one he held  
one (sub.) other (sub.)

biamá; akiwa níja uça<sup>n</sup>'-biamá. Gañ'ki wabáaze wáçin açai tē há' cī. 6  
they say; both alive they held them, they say. And scaring them having them they went again.

Cī áma aká cī wi<sup>n</sup> t'éça-biamá, cī áma aká cī wi<sup>n</sup> t'éça-biamá. Cañ'ge-  
Again the the again one he killed, they say, again the the again one he killed, they say. Horses  
one (sub.) other (sub.)

ma wénace-hna<sup>n</sup>'-biamá. Ca<sup>n</sup>'qti ga<sup>n</sup>' na<sup>n</sup>ha<sup>n</sup>' wáçin-biamá. Ga<sup>n</sup>', Ké,  
the they snatched from they say. Walking even till night they had them, they And, Come,  
them regularly say.

ca<sup>n</sup>'añgáxe tai, á-biamá akiwá. Ga<sup>n</sup>' aki-biamá. Niaci<sup>n</sup>-ga-ma téwaçai-ma 9  
let us stop, said, they say both. And they reached home, Persons the those who were  
they say. killed

najiha máwaqa<sup>n</sup>'-bi ega<sup>n</sup>' újawaqtia<sup>n</sup>'-biamá. Wa'ú amá ućica<sup>n</sup> watçigaxá-  
hair cut off they say having in very good they say. Woman the around in they danced  
of them spirits a circle

biamá. Ga<sup>n</sup>' a<sup>n</sup>'ba gçéba watçigaxe-hna<sup>n</sup> ca<sup>n</sup>ca<sup>n</sup>'i tē. Égiçe dáze hí amá.  
they say. And day ten they danced continually. At length even- ing arrived, they say.

Íkima<sup>n</sup>'çin atí hau, á-biamá Égiçe Ictínike amé amá. Çé a<sup>n</sup>'qtiéga<sup>n</sup> 12  
Visitor has come ! said (one), It happened Ictinike was the (mv. sub.). This head-man  
they say.

úju jí áwaté á, á-biamá. Çétē, á-biamá. É'di ahí-biamá. Atí há,  
chief lodge where-the ? he said, they This is it, they said, they There he arrived, I have come  
say. say.

kagéha, á-biamá. Hau! ućíçai éga<sup>n</sup> winá'a<sup>n</sup> pí há, á-biamá. Ca<sup>n</sup> nú  
friend, he said, they say. Ho! you have been as I hear you I have been he said, they say. And man  
told of (reported of) coming

hni<sup>n</sup>, wacka<sup>n</sup>'i-gá, kagéha, á-biamá. Ga<sup>n</sup>', Ji<sup>n</sup>çéha, cañ'ge wi<sup>n</sup> wi<sup>n</sup>, á-biamá. 15  
you are, be ye strong, friend, he said, they And, Elder brother, horse one I give said (one),  
say. they say.

Añ'kaji há, kagéha, á-biamá. Uçí'agá-biamá. Ma<sup>n</sup>'jiha ké-hna<sup>n</sup> ma<sup>n</sup>' ké  
Not so, younger brother he said, they He was unwilling, they say. Quiver the only arrow the  
say.

qtáacé, á-biamá. Wabçéte téga<sup>n</sup> a<sup>n</sup>'çái' çá<sup>n</sup> téqi há, á-biamá. A<sup>n</sup>, á-biamá.  
I love, he said, they I eat in order to you gave me the difficult he said, they Yes, they said, they  
say. say.

Ki ma<sup>n</sup> dáxe tú miñke, á-biamá (Ictínike aká). Ma<sup>n</sup>' gçébahíwi<sup>n</sup> na<sup>n</sup>'ba 18  
And arrow I make will I who, said, they say (Ictinike the sub.). Arrow hundred two

gaxú-biamá, çicta<sup>n</sup>'-biamá. Akiwaha wa'fi tē. Ji<sup>n</sup>çéha, ca<sup>n</sup>' há, á-biamá.  
he made, they say, he finished they say. Both he gave them. Elder brother, enough they said, they  
say.

Ga<sup>n</sup>' wanáce wágçá-kiçá-biamá Ictínike.

And police to go for them they caused Ictinike.  
him, they say

- Ga<sup>n'</sup> wénaxiçá-biamá. Cí Ictínike aká wi<sup>n'</sup> téça-biamá, uça<sup>n'</sup>-  
And they were attacked, they say. Again Ictínike the (sub.) one killed they say, he held him  
biamá. Najíha hébe máqa<sup>n</sup> çizá-biamá Ictínike aká. Wa'ú amá  
they say. Hair part he cut off he took, they say Ictínike the (sub.). Woman the  
wéquça-hna<sup>n'</sup>-biamá. Ictínike amá sábéçti xixáxeçtia<sup>n'</sup>-biamá, dède  
he sang for them regu- they say. Ictínike the (sub.) very black he made himself they say, fire
- 3 naççé nájiçá-biamá biçúba-bi ega<sup>n'</sup> ísabéxiçá-biamá. Kí é gáxe aí,  
charcoal he caused to go out, he rubbed to having he blackened himself And that made it they  
they say they say powder, they say with, they say. (one) say  
Ictínike çí<sup>n'</sup>. Níkaci<sup>n'</sup>ga ukéçi<sup>n</sup> íkit'açai éga<sup>n</sup> t'ékiçai tó'di u'a<sup>n'</sup>t'a<sup>n</sup>  
Ictínike the (mv. one). Indians they hate one another as they kill one another when cause (blame)  
ágçai tó Ictínike aká é naççé ísabéxiçai, naççé íxi'a<sup>n'</sup>i tó, é ga<sup>n'</sup>zé  
they as- when Ictínike the (sub.) that charcoal he blackened charcoal he painted him- that taught  
cribe to (one) himself with, self with, (one) say
- 6 aké-biamá, aí. Ga<sup>n'</sup>-biamá áji-ça<sup>n'</sup>ça<sup>n</sup> jút'a<sup>n</sup>i tó, kí í áji-ça<sup>n'</sup>ça<sup>n</sup> çí-  
the one who, it is they In the course of different ones matured, and lodge different ones were  
said, they say time, they say  
ma<sup>n'</sup>gçai tó, hégaçtəwa<sup>n'</sup>ji, gçéba<sup>n'</sup>hiwi<sup>n'</sup>ja<sup>n'</sup>ga na<sup>n'</sup>bá-biamá çin'gaji<sup>n'</sup>ga  
set up a great many, tionsand two they say children  
waa<sup>n'</sup>çaii amá. Égiçé gá-biamá Ictínike: Kagé, á-biamá, íkima<sup>n'</sup>çi<sup>n</sup>  
they were the (sub.). At length said as follows, Ictínike: O younger he said, they say, as a visitor  
abandoned they say they say brother,
- 9 bçé tá mi<sup>n'</sup>ke, á-biamá. Kí, Ji<sup>n'</sup>çéha, áwakçəha hné te, á-biamá. A<sup>n'</sup>ha<sup>n</sup>,  
I go will I who, he said, they And, Elder brother, whither you go will, they said, they Yes,  
say. say.  
ca<sup>n'</sup> ga<sup>n'</sup> bçé tá mi<sup>n'</sup>ke, á-biamá. Ga<sup>n'</sup> níaci<sup>n'</sup>ga uçéwi<sup>n'</sup>waçá-biamá.  
just because I go will I who, he said, they say. And person they assembled them they say.  
I wish it  
Çéçinke nújiga na<sup>n'</sup>bá aká a<sup>n'</sup>çtiéga<sup>n</sup> aká é wémaxai tó Ké, nújiga  
This one boy two the (sub.) the head man the that they were ques- Come, boy  
(sub.) (sub.) (they) tioned.
- 12 na<sup>n'</sup>-hna<sup>n</sup> çéma é'be íçádiçə-hna<sup>n'</sup>i eté xi, i<sup>n'</sup>wi<sup>n'</sup>çai-gá, á-biamá Ictínike  
grown only these who each has for a father ought, tell ye to me, said, they say Ictínike  
aká. Kí gá-biamá, na<sup>n'</sup> na<sup>n'</sup>bá aká: Wí çti indádi ga<sup>n'</sup>çinke, íjaje  
the And said as follows, grown two the (sub.): I too my father is such a one, name  
(sub.) they say,  
gçáda-bi ega<sup>n'</sup>. Kí ucté amá gá-biamá: Wia<sup>n'</sup>baha<sup>n'</sup>-baji-çtəa<sup>n'</sup>i, á-biamá.  
called his, having. And remainder the said as follows, We do not know at all, they said, they  
they say (sub.) they say: say.
- 15 Ictínike amá aça-biamá. Ga<sup>n'</sup> uta<sup>n'</sup>nadi-hna<sup>n</sup> ja<sup>n'</sup>i tó. Ca<sup>n'</sup> a<sup>n'</sup>baçéga<sup>n</sup>  
Ictínike the went they say. And in a place regu- he slept. And as it was day  
(sub.) larly  
uçuagçə dúba ja<sup>n'</sup> ca<sup>n'</sup>çti ga<sup>n'</sup> na<sup>n'</sup>ha<sup>n'</sup>-biamá. A<sup>n'</sup>ba wésatā ja<sup>n'</sup> tó  
throughout four (day) sleep he walked over till night they say. Day the fifth sleep the  
é'di ahí-biamá xi çan'di. A<sup>n'</sup>çtiéga<sup>n</sup> xi tó áwaté, á-biamá. Çéhité,  
there arrived, they say lodges the (circle) at. Head-man lodge the where-the, he said, they say. Yonder it is  
á-biamá. É'di ahí-biamá. Íkima<sup>n'</sup>çi<sup>n</sup> atí hau á-biamá nú wi<sup>n'</sup>. Ga<sup>n'</sup>,  
they said, they There he arrived, they A visitor he has come I said, they say man one. And,  
say. say.
- Ké, íuça éga<sup>n'</sup>-gá, á-biamá. Jí ákicugáçtia<sup>n'</sup>-biamá égaxe íça<sup>n'</sup>çai tó.  
Come, do tell the news, they said, they Lodge very thick they say around in they were put.  
say. say. a circle  
A<sup>n'</sup>ha<sup>n</sup>, á-biamá, níaci<sup>n'</sup>ga d'úba édi amá há, á-biamá. Níaci<sup>n'</sup>ga d'úba  
Yes, he said, they say, people some there were, he said, they say. People some  
it is said

eska<sup>n'</sup> wačáa<sup>n'</sup>hnaí, á-biamá. A<sup>n'</sup>ha<sup>n'</sup>, á-biamá, níaci<sup>n'</sup>ga d'úba cin'gajinga  
it may be you abandoned them, he said, they Yes, they said, they person some children  
say.

d'úba a<sup>n'</sup>wañ'gia<sup>n'</sup>čai. Kí Ma<sup>n'</sup>tcú aká wegáxai, na<sup>n'</sup>a<sup>n'</sup>wa<sup>n'</sup>paí éga<sup>n'</sup> éga<sup>n'</sup>-  
some we abandoned our own. And Grizzly bear the he did it for us, we feared them as so  
(sub.) (the Bear)

i<sup>n'</sup>win'gaxai, á-biamá. Níaci<sup>n'</sup>ga na<sup>n'</sup>ba a<sup>n'</sup>qtiéga<sup>n'</sup> aká áma čáta aká 3  
we did it to them they said, they say. Person two head-man the (sub.) the one left- the  
(the children) (sub.) handed (sub.)

há, á-biamá. Kí a<sup>n'</sup>qtiéga<sup>n'</sup> aká eja<sup>n'</sup>-bi á-biamá. Ce wiwíja, á-biamá.  
he said, they And head-man the (sub.) his he said, they That my own, he said, they  
say. say.

Iha<sup>n'</sup> aká xagá-biamá uříčai xí. Kí cí áma a<sup>n'</sup>qtiéga<sup>n'</sup> aká cí eja<sup>n'</sup>  
His the (sub.) cried they say they told of when. And again the head-man the again his  
mother (sub.) her own (sub.)

akáma. Ga<sup>n'</sup> é cti cí, Ga<sup>n'</sup>čínké wiwíja, á-biamá. Ictínike gaí tē: 6  
was, they say. And he too again, Such a one my own, he said, they say. Ictínike said as follows:

Wa'ú wi<sup>n'</sup> ga<sup>n'</sup>čínké, á-biamá Ga<sup>n'</sup> xagé za'éqtia<sup>n'</sup>-biamá wagína'a<sup>n'</sup>i tē.  
Woman one such a one, he said, they And crying they made a very great when they heard of  
say. noise, they say their own.

Ga<sup>n'</sup>, Dúba ja<sup>n'</sup> xí agčé tá minke, á-biamá Ictínike aká. Éna ja<sup>n'</sup>  
And, Four sleep when I go toward I who, said, they say Ictínike the (sub.). That sleep  
homeward many

tē'di agčai tē. Agčai tē'di gá-biamá: Gaqča<sup>n'</sup> číkui, á-biamá. A<sup>n'</sup>ba 9  
when he went home- He went when he said as follows, To move said he, they Day  
ward. homeward they say: camp invited you say.

déča<sup>n'</sup>ba ja<sup>n'</sup> tē ē'di cí tá-bi éska<sup>n'</sup> ečéga<sup>n'</sup>i, á-biamá Ictínike aká. Ga<sup>n'</sup>  
seven sleep the there you will it may be they thought, said, they say Ictínike the (sub.). And

waha<sup>n'</sup>-hna<sup>n'</sup>i tē. A<sup>n'</sup>ba déča<sup>n'</sup>ba ja<sup>n'</sup> tē éna ja<sup>n'</sup> tē kaŋge-qtcí ahi<sup>n'</sup> tē.  
they removed. Day seven sleep the that sleep the near very they arrived.  
(when)

Ictínike amá aki-biamá Gá-biamá: Kagé, á-biamá, i<sup>n'</sup>ča-máji, kagé, 12  
Ictínike the reached home, He said as follows, Younger said he, they I am sorrowful, younger  
(sub.) they said: brother said, brother,

á-biamá. A<sup>n'</sup>, ji<sup>n'</sup>čéha, indáda<sup>n'</sup> éi<sup>n'</sup>te i<sup>n'</sup>wi<sup>n'</sup>čahna eté xí, á-biamá. A<sup>n'</sup>ha<sup>n'</sup>,  
said he, they Yes, elder brother, whatever it may be you tell me ought, he said, they say. Yes,  
say.

číadi a<sup>n'</sup>qtiéga<sup>n'</sup> te xí ca<sup>n'</sup> níkaci<sup>n'</sup>ga wi<sup>n'</sup> bégíčēqti čínké, á-biamá, íe tē  
your was head-man when yet person one a great stranger the one said he, they word the  
father say, who

éna'a<sup>n'</sup> éga<sup>n'</sup> čia<sup>n'</sup>čai tē piäji gáxai. Ča'éwičai akiwa, á-biamá. Akiwa 15  
listened to as he abandoned when bad he did. I pity you both, said he, they say. Both  
for him you

nan'de-učáti éga<sup>n'</sup> čaman'gče gči<sup>n'</sup>-biamá. Wi<sup>n'</sup>ke ínahi<sup>n'</sup> áha<sup>n'</sup>, ečéga<sup>n'</sup>  
heart he made pain as with bowed head they sat they say. He tells the indeed !, thinking  
by talking truth

gči<sup>n'</sup>-biamá akiwa. Ha<sup>n'</sup> amá. Ictínike gčba<sup>n'</sup> ičá-biamá čáta aká.  
sat they say both. Night was, they Ictínike to call him had gone, they left-handed the  
say (sub.).

Ji<sup>n'</sup>čéha, í-gá há, á-biamá. Kí ē'di ahi-biamá. A<sup>n'</sup>ha<sup>n'</sup>, á-biamá. Čisa<sup>n'</sup>ga 18  
Elder brother, come hither, he said, they And there he arrived, they Yes, said he, they Your younger  
say. say. brother

agíman'gčín'-gá, á-biamá. Čiřáha<sup>n'</sup> ē'di hné te, á-biamá. A<sup>n'</sup>ha<sup>n'</sup>, á-biamá.  
he said, they Your wife's there you go please, said he, they Yes, said he, they  
say. brother say. brother

Kí ē'di ačai tē. Ě'di ahi-biamá. Ga<sup>n'</sup>, Wiji<sup>n'</sup>čé, yaha<sup>n'</sup>ha, íe teča<sup>n'</sup> nan'de-  
And there he went. There he arrived, they And, My elder O sister's hus- what he has heart  
say. brother band, spoken

- i<sup>n</sup>pi-máji, á biamá. Ufúda<sup>n</sup>bá-gă, á-biamá. A<sup>n</sup>ha<sup>n</sup>, éga<sup>n</sup>, á-biamá. Ga<sup>n</sup>  
for me sad, said he, they say. Consider it, said he, they say. Yes, so, said he, they say. And
- tí tēdhi xi aŋgaxe té, á-biamá. Ga<sup>n</sup> a<sup>n</sup>ba amá. Ictínike aká đabáza  
they-ar- it occurs when let us do it, said he, they say. And day was, they say. Ictínike the to the bluff  
rive here (sub.)
- 3 ačá-biamá. Ėgiçe akí-biamá Kagé, gaqqa<sup>n</sup> amá a-í amá hă, á-biamá.  
went, they say. At length he reached home, Younger those who are coming are coming he said, they  
they say. brother, their camp hither say.
- Atí yí-biamá, watcicka agčan<sup>n</sup>ka<sup>n</sup>ha<sup>n</sup> yí-biamá, húçuga ıaŋgáçeha. Ca<sup>n</sup>  
They and pitched tents, creek on both sides they pitched tribal circle extended over a And  
came they say, tants, they say.
- níaci<sup>n</sup>ga amá ci<sup>n</sup>gajinga igídaha<sup>n</sup> amá atí yí-bi ega<sup>n</sup> ca<sup>n</sup> ci<sup>n</sup>gajinga uđine  
person the (sub.) child they who knew their own came pitched having and child seeking  
(their) own say
- 6 ma<sup>n</sup>çin<sup>n</sup> ega<sup>n</sup> kiúqpagçe ma<sup>n</sup>çin<sup>n</sup>-biamá. Ėgiçe nújunga na<sup>n</sup>bá aká gıku  
walked having moving back and they walked, they say. At length boy two the to invite  
forth among themselves one who them
- ahí-biamá. Ma<sup>n</sup>tcú çıkui hă, á-biamá. Ačá-bají-biamá. Ėgiçe wa<sup>n</sup>ú wi<sup>n</sup>  
arrived, they say. Grizzly bear invites you said, they say. They did not go, they say. At length woman one
- ahí-biamá. Wici<sup>n</sup>e+, çıkui hě, á-biamá. Jıaqa í-gă hă, á-biamá. Ga<sup>n</sup>  
arrived, they say. My sister's husband, you are invited she said, they say. To the come he said, they say. And
- 9 ıadı gçin<sup>n</sup>kičá-biamá wa<sup>n</sup>ú çinke. Ėgiçe cı wa<sup>n</sup>ú wi<sup>n</sup> atí-biamá. Cı  
in the he caused her to sit, they say woman the (st. ob.). At length again woman one came, they say. Again  
lodge
- égiça<sup>n</sup>-biamá: Wici<sup>n</sup>e+, çıkui hě, á-biamá. Jıaqa í-gă hă, á-biamá. Ga<sup>n</sup>  
said to him, they say: My sister's husband you are invited said, they say. To the come he said, they say. And  
lodge
- ıadı gçin<sup>n</sup>kičá-biamá wa<sup>n</sup>ú çinke. Ga<sup>n</sup> gçekiçabají tē hă cı. Ėgiçe cı  
in the he caused her to sit, they woman the (st. ob.). And he did not cause her to again. At length again  
lodge say go homeward
- 12 ha<sup>n</sup>ega<sup>n</sup>tce ga<sup>n</sup>-éga<sup>n</sup> tē xi cı wi<sup>n</sup> atí-biamá. Cı égiça<sup>n</sup>-biamá: Wici<sup>n</sup>e+,  
morning a little while was when again one came, they say. Again said to him, they say: My sister's  
husband,
- çıkui hě, á-biamá. Jıaqa í-gă hă, á-biamá. Ga<sup>n</sup> ıadı gçin<sup>n</sup>kičá-biamá  
you are invited she said, they say. To the lodge come he said, they say. And in the he caused her to sit, they  
lodge say
- wa<sup>n</sup>ú çinke, é çáta aké-biamá, gıku aká; kı ačá-bají-hna<sup>n</sup>-biamá. Ėgiçe  
woman the that left it was they say, he who was and he went not as a rule they say. At length  
(st. ob.), handed he invited;
- 15 wéduba çinke atí-biamá. Wici<sup>n</sup>e+, çıkui hě, á-biamá. Jıaqa í-gă hă,  
the fourth the one who came, they say. My sister's husband, you are invited she said, they say. To the come  
lodge
- á-biamá. Ga<sup>n</sup> ıadı gçin<sup>n</sup>kičá-biamá wa<sup>n</sup>ú çinke. Kı égiçe újuqti amé  
he said, they say. And in the he caused her to sit, they woman the (st. ob.). And at length real prin- the one  
say. lodge say
- atí-biamá Ma<sup>n</sup>tcú amá. Wahnáte téga<sup>n</sup> çihan<sup>n</sup>ga amá ağıgiti ça<sup>n</sup>cti,  
came, they say Grizzly bear the (sub.) You eat in order that your wife's sister (sub.) came for heretofore,  
(sub.)
- 18 á-biamá Ictínike aká da<sup>n</sup>bęqti gçin<sup>n</sup>-biamá, qtáça-bají-biamá. Ga<sup>n</sup> agčá-  
hesaid, they say. Ictínike the seeing him (sub.) sat they say, he loved him not, they say. And went  
(sub.) plainly homeward
- biamá Ėgiçe cı atí-biamá. Kagé, çihan<sup>n</sup>ga gıwakiçega<sup>n</sup>-gă, á-biamá  
they say. At length again he came, they say. Younger your wife's do cause them to come, said, they say  
brother, sister
- Ictínike aká. Wé<sup>n</sup>e pa-ı açi<sup>n</sup> óde éça<sup>n</sup>be ahí-biamá ga<sup>n</sup>, Mangçin<sup>n</sup>-gă,  
Ictínike the (sub.). Hoe sharp had but in sight arrived, they say and, Begone

á-biamá. Nǎ! énta<sup>n</sup> áda<sup>n</sup>, á-biamá (Ma<sup>n</sup>tcú aká). A<sup>n</sup>ha<sup>n</sup>, ca<sup>n</sup> mañgphi<sup>n</sup>-gǎ,  
 said, they say. Why! where-fore! said, they say Grizzly bear the Yes, still begone,  
 (sub.).

á-biamá Égiçe isan<sup>n</sup>ga é<sup>n</sup>be atí-biamá, fáta aká wahúta<sup>n</sup>phi<sup>n</sup> agfáphi<sup>n</sup>-bi  
 he said, they At length his younger in sight came, they say, left- the gun (bow!) had his own, they  
 brother (sub.) say

ega<sup>n</sup> Áma aká cí é<sup>n</sup>be atí-biamá wahúta<sup>n</sup>phi<sup>n</sup> agfáphi<sup>n</sup>-bi ega<sup>n</sup>. (Phi<sup>n</sup>ha<sup>n</sup>ga 3  
 having. The other one again in sight came, they say gun (bow) had his own, they having. Your wife's  
 say sister

wí<sup>n</sup> hǎ, á-biamá Ma<sup>n</sup>tcú aká (fáta phi<sup>n</sup>ké é waká-bi ega<sup>n</sup>). Cí áma aká  
 I give á-biamá said, they say Grizzly bear the (left- the (ob.) that he meant, having). Again the other one  
 to you (sub.) handed they say

qu<sup>n</sup>é' a-í-biamá. Ma<sup>n</sup>tcú amí a<sup>n</sup>he aphi<sup>n</sup>-biamá. Kí Ictinike aká é'di qu<sup>n</sup>é'  
 with a was coming, Grizzly bear the fleeing went they say. And Ictinike the there with a  
 rush they say (sub.)

aphi<sup>n</sup>-biamá. Nackí é<sup>n</sup> gaqix ípéphi<sup>n</sup>-biamá. Yú! yú! á-biamá. (Wawéqta xí 6  
 went they say. Head the he crushed in sud- they say. Yu! yu! said, they say. (They abuse when  
 (ob.) denly

ga<sup>n</sup>-hna<sup>n</sup>i, á-biamá) Ga<sup>n</sup> can<sup>n</sup>ge wagíka<sup>n</sup>ta<sup>n</sup>-biamá. Wéna ca<sup>n</sup> atí phi<sup>n</sup>-  
 thus it is, it is said, they And horse they tied their they say. To ask in fact came pitched  
 say.) tents

má é cin<sup>n</sup>gajinga wagíka<sup>n</sup>be ti-má é cénawacéqtia<sup>n</sup>-biamá.  
 the ones that who child to see their own those that they fully exterminated they say.  
 who came them

## NOTES.

Nuda<sup>n</sup>-axa said this myth was "first told by Indians living west of Nebraska."

83. 1. hegabají, pronounced he+gabají by Nuda<sup>n</sup>-axa.

84. 1. bęgaqti, pronounced bę+gaqti by Nuda<sup>n</sup>-axa.

84. 9. ujañge ta<sup>n</sup> wañona aphi<sup>n</sup> tēdini xí ga<sup>n</sup> phi<sup>n</sup>-biamá. Though the people scattered and went in all directions to avoid pursuit, all had some idea of the location of the place of meeting. So the members of each party changed their course by and by, making a considerable detour. And whenever any party came across the trail of others, leading in the right direction, they kept in it for the rest of the way, pitching their tents in it.

84. 9. ǵazéqtcí, pronounced ǵa+zéqtcí by Nuda<sup>n</sup>-axa.

84. 19. egiçe bize ama. The arrow-shafts were *wet* when made.

85. 3. áma ta<sup>n</sup> ugçe gphi<sup>n</sup> tē. The text is given just as dictated by the narrator; but "ta<sup>n</sup>," which denotes a *standing* animate object, can hardly agree with the following verb. Hence the collector thinks that "phi<sup>n</sup>ké" ("the *sitting* animate object," or "the one *sitting*,") should have been used.

85. 6. hegají, pronounced he+gají by Nuda<sup>n</sup>-axa.

85. 8. ǵahawagçe itizi e ípáfisande aphi<sup>n</sup>-hna<sup>n</sup>i. That is, the quivers of the foe; ípáfisande refers to the quiver-straps.

85. 15. wahúta<sup>n</sup>phi<sup>n</sup>, "the roaring weapon," generally means a gun; but here it is a synonym of "mandé," a bow. See myth of the Orphan and the Water-monster with seven heads.

85. 16. wañikié nujinga, etc. Those boys who remained at home took out ponies when they went to meet the hunters. And they aided them by putting the packs of meat on the ponies, and leading the latter back to the camp.

86. 9. gęba-na<sup>n</sup>ba ata-biamá . . ǵiha gaxa-biamá.—Each of these married men had a skin-tent of his own; but the unmarried ones dwelt in the communal lodges of their respective gentes.

87, 14. nu hni<sup>a</sup>, wacka<sup>a</sup> i-gǎ. Ictinike is asking a favor of the two young chiefs.

87, 17. wabçate tega<sup>a</sup> a<sup>a</sup>çai<sup>i</sup> çai<sup>a</sup> teqi hâ. This is a puzzling sentence to F. La Flèche, as well as to the collector. Ictinike asked a favor. They offered him a horse, which he refused, saying that he cared for nothing but a quiver and arrows. Perhaps he then reconsidered his decision, saying, "What you have offered me (a horse), in order that I might get my food, is precious," or "difficult to obtain." They assented to this. Then he made each of them a present of a hundred arrows in return for the horse. (?)

88, 3-6. Kî e gaxe ai . . e ga<sup>a</sup>ze ake-biama ai. A parenthetical explanation of the origin of the war-custom of blackening the face.

88, 7. hegactêwa<sup>a</sup>jî, pronounced he-gactêwa<sup>a</sup>jî by Nuda<sup>a</sup>axa.

89, 7. wa'u wi<sup>a</sup> ga<sup>a</sup>çinke. Ictinike described the difference of features, hair, etc., as he did not know the names of the children.

89, 9. gaççai<sup>a</sup> çikui. Ictinike pretended that the deserted children had sent an invitation to their parents.

89, 14. nikaci<sup>a</sup>ga wi<sup>a</sup> begiçeqti çinke, á-biama. The "á-biama" should be omitted in translating, as "nikaci<sup>a</sup>ga" is the object of the following verb, éna<sup>a</sup>.

90, 6. kiupagçe ma<sup>a</sup>çai<sup>a</sup>, equivalent to ubásnesne, refers to members of two parties meeting and intermingling, when *distant* from the spectator or speaker.

#### TRANSLATION.

A Grizzly-bear was the ruler of a tribe that was very populous. He pitched his tent in the very center of the tribal circle. The Grizzly-bear took an old man home, and said as follows: "Tell them to send all the children to play." And he sent them. "He says that you are to send the children to play!" said the crier. And all went to play. Having gone to play, the Grizzly-bear called the old man. "The children are troublesome to us. We sent them away in order to abandon them. Let them remove the camp," said he. He commanded them to remove. "He says that you are to remove!" said the old man. And they struck all their tents suddenly, and they made the horses carry them. All rode horses. They made no trail. Scattering, they fled; they fled from the children. As they were apprehensive that the children would follow in case the trail was plain, they scattered very much when they fled from them. They were caused to assemble when they reached a place far away. Therefore when they arrived where there was a road that went along plainly, (there) they pitched the tents. When it was very late in the afternoon (*or*, quite dusk), the players, having stopped, came in sight of the former camping-place. Behold, no one was there. The children made a great noise crying. All arrived at the old tent-sites. And the girls who were somewhat grown, went about finding awls that had been dropped, and deer-sinew also. And the boys that were related to each went together in their respective companies. Having placed the scattered bark around in a circle, they put grass on it, forming a lodge. They made the lodges large, and in five places. They were very full. At length it was winter. Two boys were grown. "Friend, let us two be together, and let us make arrows for ourselves," said one. They made bows first; each one finished a bow for himself. They made arrow-heads, a hundred in a lot. They made for themselves a sufficient quantity for each one to have. They made arrow-shafts. At length they were dry. They glued them on (they glued feathers on so as to stick). And

the one next put the sharp pieces, the arrow-heads, in the ends of the arrow shafts; he finished a hundred. And then the one glued on the feathers, and again the other sat putting the arrow-heads in the ends of the shafts. They finished. And they slit a skin from one end to the other, for quivers. When each had finished making a quiver for himself, he filled it with arrows. And one said as follows: "My friend, let us go traveling." And they went. At length there were a great many lodges. They arrived there when it was dark. And they stole horses. These Indians hated each other, so they made shields. Those, too, the two boys stole; and with them they took the quivers and quiver-straps. And they went home. They also took the horses home; they took many from the foe. They reached home. And they gave just a sufficient number of ponies to the grown boys who were that tall (*i. e.*, about four feet). And they gave the mares to the girls. And to the boys who were that high (*i. e.*, about three feet), they gave colts. "Friend, it is enough," said one. And they went to no place; they were always at the place where they arrived when they had been abandoned at play. At length it was winter. It happened that the buffaloes came. And these two boys who had reached manhood had bows and quivers. And they attacked the buffaloes. Each one killed four of them. And they reached home, the boys who caused the ponies to carry the meat having gone thither to meet them. And as the people sat in equal numbers in the seven grass lodges which they made, the hunters followed the camp circle, distributing the fresh meat, and were coming back to the other end of the circle. And as they had killed a great many buffaloes, they gave a great quantity of fresh meat to every lodge. And they gave the skins equally, for beds; and they gave to the lodges equal shares of deer-sinew. And they went again to surround the buffaloes. And each (chief) killed six. Hence they were in good spirits. And they were very rich in fresh meat. And they gave again to those who had been left without green hides. It came to pass when it was summer, that two, three, or ten of the boys were grown by that time, and an equal number of the women were grown. And the two boys talked to each other. "Friend, alas! we are sufferers. Let us marry." And these two leading boys had two sisters. And each boy having given his sister to the other boy, they married them. And they caused the rest to marry one another. And that summer, all who were somewhat grown took wives, twenty-odd. And they alone made lodges, they made skin-lodges of buffalo hides; the rest who were not grown, dwelt in the lodges that were very full. At length they went on the war-path again. And both of these two boys who went before on the war-path, went again. And they took two hundred ponies from the foe, and brought them home. And they gave equal shares of the ponies to the grown boys; and so they gave ponies to the smaller boys. At length it was winter again. When it was winter, they shot at the buffaloes. All of the persons who had taken wives shot at them. And hence every one had a sufficiency of the beds which were given and of the deer-sinew, in fact, they caused them to have a sufficiency of all. And that winter they caused all the rest to marry one another. And after that there was nothing worthy of note. And it was summer. And they shot again at the buffaloes. All dwelt in upright lodges; they set up lodges, a hundred and seventy. Thus they dwelt. At length it was said, "We are attacked!" These two prepared themselves for battle. The lodges had been made for them in the very center. (The boys had said it to the people: "When ye make the circle, make ye lodges for us in

the center.") At length they were attacked, as has been said. At length the horses' mouths were tied with lariats. Both went thither. They attacked the foe. The one took hold of one foe, and the other took hold of one; both took hold of them alive. And they scared them, driving them away. And the one killed one foe, and the other killed one. And they chased them even till night. "Come, let us stop," said both. And they reached home. Having cut off the hair of those whom they killed, they were in good spirits. The women danced around in a circle. And they danced continually for ten days. At length it was evening. "A visitor has come," was said. It happened to be Ictinike. "Where is the lodge of the principal head-man of this tribe?" said he. "This is it," said they. He arrived there. "I have come, my friends. Well, as you have been reported (=famous), I have been coming to hear you. And you are men. Be strong, my friends," said he. And one said, "O elder brother, I give you a horse." "No, younger brother," said Ictinike. He was unwilling. "I love only the quiver and arrows. It is difficult to get my food with what you have given me." "Yes," said they. And he said, "I will make arrows." He made two hundred arrows; he finished them. He gave them to both. "Elder brother, it is enough," said they. And they made Ictinike a police servant, one to go on errands, or to act as crier. And they were attacked. And Ictinike killed one; he took hold of him. Ictinike cut off part of his hair, and took it. He was accustomed to sing for the women-dancers. Ictinike made himself very black; he caused the fire-brands to go out, and rubbing them to powder, he blackened himself with it. And they now say that Ictinike was he who originated it. Of Indians hating one another, when one kills another, they ascribe the blame to Ictinike: as Ictinike blackened himself with charcoal, painting himself with charcoal when he killed a person, it is reported, they say, that he was the one who taught it. In the course of time different ones matured, and different lodges were set up, a great many; the children who had been abandoned were two thousand. At length Ictinike said as follows: "My younger brothers, I will go as a visitor." And they said, "Whither will you go?" "Yes," said he, "I will just go because I desire it." And they assembled the people. And these two grown boys who were head-men were questioned. Ictinike said, "Come, tell me who are the fathers of the boys who are grown." And each of the two grown ones said as follows: "My father is such a one" (describing his features, dress, etc.), having called his name. And the rest of them said as follows: "We do not know at all." Ictinike departed. And he slept each night in an uninhabited place. And when it was day, he walked throughout the day, he walked even till night, for four days. On the fifth day he arrived at the circle of tents. "Where is the lodge of the head-man?" said he. "Yonder it is," they said. He went thither. "A visitor has come!" said a man. And they said, "Come, do tell the news." The tents were standing very thick; they were put around in a circle. "Yes," said he, "some people were there; it may be that you abandoned some people." "Yes," said they, "we abandoned some people, some of our children. And the Grizzly-bear caused it for us; we feared him, so we did it to them." He said, "One of the two head-men is left-handed." And the chief said that he was his. "That is mine," said he. The mother cried when they told her about him. And the other one was the other chief's son. And he too said, "Such a one is mine." Ictinike said as follows: "One woman was such a one." (And so he described the others.) And when they heard of their own children, they made a great noise by crying. And Ictinike



said, "In four days I will go home." And in so many days he went home. When he went home, he said as follows: "They have invited you to move your camp, and come to them. They hope that you may come in seven days." And they removed. And in seven days they had arrived very near. Ictinike reached home. He said as follows: "My younger brothers, I am sorrowful." "Yes, elder brother, you ought to tell me, whatever it may be," said one of the two. "Yes, when your father was head-man, he listened to the words of a total stranger and abandoned you, doing wrong. I pity you both." As he made the hearts of both pain by his words, they sat with bowed heads. Both sat thinking, "He tells the very truth!" It was night. The left-handed one had gone to call Ictinike. "Elder brother, be coming hither," said he. And he arrived there. "Yes," he said. "Begone for your younger brother," said the head-man. He said, on reaching the lodge of the other, "You will please go to your wife's brother." "Yes," said he. And he went thither. He arrived there. And the left-handed one said, "O sister's husband, my heart is sad on account of what my elder brother has spoken. Consider it." "Yes, it is so," said the other. And he said, "When they shall have come, let us do it." And it was day. Ictinike went to the bluff. At length he reached home. "My younger brothers, they who have moved their camp are coming," said he. They came and pitched their tents; they pitched their tents on both sides of a creek, the tribal circle extending over a large tract of land. And the people who knew their own children came and pitched their tents. And as each one continued to seek his child, they were constantly moving back and forth among themselves in the distance. And they arrived to invite the two boys to a feast. "The Grizzly-bear invites you," said they. They did not go. At length a woman arrived. "My sister's husband, you are invited," said she. "Come to the lodge," said he. And he made the woman sit in the lodge. At length a woman came. And she said to him, "My sister's husband, you are invited." "Come to the lodge," he said. And he caused the woman to sit in the lodge. And again he did not send her home (i. e., her, too, he did not send home). And at length, when some of the morning had passed, again came one, and said to him, "My sister's husband, you are invited." "Come to the lodge," said he. And he made the woman sit in the lodge. He who was invited was the left-handed one; and he made it a rule not to go. At length the fourth one came. "My sister's husband, you are invited," she said. "Come to the lodge," said he. And he made the woman sit in the lodge. And at length the Grizzly-bear came. "Your wife's sisters have come for you heretofore," said he. Ictinike sat, seeing him plainly; he did not love him. And the Grizzly-bear went home. At length the Grizzly bear came again. "My younger brother, cause your wife's sisters to be coming," said Ictinike. He had a sharp hoe, and he came in sight. And he said to the Grizzly-bear, "Begone." "Why! wherefore?" said the Grizzly-bear. "Yes, nevertheless begone," said Ictinike. At length his younger brothers came in sight. The left-handed one had a bow, and the other one came in sight, having a bow. "I give you your wife's sisters," said the Grizzly-bear, meaning the left-handed one. And the other one was coming with a rush. The Grizzly-bear went fleeing. And Ictinike rushed after him. He crushed his head in suddenly with a blow from the hoe. "Yu! yu!" said he. It is said that it is thus when they abuse a fallen foe. And they tied their horses. They exterminated those who came and pitched their tents, having come to see their children.

## ICTINIKE, THE COYOTE, AND THE COLT.

FRANK LA FLÈCHE'S VERSION.

- Égiçe Can'ge jingáqíqíge wi<sup>n'</sup> ja<sup>n'té</sup> ké amá kě Míxasi aká da<sup>n'</sup>be  
It happened Horse small, two years old one was lying asleep, it is when (t) Coyote the looking  
at it
- náji<sup>n'</sup> akáma. Ictínike aká ké<sup>n'</sup>di ahí-biamá. Hau! kagéha, cékě Can'ge  
was standing, they Ictínike the (sub.) to it came they say. Ho! friend, this Horse  
say. (lg. ob.)
- 3 wi<sup>n'</sup> t'éde-ga<sup>n'</sup> gagé a<sup>n'</sup>čisnu a<sup>n'</sup>gáçai-de a<sup>n'</sup>čáte a<sup>n'</sup>ga<sup>n'</sup>çai éde a<sup>n'</sup>čí<sup>n'</sup>-báji-hna<sup>n'</sup>i.  
one dead, but aside we drag it we go when we eat it we wished but we have not succeeded in  
moving it.
- Uáwagika<sup>n'</sup>i-gá, á-biamá Míxasi aká. Kagéha, sín<sup>n'</sup>de ké na<sup>n'</sup>bé té  
Help us said, they say Coyote the (sub.). Friend, tail the (ob.) hand the (ob.)
- íwika<sup>n'</sup>ta<sup>n'</sup> te há, ga<sup>n'</sup>ki onída<sup>n'</sup> xí síhi a<sup>n'</sup>gúçai éde a<sup>n'</sup>čisnu a<sup>n'</sup>gáçe  
I tie you with will and you pull on when legs we take hold of but we drag it we go
- 6 taí, á-biamá Míxasi aká. A<sup>n'</sup>ha<sup>n'</sup>, á-biamá Ictínike aká. Ga<sup>n'</sup>ki, Ké,  
will, said, they say Coyote the (sub.). Yes, said, they say Ictínike the (sub.). And, Come,  
i<sup>n'</sup>čín<sup>n'</sup>ka<sup>n'</sup>ta<sup>n'</sup>i-gá, á-biamá. Ga<sup>n'</sup> Míxasi aká Ictínike ta<sup>n'</sup> na<sup>n'</sup>bé té  
tie mine for me, he said, they say. And Coyote the (sub.) Ictínike the (ob.) hand the  
(ob.)
- íka<sup>n'</sup>ta<sup>n'</sup>-biamá Can'ge sín<sup>n'</sup>de ké, sagí-qti gaxá-bi ega<sup>n'</sup>. Čicta<sup>n'</sup>-bi xí,  
tied with it they say Horse tail the (ob.) tight very made it, they having. He finished, they when,  
say
- 9 Ké, kagéha, čida<sup>n'</sup>-gá há, á-biamá. Kí Ictínike aká čida<sup>n'</sup>-biamá.  
Come, friend, pull on it he said, they say. And Ictínike the (sub.) pulled on it, they say.
- Can'ge aká íxíçá-biamá, náji<sup>n'</sup> átiáça-biamá, čisnú ačá-biamá. Ictínike  
Horse the (sub.) awoke they say, he stood suddenly they say, dragging he went they say. Ictínike
- na<sup>n'</sup>téctěa<sup>n'</sup>-biamá, na<sup>n'</sup>xáge ačí<sup>n'</sup>-biamá Ictínike aká. Míxasi aká íga  
he even kicked they say, making him cry he had they say Ictínike the Coyote the laugh-  
him from kicking him him (one who.) (sub.) ing
- 12 gaskí wakan<sup>n'</sup>diçe-hna<sup>n'</sup>-biamá. Égiçe Ictínike na<sup>n'</sup>stáki čéça-biamá,  
panted excessively they say. At length Ictínike he kicked, and sent flying through  
the air, they say,
- na<sup>n'</sup>cpácpaqtěa<sup>n'</sup>-biamá. Eáta<sup>n'</sup> xí éga<sup>n'</sup>é'a<sup>n'</sup> etéda<sup>n'</sup>, é-hna<sup>n'</sup>-biamá Ictínike  
he kicked off very deep pieces of flesh, Why if I do so to him apt I said regu- they say Ictínike  
they say. larly
- aká. Égiçe égasáni xí Ictínike aká huhú wi<sup>n'</sup> çaté akáma. Kí Míxasi  
the It happened the follow- when Ictínike the (sub.) fish one was eating, it is said. And Coyote  
(sub.) ing day
- 15 aká čí<sup>n'</sup>di ahí-biamá. Wuhú! kagéha, újawa ínahi<sup>n'</sup> á, á-biamá Míxasi  
the there arrived, they say. Wuhu! friend, a pleasure truly I said, they say Coyote  
(sub.)
- aká. A<sup>n'</sup>ha<sup>n'</sup>, kagéha, éga<sup>n'</sup>, á-biamá Ictínike aká. Kagéha, eáta<sup>n'</sup> ája<sup>n'</sup>  
the (sub.). Yes, friend, so, said, they say Ictínike the (sub.). Friend, how you did
- xí onize á, huhú ké. Kagéha, núxe ké uága<sup>n'</sup>úde xí sín<sup>n'</sup>de ké uágçe  
when you took I fish the (ob.). Friend, ice the I broke a hole when tail the (ob.) I put in  
it (ob.) in
- 18 agči<sup>n'</sup> ní ké. Sabáji-qti huhú wi<sup>n'</sup> a<sup>n'</sup>çahai sín<sup>n'</sup>de ké, kí bčize há.  
I saw water the (ob.). Very suddenly fish one bit me tail the (ob.) and I took it

Kagéha, áwačandí ā, á-biamá Míxasi aká. Kagéha, céčandi édega<sup>n</sup>  
 Friend, in what place ? said, they say Coyote the (sub.). Friend, in yonder place but

dáze usní tē'di čah'-hna'i hā. Jáze xī usní-qtí amá. Ké, kagéha,  
 evening cold when they are used to biting Evening when very cold they say. Come, friend,

aṅgáče tai, á-biamá Míxasi aká. A<sup>n</sup>'ha<sup>n</sup>, áb ega<sup>n</sup>' ačá-biamá. Núxe 3  
 let us go, said, they say Coyote the (sub.). Yes, he said, having they went, they say. Ice

ké'di ahí-bi ega<sup>n</sup>' ugá'udá-biamá. Ké, sín'de ugčé gčín'-gā, á-biamá  
 at the arrived, having he broke a hole in it, they say. Come, tail put in sit thou, said, they say

Ictínike aká. Sín'de ké ugčé gčín'-bianná Míxasi aká ní ké. Ga<sup>n</sup>téga<sup>n</sup>  
 Ictínike the (sub.). Tail the put in sat they say Coyote the water the (ob.). Awhile

xī, Kagéha, a<sup>n</sup>'čahai, á-biamá. Kagéha, jingá-hna'i; jaṅgá xī'jī 6  
 when, Friend, me-bites, he said, they say. Friend, small only; big when

waoníze te. Čka<sup>n</sup>'aji gčín'-gā, á-biamá Ictínike aká. Ga<sup>n</sup>téga<sup>n</sup> xī núxe  
 you may take them. Motionless sit, said, they say Ictínike the (sub.). Awhile when ice

aká dá ačín' ačá-biamá. Kagéha, ci gáama wi<sup>n</sup>' a<sup>n</sup>'čahai, á-biamá  
 the frozen having it went, they say. Friend, again those one me-bites, said, they say

Míxasi aká. Kagéha, čka<sup>n</sup>'aji gčín'-gā. Jīngá-hna'i, á-biamá Ictínike 9  
 Coyote the (sub.). Friend, motionless sit. Small only, said, they say Ictínike

aká. Ga<sup>n</sup>téga<sup>n</sup> xī jaṅgá amá atí tá ama, á-biamá Ictínike aká. Égiče  
 the (sub.). Awhile when big the (sub.) come will, said, they say Ictínike the (sub.). At length

núxe aká dá-biamá. Ī<sup>n</sup>'ta<sup>n</sup>, kagéha, gáama jaṅgá-qtí wi<sup>n</sup>' a<sup>n</sup>'čahai hā,  
 ice the (sub.) froze, they say. Now, friend, those very big one me-bites

á-biamá Míxasi aká. Ahaú! ahaú! čida<sup>n</sup>'-gā! čida<sup>n</sup>'-gā! á-biamá 12  
 said, they say Coyote the (sub.). Come! come! pull on it! pull on it! said, they say

Ictínike aká. Míxasi aká čida<sup>n</sup>'-biamá. Wacka<sup>n</sup>'-qtí ctéwa<sup>n</sup>' núxe ké  
 Ictínike the (sub.). Coyote the (sub.) pulled on it, they say. He tried very hard notwith- standing ice the (ob.)

na<sup>n</sup>ónaha-hna' amá. Wacka<sup>n</sup>'-gā! jīngá-báji, á-biamá Ictínike aká.  
 he slipped in walking only they say. Be strong! small not, said, they say Ictínike the (sub.).

I<sup>n</sup>win'kañ-gā, á-biamá Míxasi aká. Na<sup>n</sup>bé tē a<sup>n</sup>'wa<sup>n</sup>'čañ-gā, á-biamá 15  
 Help me, said, they say Coyote the (sub.). Hand the (ob.) take hold of me, said, they say

Ictínike aká. Na<sup>n</sup>bé tē uča<sup>n</sup>'-bi ega<sup>n</sup>' wacka<sup>n</sup>'-qtí čida<sup>n</sup>'-biamá. Kagéha,  
 Ictínike the (sub.). Hand the took hold of, having making a great they pulled, they say. Friend,

wacka<sup>n</sup>'-gā hā, huhú aká jīngá-báji édega<sup>n</sup> a<sup>n</sup>'wa<sup>n</sup>'čí'a taté ebčéga<sup>n</sup>. Ahaú!  
 be strong fish the (sub.) small not but we fail shall, I think. Oho!

áb ega<sup>n</sup>' wa<sup>n</sup>'ibagi<sup>n</sup>'qtí čida<sup>n</sup>'-biamá. Kí sín'de ké čisě-qtí čéča-biamá. 18  
 said, having with a very great they pulled, they say. And tail the was pulled off suddenly, they say.

Míxasi aká sín'de ké gīa<sup>n</sup>'ba-biamá. Kagéha, a<sup>n</sup>'oniua<sup>n</sup>'i čícanahi<sup>n</sup>  
 Coyote the (sub.) tail the (ob.) looked at his own, they say. Friend, you have treated me ill you truly

aha<sup>n</sup>', á-biamá Míxasi aká Kagéha, čí ctí éga<sup>n</sup>'i'čé'a<sup>n</sup> ča<sup>n</sup>'ctí, á-biamá  
 ! said, they say Coyote the (sub.). Friend, thou too treated me so heretofore, said, they say

Ictínike aká. Akíčaha ačá-biamá. Kí Míxasi aká gáde čibčéčbi<sup>n</sup> sín'de 21  
 Ictínike the (sub.). Apart they went, they say. And Coyote the (sub.) grass twisted tail

ké igaxá-biamá.  
 the (ob.) of it made, they say.

## NOTES.

96, 1. For ja<sup>a</sup>t'e ke ama kě, L. Sanssouci read ja<sup>a</sup>t'e ke ama xĩ, which agrees with the ʔpiwere, and makes sense. The additional "kě", if correct, is puzzling.

96, 2. kě'di ahf-biama. Ictinike reached the Colt that was *lying down* (kě refers to him, not to the Coyote, who was *standing*).

96, 7. Miqasi aka (sub.: 1st third person); Ictinike ta<sup>a</sup> (1st ob., 2d third person); na<sup>a</sup>be tě (2d ob., 3d third person); ika<sup>a</sup>ta<sup>a</sup>.biama (predicate in the instrumental form); caŋge sinde kě (the instrument: 4th third person).

## TRANSLATION.

When a two-year-old Colt lay sleeping, the Coyote was standing looking at him. Ictinike came to him. "Well, friend, as this was a dead Horse, we wished to drag him along and eat him; but we have not been able to move him. Help us," said the Coyote. "My friend, I will tie your hands to his tail; and when you pull, we will catch hold of his legs, and we will go along dragging him," said the Coyote. "Yes," said Ictinike. And he said, "Come, tie my hands for me." And the Coyote tied Ictinike by the hands to the Colt's tail, having made it very tight. When he finished, he said, "Come, my friend, pull on it." And Ictinike pulled on it. And the Colt awoke. He arose suddenly. He went off dragging him. He kept kicking at Ictinike; he kept Ictinike crying as he kicked him. The Coyote laughed till he panted for breath. And the Colt kicked Ictinike, sending him flying through the air. He kicked off very deep pieces of flesh. "And how shall I do to get even with him?" said Ictinike, referring to the Coyote. And on the following day Ictinike was eating a fish. And the Coyote came thither. "Oho! my friend, it is truly a pleasure," said the Coyote. "Yes, my friend, it is so," said Ictinike. "My friend, what were you doing when you caught the fish?" "My friend, I knocked a hole in the ice; and I sat with my tail put through the hole into the water. A fish bit me suddenly on the tail, and I caught it." "My friend, where was it?" said the Coyote. "My friend, yonder it is; but they bite at evening, when it is cold." When it was evening, it was very cold. "Come, my friend, let us go," said the Coyote. Ictinike having said, "Yes," they went. When they reached the ice, Ictinike knocked a hole in it. "Come, put your tail in the hole and sit," said Ictinike. And the Coyote sat with his tail through the hole and in the water. After some time he said, "My friend, it bites me." "My friend, they are small; when they are large, you shall catch them. Sit still," said Ictinike. After some time the ice commenced freezing over again. "My friend, again one of those bites me," said the Coyote. "My friend, sit still; they are all small," said Ictinike. "After a while the large ones will come." At length the ice froze over. "Now, my friend, one of those very large ones bites me," said the Coyote. "Now! Now! Pull! Pull!" said Ictinike. The Coyote pulled. Though he tried ever so hard, he only slipped on the ice. "Exert yourself; it is large," said Ictinike. "Help me," said the Coyote. "Take hold of my hands," said Ictinike. Having taken hold of his hands, he pulled with a great effort. "My friend, exert yourself; the fish is very large, therefore I think we shall fail." Having said, "Now!" they pulled with a very great effort. And the tail was suddenly pulled off altogether. The Coyote looked at his tail. "My friend, truly you have done me a wrong," said the Coyote. "My friend, you, too, have done a similar thing to me," said Ictinike. They went different ways. And the Coyote made a tail for himself out of twisted grass.

## THE PUMA AND THE COYOTE.

TOLD BY MAWADA<sup>n</sup>ŋi<sup>n</sup>, OR MANDAN, AN OMAHA.

Ingga<sup>n</sup>-si<sup>n</sup>-snéde cénan<sup>n</sup>bá-biamá Míyasi eça<sup>n</sup>ba. Ákikipá-biamá.  
 Long-tailed cat only those two, they say Coyote he too. They met each other they say.

Kagéha, úcka<sup>n</sup> wi<sup>n</sup> ebéga<sup>n</sup> éde uŋúwikie tá minke, á-biamá Míyasi  
 My friend, deed one I think but I speak to you will I who, said, they say Coyote

aká. Ta<sup>n</sup>waŋga<sup>n</sup> héga<sup>n</sup>tewa<sup>n</sup>ji édiça<sup>n</sup> amá. Kagéha, úcka<sup>n</sup> uŋúwikie tá 3  
 the Tribe a great many (=popu- there was the, they My friend, deed I talk to you will  
 (sub.). lous) lous say. about it

minke éga<sup>n</sup>qti cáxe te há, á-biamá. A<sup>n</sup>ha<sup>n</sup>, á-biamá. Níkahí ija<sup>n</sup>ge  
 I who just so you do please he said, they say. Yes, he said, they say. Chief his daughter

wi<sup>n</sup> ga<sup>n</sup>ça-hna<sup>n</sup>i éde çi<sup>n</sup>i-hna<sup>n</sup>i, éde ka<sup>n</sup>bça tá minke há. Kagé, ca<sup>n</sup>ge  
 one they desire invariably but they fail invariably, but I desire her will I who Fri<sup>n</sup>d, horse

cáxe te, á-biamá. Ga<sup>n</sup>ki áwigçi<sup>n</sup> tá minke. Ga<sup>n</sup>ki Ingga<sup>n</sup>-si<sup>n</sup>-snéde 6  
 you make please, he said, they say. And I sit on you will I who. And Long-tailed cat

ma<sup>n</sup>ze-çáhe ké çahékiça-biamá. Ga<sup>n</sup>ki áwigçi<sup>n</sup> té há Míyasi aká. Kagéha,  
 bridle the he made him put it in And sat on him Coyote the My friend,  
 (ob.) (ob.) his mouth, they say. (sub.).

náda<sup>n</sup> hnípi cka<sup>n</sup>hna te. Ca<sup>n</sup>ge cka<sup>n</sup>, sigçáhaha, ua<sup>n</sup>si, pamákide,  
 to show what you do you desire please. Horse action prancing, jumping, arching the neck,  
 you are well (ways)

iáçixáxa, ma<sup>n</sup>çi<sup>n</sup>, ua<sup>n</sup>siqti té cti á-iaçe-hna<sup>n</sup>i ma<sup>n</sup>çi<sup>n</sup>-gá há. Ga<sup>n</sup>ki uta<sup>n</sup> 9  
 championing the walking, jumping high the too they usually go walk thou And leggings  
 bit, (act)

ja<sup>n</sup>ga uáta<sup>n</sup> tá minke há. Ga<sup>n</sup>ki hi<sup>n</sup>bé nácabéçé uáçá tá minke há.  
 large I put on will I who And moccasins blackened I put on will I who  
 leggings moccasins

Ga<sup>n</sup>ki mé-ha áhi<sup>n</sup> çiçé mi<sup>n</sup> tá minké há. Za<sup>n</sup>zi-man<sup>n</sup>dé abçi<sup>n</sup> tá minke  
 And spring robe with hair I wear a will I who Osage orange bow I have will I who  
 outside robe

há. Man<sup>n</sup>dé-da té máca<sup>n</sup> skáqti uágacke abçi<sup>n</sup> tá minke, á-biamá. Ga<sup>n</sup>ki 12  
 Bow head the feather very white I fasten on I have will I who, said he, they say. And  
 (ob.)

ji<sup>n</sup> çá<sup>n</sup> xa<sup>n</sup>baqteci uéça<sup>n</sup> áwigçi<sup>n</sup> tá minke há. Ja<sup>n</sup>çi<sup>n</sup>jáhe a<sup>n</sup> aká édi  
 village the at the very border around it I sit on you will I who Playing ja<sup>n</sup>çi<sup>n</sup>jáhe the (sub.) there  
 (ob.)

a-na<sup>n</sup>ji<sup>n</sup> aká há. Ca<sup>n</sup>ge ua<sup>n</sup>si pamákide a-iaçaça ágçi<sup>n</sup> ma<sup>n</sup>çi<sup>n</sup>-biamá.  
 approaching the he stood (sub.) Horse jumping arching its neck had gone sat on it it walked they say.  
 repeatedly

Hau! kagçha, cutí naci<sup>n</sup>ga wi<sup>n</sup>. Qa-i! niáci<sup>n</sup>ga a<sup>n</sup>da<sup>n</sup>ba-baji<sup>n</sup>qtia<sup>n</sup>i, ájiqti 15  
 See! my friend, your has come one. Whew! person we have not seen at all, very dif-  
 ferent

áha<sup>n</sup>, uŋúka<sup>n</sup>pi inahi<sup>n</sup> á, á-biamá. Ca<sup>n</sup>ge ta<sup>n</sup> cti úda<sup>n</sup> inahi<sup>n</sup> agçi<sup>n</sup> tí  
 I well dressed truly I said they, they Horse the too good truly sitting on has  
 say. (std. ob.) come

áha<sup>n</sup> á-biamá. Hindá! íbaha<sup>n</sup>i-gá, á-biamá. Míyasi aká xi<sup>n</sup>gçia<sup>n</sup>ji<sup>n</sup>qtia<sup>n</sup>-  
 I said they, they Stop! know ye him, said they say. Coyote the (sub.) made himself alto-  
 say. gether different

biamá. Míyasi é çínké éska<sup>n</sup> eŋéga<sup>n</sup>-baji<sup>n</sup>-biamá. Egá-biamá há, Hau! e<sup>n</sup>a<sup>n</sup> 18  
 they say. Coyote he the one who they did not think that they say. They said they say, Ho! how  
 that to him

ma<sup>n</sup>-hni<sup>n</sup> ǎ, á-biamá. A<sup>n</sup>ha<sup>n</sup>, éga<sup>n</sup>qtia<sup>n</sup>, á-biamá. Níkagahi ijañ<sup>n</sup>ge fiñké  
you walk I said they, they Yes, just so, said he, they Chief -his daughter the (ob.)  
say.

ka<sup>n</sup>'bča atí, á-biamá. Kí gañ<sup>n</sup>'ki uíča ahí-biamá. Čijañ<sup>n</sup>ge ga<sup>n</sup>'ča  
I desire I have come, said he, they And then to tell to they arrived, they Your daughter desiring  
say.

3 atí-biamá. Niaci<sup>n</sup>ga úda<sup>n</sup> hégabaji ǎ, á-biamá. Cañ<sup>n</sup>ge ta<sup>n</sup> cti úda<sup>n</sup> hégaji  
he has come, he Person good not a little I said, they say. Horse the too good not a little  
says. (std. ob.)

ǎ, á-biamá. Ké, ijiñ<sup>n</sup>ge fiñk é wawagiká-biamá, fiñáha<sup>n</sup> ači<sup>n</sup> gri-gǎ  
I said they, they Come, his son the that meaning them, they say, your sister's having him come  
say. (pl. ob.) his own husband back

há, á-biamá níkagahi aká. Agíča-biamá há. Kí, Ké, řaha<sup>n</sup>'ha, awíde  
said, they say chief the (sub.). They went for him, And, Come, sister's husband I ask you to  
they say go with me

6 atí há. Añgáčiği-añgáti há. A<sup>n</sup>'ha<sup>n</sup>, řaha<sup>n</sup>'ha, á-biamá Mířasi aká. Cañ<sup>n</sup>ge  
I have We have come for you Yes, wife's brothers, said, they say Coyote the Horse  
come (sub.).

ta<sup>n</sup> ágigči<sup>n</sup>-da<sup>n</sup> čia<sup>n</sup>'siqti ua<sup>n</sup>'siqti ma<sup>n</sup>'či<sup>n</sup>-biamá. Níkaci<sup>n</sup>ga čéčuta<sup>n</sup>  
the sat on his own when pulled hard on to jumped high walked they say. People hence  
(std. ob.)

da<sup>n</sup>be čéčé amá. Níkaci<sup>n</sup>ga či<sup>n</sup> učíka<sup>n</sup>'pi ínahi<sup>n</sup> ǎ. Níkaci<sup>n</sup>ga dáda<sup>n</sup> éi<sup>n</sup>te  
gazed at a dis- they say. Person the well dressed truly I Person what he may  
tance (mv. ob.) be

9 učíka<sup>n</sup>'pi ínahi<sup>n</sup> ǎ, á-biamá. Hau, éřiče ači<sup>n</sup> akí-biamá, níkagahi úju  
well dressed truly I said they, they Well, at length having they reached home, chief princí  
say. him they say, they say, pal

érii tǎ'di. Han! ké, fiñáha<sup>n</sup> ači<sup>n</sup> gri-gǎ, á-biamá. Cañ<sup>n</sup>ge ta<sup>n</sup> céğedi  
his at the. Ho! come, your sister's having be ye coming said he, they Horse the (ob.) by those  
lodge him say. thing

ugáck ígča'i-gǎ. Qáde 'fi-gǎ há, á-biamá níkagahi aká. řaha<sup>n</sup>'ha, wiříga<sup>n</sup>  
fasten ye it for him. Hay give to him said, they say chief the (sub.). My wife's my wife's  
(sub.) brothers, father

12 méga<sup>n</sup>, cañ<sup>n</sup>ge aká qáde čatá-baji, á-biamá Mířasi aká. Janúřa-hna<sup>n</sup>  
likewise, horse the (sub.) hay he eats not, said, they say Coyote the (sub.). Fresh meat only

čaté-hna<sup>n</sup>i, á-biamá. Gañ<sup>n</sup>'ki ubáha<sup>n</sup> ačai ega<sup>n</sup> řířa ahí-biamá. Kí  
he eats as a rule, said he, they say. And at the door want having in the lodge arrived, they say. And

ří tǎ učíza<sup>n</sup> tǎ'řa wa'ú ačiřekičai fiñké júgče a-ígči<sup>n</sup>-biamá. Gañ<sup>n</sup>'ki  
lodge the middle at the woman was caused to the one who with her approaching he sat, they And  
(ob.) say.

15 ha<sup>n</sup> amá. Winaú, čieğčan<sup>n</sup>ge fiñké umi<sup>n</sup>'je giáxa-gǎ, á-biamá níkagahi  
night they say. First daughter, your husband the (std. ob.) couch make for him, said they say chief

aká. Tci čicta<sup>n</sup>'-bi ří Mířasi aká egá-biamá, Anéje bčé. Gañ<sup>n</sup>'ki áci  
the Coire he finished, when Coyote the (sub.) said to her, they Meo I go. And out of  
(sub.) they say say doors

ačai Mířasi amá. Inğča<sup>n</sup>'-si<sup>n</sup>-snéde ahí-biamá. Kagéha, bčicta<sup>n</sup>. Čka<sup>n</sup>'hna  
went Coyote the Long-tailed cat he reached, they My friend, I have finished. You wish  
(mv. sub.) say.

18 ří tci-gǎ há. Éga<sup>n</sup> ikičíta<sup>n</sup>'tañ<sup>n</sup>ga gaxá-biamá Ca<sup>n</sup>'qti baa<sup>n</sup>'ba-biamá.  
if out So alternatim faciebant they say. Valde et usque a vespere ad mane cum ea coibant they say.

A<sup>n</sup>'ba sa<sup>n</sup> tihé ří níkagahi éčš cti bčúgaqti učéwiñčá-biamá. Edáda<sup>n</sup>  
Day whitish comes when chief his too all assembled they say. What  
suddenly relation themselves

wat'a<sup>n</sup> gǎ čtǎwa<sup>n</sup> bčúga učéwiñčá-biamá, wáči<sup>n</sup> ačá-biamá ří tǎ'řa.  
goods the (ob.) soever all they collected they say. having they went, they say lodge to the.

Wahúta<sup>n</sup>fi<sup>n</sup>    tucí-hna<sup>i</sup>, Ku+! ku+!    Míxasi na'a<sup>n</sup>i xí xúha-biama. Ku+!  
 Gun    they were firing,    Ku+!    ku+!    Coyote    heard it    when    feared it, they say.    Ku+!  
 ku+!    Áci    ua<sup>n</sup>siqti á-íáça-biamá.    Hau! Míxasi aké.    Utin'-gǎ! utin'-gǎ!  
 ku+!    Out    leaped far    had gone, they say.    Ho!    it is the Coyote.    Hit him!    hit him!  
 t'éçai-ga!    Míxasi aká jéqti iéçé-hna<sup>n</sup>-biamá.    Ingeçá<sup>n</sup>-si<sup>n</sup>-snéde ximúgça<sup>n</sup> 3  
 kill him!    Coyote    the    *valde* sent flying regularly they say.    Long-tailed cat    stealing himself  
 (sub.)    *cacacit* suddenly    off  
 agçá-biamá.    Míxasi    t'éça-biamá    Ūsa-biamá.    Wáçijuáji áha<sup>n</sup>.  
 went homeward,    Coyote    they killed him,    They burnt him,    He did wrong  
 they say.    they say.    they say.    !

## NOTES.

99, 13. *çafi<sup>n</sup>jahe a<sup>n</sup> aka édi a-inaji<sup>n</sup>-biama*. The men of the village were playing there when the Coyote came in sight.

99, 14. *a-iaçça*, from *iaçça*, frequentative of *iéçé*. The Puma pranced a short distance, then walked, then pranced, and so on.

99, 16. *inahi<sup>n</sup> á*. Here and elsewhere "á" is a contraction of "aha<sup>n</sup>."

100, 4. *çañk*, contraction from *çañka*.

100, 18. *ikiçita<sup>n</sup>tañga*, etc. The Puma entered the lodge after the Coyote, whose place he took, deceiving the woman; then the Coyote returned; next, the Puma; and so on till daylight.

## TRANSLATION.

There was a Puma and also a Coyote, only these two. They met each other. "My friend," said the Coyote, "I will speak to you about one thing of which I have been thinking." There was a very populous tribe. "My friend, please do just what I speak to you about." "Yes," said the Puma. "They have been wishing to get the chief's daughter, but they have always failed; but I desire her. My friend, you will act the horse, and I will ride on you," said the Coyote. And he put the bridle on the Puma. And the Coyote sat on him. "My friend, please desire to act well, and to show your skill. Practice the actions of a horse such as prancing, jumping, arching the neck, champing the bit, walking, and also jumping high. And I will draw on large leggings; I will put on blackened moccasins; I will wear a winter robe with the hair outside; I will have an Osage-orange bow; and I will fasten very white feathers on one end of the bow. And I will ride you around the village when we come near it," said the Coyote. He approached and stood at the place where they were playing the game called "*çafi<sup>n</sup>jahe*." He continued sitting on the horse as it pranced, jumped, arched its neck, and went a little way at a time. "See, my friends, a person has come suddenly. Whew! a man has come, one whom we have never seen at all heretofore, a very different sort of a man from those we are accustomed to see! He is very well-dressed! He has come on an excellent horse! Stop! recognize him if you can," said they. The Coyote had thoroughly disguised himself. They did not think that he was the Coyote. They said as follows to him, "Well, why do you go?" "Yes," said he, "it is just so. I have come because I desire the chief's daughter." And they went to tell him. "He says that he has come desiring your daughter. He is a very handsome man! The horse too is a very fine one!" said they. "Come," said the chief, addressing his sons, "go for your sister's husband." They went for him. And they said "Come, sister's husband, I have come to invite you to go with us. We have come for you." "Yes, my wife's brothers," said the Coyote. Having mounted his

horse, he pulled on the bridle very hard to make him jump, and the horse jumped as he went along. All the people stood at a distance, looking at him. "The man in motion is indeed well-dressed! Whatever sort of man he may be, he is truly well-dressed!" said they. Well, at length they reached home with him, at the house of the head-chief. "Ho! come, bring your sister's husband to me. Fasten his horse by those things. Give him hay," said the chief. "My wife's brothers, and also my wife's father, the horse does not eat hay," said the Coyote. "He eats nothing but fresh meat." And they went into the lodge. And he approached the woman whom they caused to marry him, and sat by her. And it was night. Said the chief, "O first-born daughter of the household, make a couch for your husband." *Coitu completo*, the Coyote said to her, "*Mictum eo*." And the Coyote went out of doors. He reached the Puma: "*Amice, complevi; si cupias, coi*," *ait. Et alternatim faciebant, aiunt. Valde et usque a vespera ad mane coibant, aiunt.* The chief assembled all his relations at daybreak. They collected all kinds whatsoever of goods, and took them to the lodge. They were firing guns, "Ku+! ku+!" The Coyote heard it and was afraid. "Ku+! ku+!" He leaped out of the door and had gone. "Why! It is the Coyote. Hit him! hit him! Kill him!" The Coyote *valde et frequenter cacavit*. The Puma stole off and went home. They killed the Coyote. They burnt him. He did wrong!

## THE COYOTE AND THE BUFFALOES.

TOLD BY FRANK LA FLÈCHE.

- Èğice Míyasi amá çé amáma. Kì Je-núga dúba wabáhi ma<sup>n</sup>çin<sup>n</sup>  
 At length Coyote the was going, they say. And Buffalo-bull four grazing were walk
- amáma. Kì è'di ahí-biamá. Kì wáçaha<sup>n</sup>-biamá. Jiga<sup>n</sup>hã wiúga<sup>n</sup> m'ega<sup>n</sup>,  
 mg, they say. And there he arrived, they say. And he prayed to them they say. O grandfather my grand- likewise,  
 fathers
- 3 cá'ean'giçá-gã. Ma<sup>n</sup>oni<sup>n</sup>-macé'di éga<sup>n</sup>qti ma<sup>n</sup>béi<sup>n</sup> ka<sup>n</sup>béga<sup>n</sup> Açúbaqti  
 how you do it shall? said, they say behind Buffalo-bull old man the (sub.). Yet he did not  
 possible with
- ía-gã, á-biamá Je-núga aká An'kaji, qiga<sup>n</sup>hã, ca<sup>n</sup> çá'ean'giçá-gã. Waçáte  
 speak said, they say Buffalo-bull the (sub.). Not so, grandfather, still pity me. Fool
- kě ikiaé'qti onáte ma<sup>n</sup>oni<sup>n</sup> i<sup>n</sup>te éga<sup>n</sup>qti ma<sup>n</sup>béi<sup>n</sup> ka<sup>n</sup>béga<sup>n</sup> hã Wín'çak  
 the spreading very you eat you walk it may be just so I walk I desire You tell the  
 thick and far
- 6 áqt ija<sup>n</sup> tada<sup>n</sup>, á-biamá háci Je-núga i<sup>n</sup>ç'age aká. Ca<sup>n</sup>-hna<sup>n</sup> çacta<sup>n</sup>-  
 how you do it shall? said, they say behind Buffalo-bull old man the (sub.). Yet he did not  
 possible with
- bají-biamá Míyasi aká. Ahaú! Hé-bateage-hã, çé-gã, á-biamá. Ahaú!  
 stop talking, they Coyote the (sub.). Oho! Blunt-horns O! you try it, said he, they say. Oho!  
 say
- á-biamá Hé-bateage aká. Kó, gúdugaqçe najin'-gã, egá-biamá. Èğice  
 said, they say Blunt-horns the (sub.). Come, facing the other stand he said that to him, Beware  
 way
- 9 na<sup>n</sup>'ji<sup>n</sup> çaa<sup>n</sup>'he çin<sup>n</sup>'he aú, á-biamá. Há jiga<sup>n</sup>, há qiga<sup>n</sup>, qiga<sup>n</sup> ha, áqta<sup>n</sup>  
 a little you flee (sign of strong prohibition) said he, they say. Oho! grandfather, Oh! grandfather, grandfather Oho! how  
 possible



- aa<sup>n</sup>'he táda<sup>n</sup>. Nístustu a<sup>á</sup>-biamá Je-núga Hé-batcáge aká. Ma<sup>n</sup>'na<sup>n</sup>'u  
I flee shall? Backing he went, they say Buffalo-bull Blunt-horns the (sub.). Pawing the  
repeatedly ground
- ma<sup>n</sup>'<sup>ci</sup>'-biamá, q<sup>é</sup>ajé cti ma<sup>n</sup>'<sup>ci</sup>'-biamá. Jan'de ké' cti jáha-bi-dé  
he walked they say, bellowing too he walked they say. Ground the (ob.) too he poked at, they  
say, when
- q<sup>ic</sup>pé'qti-hna<sup>n</sup> q<sup>é</sup>éa-biamá. Kí Míyasi aká q<sup>é</sup>édeq<sup>é</sup> da<sup>n</sup>'be naji<sup>n</sup>'-biamá. 3  
broke off pieces sent off flying, they And Coyote the (sub.) out of the looking he stood they say.  
invariably say. corner of his eye
- Qe-i, a<sup>n</sup>'q<sup>i</sup>hega úqictqti áha<sup>n</sup>, q<sup>é</sup>éga<sup>n</sup> naji<sup>n</sup>'-biamá Míyasi aká. G<sup>i</sup>qika<sup>n</sup>'qti  
Whew! to hurt me a little altogether impossible! thinking stood they say Coyote the (sub.). Getting alto-  
gether out of the way
- ahí-biamá. Kí éditá<sup>n</sup> iénaxiça agí-biamá agá-b ega<sup>n</sup> úsaŋga q<sup>é</sup>e íti<sup>n</sup>  
he arrived, they And thence to dash on him was coming back, went home- having without side hit  
say. they say ward, they say him on
- ákiáqça-biamá. Wáhu'á! á-biamá Hé-batcáge aká Wi<sup>n</sup>'qaké'ga<sup>n</sup> éska<sup>n</sup>'boéga<sup>n</sup> 6  
he had gone along, they Really! said, they say Blunt-horns the You told a little of I thought it might  
say. the (sub.). the truth be
- q<sup>a</sup>'ctí. An'kají, qiga<sup>n</sup>'há, na<sup>n</sup>'wigipéga<sup>n</sup> ca<sup>n</sup>' há. Ca<sup>n</sup>' qiga<sup>n</sup>'há,  
heretofore. Not so, grandfather, na I feared you, so (it was) Yet grandfather,  
my relation
- ca'ean'giqá-gá. Ma<sup>n</sup>'oni<sup>n</sup>' macé'di éga<sup>n</sup>'qti ma<sup>n</sup>'b<sup>ci</sup>' ka<sup>n</sup>'boéga<sup>n</sup>. (Two others  
pity me. You walk by you who just so I walk I wish.
- made attempts, but the Coyote jumped aside each time. At last they 9  
addressed the fourth, who was a young Buffalo bull.) Hau! Je-núga  
Ho! Buffalo-bull
- jin'ga, q<sup>é</sup>e-gá. Hau! á-biamá Je-núga jin'ga aká. Gúduqaq<sup>é</sup>e najin'-gá.  
young do you try it. Ho! said, they say Buffalo-bull young the (sub.). Facing the other stand  
way
- Q<sup>é</sup> qaa<sup>n</sup>'he xí t'éwiq<sup>é</sup> tá minke há, á-biamá. Hau! qiga<sup>n</sup>'u, aa<sup>n</sup>'ha-máji tá 12  
This you flee if I kill you will I who he said, they say. Ho! grandfather I flee I not will  
(time)
- minke há, á-biamá Míyasi aká. Ca<sup>n</sup>' Je-núga nístustu a<sup>á</sup>-biamá, ma<sup>n</sup>'na<sup>n</sup>'u  
I who said, they say Coyote the (sub.). And Buffalo bull backing he went, they say pawing the  
repeatedly ground
- ma<sup>n</sup>'<sup>ci</sup>'-biamá, q<sup>é</sup>ajé cti ma<sup>n</sup>'<sup>ci</sup>'-biamá. Jan'de ké' cti jáha-bi-dé q<sup>ic</sup>pé'qti-  
he walked they say bellowing too he walked they say. Ground the too poked at, they he broke off  
(ob.) say, when pieces
- hna<sup>n</sup> q<sup>é</sup>éa-biamá. Cí éditá<sup>n</sup> iénaxiça agí-biamá. Ėđíhi xí a<sup>n</sup>'ha-baji- 15  
invariably sending them fly- ing, they say. Again thence to dash on him was coming back. He arrived when fled not  
they say Coyote the (sub.). Side hit on had gone, when just like him Buffalo-bull young with him
- á-iáça-biamá. Ga<sup>n</sup>' júkigqá-bi ega<sup>n</sup>' a<sup>á</sup>-biamá. Maja<sup>n</sup>' wi<sup>n</sup>' ahí-bi xí  
had gone, they say. And with one another, being they went, they say. Land one arrived at, when  
they say
- wabáhi-hna<sup>n</sup>'-biamá. Kí Míyasi aká déje ké a<sup>n</sup>'ctewa<sup>n</sup> q<sup>é</sup>até ma<sup>n</sup>'<sup>ci</sup>'-biamá. 18  
they continued grazing, they say. And Coyote the (sub.) grass the (ob.) of any sort eating walked they say.
- Ca<sup>n</sup>'qtiamá cti háci-xigqá<sup>n</sup>'-hna<sup>n</sup>'-biamá Wá! təná! sagígi égañ-gá há,  
After moving a too in the he dropped invari- they say. What! flee! do be faster  
great while rear ably
- é-hna<sup>n</sup>'-biamá Je-núga i<sup>n</sup>'cáge aká. An'kají, qiga<sup>n</sup>'há, déje ké nan'de-íma<sup>n</sup>  
said invariably, they Buffalo-bull old man the (sub.). Not so grandfather grass the I cannot get too  
say much of it
- há, áda<sup>n</sup> waqáte-hna<sup>n</sup> uáxigqáspe há, é-hna<sup>n</sup>'-biamá Míyasi amá. 21  
therefore eating it, invariably I hold myself back said invariably, they say Coyote the (mv. sub.).

- Ci aça-biamá. Ki háci-hna<sup>n</sup> ma<sup>n</sup>çi<sup>n</sup>-biamá. Eğiçe baxú wi<sup>n</sup> éça<sup>n</sup>be  
Again they went, they And behind regu- he walked they say. At length hill-top one in sight of  
saw.
- ahí-biamá. Ki Je-núga dúbá amá kigčáha aça-biamá. Maja<sup>n</sup> wi<sup>n</sup> Je-núga  
they arrived, they And Buffalo-bull four the to the bottom went they say. Land one Buffalo bull  
saw. (pl. sub.)
- 3 dúbá amá ahí-biamá xī ičáda-biamá. Tīājiqti áha<sup>n</sup>. Édě úda<sup>n</sup> hā,  
four the reached, they say when waited they say. He has not To wait for is good  
(pl. sub.) for him come at all him
- á-biamá. Ičáda-biamá xī xáči ahí-bají-biamá. Hau! Je-núga jīn'ga,  
they said, they They waited they say when for some he arrived not, they say. Ho! Buffalo-bull young  
say. for him time
- uné mañgčīn'-gā, á-biamá. Ahaú! á-b ega<sup>n</sup> agčá-biamá Je-núga jīn'ga  
to speak begone, said (one), they Oho! said, they having went they say Buffalo-bull young  
him say.
- 6 aká Edita<sup>n</sup>qti nañ'ge agčá-biamá. Maja<sup>n</sup> ucka<sup>n</sup> ča<sup>n</sup> akí-biamá. Ki égiçe  
the Right from that running he went they say. Land deed the he reached again, And behold  
(sub.). place back (ob.) they say.
- čingč'qtia<sup>n</sup>-bitéama Míxasi amá. Agčá-biamá Je-núga jīn'ga. Eğiçe ga<sup>n</sup>  
he was not there at all, they say Coyote the Went they say Buffalo-bull young. At length and  
(mv. sub.). homo
- Míxasi amá aça-biamá. Aça-bi xī égiçe Míxasi wi<sup>n</sup> dáda<sup>n</sup> unéga<sup>n</sup>-hna<sup>n</sup>  
Coyote the departed, they Went, they when behold Coyote one what seeking invari-  
(mv. sub.) say ably
- 9 ma<sup>n</sup>çi<sup>n</sup> čī<sup>n</sup> amá Céči<sup>n</sup> hau! na<sup>n</sup>héba-gā hau! á-biamá Míxasi-Je-núga jīn'ga  
was walking they say. That O! wait O! said, they say Coyote-Buffalo-bull young  
(mv. ob.)
- aká Čé ma<sup>n</sup>bčī<sup>n</sup> tš éga<sup>n</sup>qti ma<sup>n</sup>čni<sup>n</sup> cka<sup>n</sup>čna, á-biamá. A<sup>n</sup>ha<sup>n</sup>, jīn'čéha,  
the This I walk the just so you walk you wish, he said, they say. Yes, elder brother,  
(sub.). (way)
- éga<sup>n</sup>qti ma<sup>n</sup>bčī<sup>n</sup> ka<sup>n</sup>bčéga<sup>n</sup> Hau! gúdugaqčé najīn'-gā, á-biamá. A<sup>n</sup>ha<sup>n</sup>,  
just so I walk I wish. Ho! facing the other way stand he said, they say. Yes.  
(sub.).
- 12 jīn'čéha, á-biamá. Je-núga jīn'ga nístu ma<sup>n</sup>na<sup>n</sup>'u ma<sup>n</sup>çi<sup>n</sup>-biamá. Jan'de  
elder he said, they say. Buffalo-bull young backing pawing the ground walked they say. Ground  
brother,
- kš' cti jáha-bi čiepč'qti čéča-biamá. Eğiçe na<sup>n</sup>jī<sup>n</sup> čaa<sup>n</sup>he čī'hé aú!  
the too poked at, broke off pieces sent they say. Beware a little you flee (sign of strong  
(ob.) they say forcibly prohibition).
- Céyata<sup>n</sup> iénaxiča agí-biamá. Ūsaŋga čie itī<sup>n</sup> ákiágča-bi xī Míxasi aká  
From that to dash on him was coming back, Without side hit on had gone by, when Coyote the  
place they say they say (sub.)
- 15 na<sup>n</sup>siqti á-iáča-biamá. A<sup>n</sup>he čabčī<sup>n</sup>a<sup>n</sup> éga<sup>n</sup>-bi xī a<sup>n</sup>he-hna<sup>n</sup>-biamá  
leaping far had gone, they say. Fled three times so, they say when fled invariably they say  
(sub.).
- Míxasi aká Wéduba<sup>n</sup> tēdihi xī, T'éwičé tá miñke hā, á-biamá Je-núga  
Coyote the The fourth time it arrived when, I kill you will I who said, they say Buffalo-bull  
(sub.).
- jīn'ga aká. Céyata<sup>n</sup> iénaxiča agí-biamá. Eğiçe čie itī<sup>n</sup> ákiágča-biamá  
young the From that to dash on him was coming, they At length side hit on had gone by they say  
(sub.) place say.
- 18 xī ékiga<sup>n</sup>qti Míxasi júgčé aça-biamá. A<sup>n</sup>onijučī ičanahi<sup>n</sup>i ā. Gúdiha  
when just like him Coyote with him went they say. You have treated you, indeed ! Away  
me ill
- ma<sup>n</sup>čīn'-gā, á-biamá. Ci Je-núga-ma úgine aça-biamá. Wáčiqa-bi ega<sup>n</sup>  
walk he said, they Again Buffalo-bulls the to seek he went, they say. Pursued them, having  
say. say.
- úqča-bi ega<sup>n</sup> ci waha<sup>n</sup>'a-biamá: Jiga<sup>n</sup>hā, cá'eañ'gičái-gā. Níkaci<sup>n</sup>ga  
he overtook having again he asked a favor, they say: Grandfather pity ye me. Person  
them, they say

wi<sup>n</sup> a<sup>n</sup> ʔijuaʔi hégajī. Hau! Je-núga jin'ga, ʔe-gă. Hau! ké, gúdugaq̄e  
 one ill-treated me very much. Ho! Buffalo-bull young, do you try it. Ho! come, facing the other way  
 naʔjin'-gă, á-biamá. Ėgiçe ʔaa<sup>n</sup>he te. An'kaji hă, ʔiga<sup>n</sup>ha, áqta<sup>n</sup> aa<sup>n</sup>he  
 stand, said he, they say. Beware you flee lest. Not so grandfather, how possible I flee  
 táda<sup>n</sup>, á-biamá Míʔasi aká. Aʔá-b ega<sup>n</sup> edíta<sup>n</sup> iénaxiça agí-biamá. Ė'di 3  
 shall! said, they say Coyote the (sub.). Went, they having thence to dash on him was coming, they say. There  
 akí-bi ʔijī Míʔasi jáha-biamá. Ma<sup>n</sup>ciáha a<sup>n</sup>ʔa iʔéça-bi ʔijī gat' ihe  
 reached when Coyote gored him they say. On high throwing him sent him forcibly, they say when lay killed by the fall  
 gaxá-biamá. Ceta<sup>n</sup>.  
 made him, they say. So far.

## NOTES.

102, 5. *ikiaēqti*, from *ikiae*. Since the Buffaloes obtained their food without having to cultivate it, they fared better than men, in the estimation of the Coyote. Their food, grass, spread out very thick all over the surface of the ground. (See *ukiae*, *ugae*, *aba'é*, etc., in the Dictionary.)

102, 5. *wiʔak aqt ija<sup>n</sup> tada<sup>n</sup>*, contracted from *wiʔake aqta<sup>n</sup> ija<sup>n</sup> tada<sup>n</sup>*, "You cannot mean what you say."

102, 8. *egiçe naʔjin' ʔaa<sup>n</sup>he ʔi<sup>n</sup>he au*. The word *ʔi<sup>n</sup>he* is used in strong commands or prohibitions. See myth of the Raccoons and the Crabs (Frank La Flèche's version), also that of Two-face and the Two Brothers; and *inihe* (*binuhe*) in the Dictionary.

103, 4. *a<sup>n</sup>ʔihega uʔiciqti aha<sup>n</sup>*: "He could not hurt me a little with his horns (but he would be sure to kill me, or else do me a serious injury)."

103, 20. *peji ké nande-ina<sup>n</sup> hă*. The idea is that although the Coyote had eaten enough to satisfy hunger, the grass was so good that he wished to eat all of it. He did not wish to leave any. He could not, in his opinion, eat too much.

104, 9. *ceʔi<sup>n</sup> hau*, said with the voice raised, the last word being emphasized.

105, 4. *gat' ihe*, contracted from *gat'e ihe*.

## TRANSLATION.

Once a Coyote was going somewhere. And four Buffalo-bulls were grazing as they walked. And the Coyote went to them, and prayed to them: "O grandfather, and you my grandfathers also, pity me. I wish to live just as you are living." "Let this be the very last time that you speak it," said the Buffalo-bull. "No, grandfather, still pity me. You live by eating food that comes up abundantly, without your working for it; and I wish to live just so." "How can you be speaking the truth?" said the aged Buffalo-bull who was behind. Still the Coyote would not stop talking. "Oho! Blunt-horns, do you begin," said the aged Buffalo. "Oho!" said Blunt-horns. "Come, stand with your back to me," he said to the Coyote. "Beware lest you make even the slightest attempt to flee," said he. "Oh! grandfather! Oh! grandfather! grandfather Oh! why should I flee?" The blunt-horned Buffalo-bull kept lacking, pawing the ground, and bellowing. He also thrust his horns into the ground, sending the pieces flying off in all directions. And the Coyote stood peeping at him out of one corner of his eye. "Whew! it would be impossible for him not to kill me, if he should touch me," thought the Coyote as he stood there. And he got altogether out of his way. When the

Buffalo-bull was coming from his place to rush against him, the Coyote having gone aside, the Buffalo-bull went by without hitting him on the side. "Really!" said Blunt-horns, "I did think that you were speaking the truth; (but now I do not think so.)" "No, grandfather, it happened so because I was afraid of you. Still, grandfather, pity me. As you are living, just so I wish to live." [Each Buffalo made an attempt, but the Coyote jumped aside every time. At last the aged Buffalo-bull said, "Ho! Young Buffalo-bull, you begin." "Ho!" said the young Buffalo-bull. "Stand with your back to me. If you flee this time, I will kill you," said he. "Ho! grandfather, I will not flee," said the Coyote. And the Buffalo went backward by degrees, pawing the ground, bellowing, thrusting his horns into the soil, and throwing up the dust. And he was coming thence to rush on him. When he reached him, the Coyote did not flee. And he struck him on the side as he went, and the Coyote went with him, a young Buffalo-bull, just like him. And they departed together. And when they reached a certain land, they continued grazing. And the Coyote went eating grass of every sort. After moving a great while he invariably dropped in the rear. "What! flee! Do be faster," the aged Buffalo-bull kept saying to him. "No, grandfather, I cannot get too much of the grass, therefore I am holding myself back by eating," the Coyote kept saying. And they departed. And the Coyote continued walking behind. And they reached the top of a hill. And the four Buffalo-bulls went down to the bottom of the hill. The four Buffalo-bulls reached a certain land, and waited for him. "He has not come at all! It is good to wait for him," said they. And when they had waited for him a long time, he did not arrive. "Ho! Young Buffalo-bull, begone to seek him," said they. And saying "Oho!" the young Buffalo-bull went back. From that very place he went running. He got home to the land where the deed was done (*i. e.*, where the Coyote was changed into a Buffalo). And, behold, the Coyote was not there at all. The young Buffalo-bull went back. It happened that the Coyote departed. When he departed, behold a Coyote was walking as if seeking for something. "O you in motion there! O wait!" said the young Buffalo-bull who had been a Coyote. "Do you wish to live in this way, just as I am living?" "Yes, elder brother," said the Coyote, "I wish to live just so." "Well, stand facing the other way," said the Buffalo-bull. "Yes, elder brother," said the Coyote. The young Buffalo-bull went backward, pawing the ground, thrusting his horns into the soil, and throwing up the dust. "Beware lest you make even the slightest attempt to flee." Thence he was coming back, as if to attack him. He had come and gone without hitting him on the side, as the Coyote had leaped far and had gone. When he had fled thus three times, the Coyote fled invariably (*sic*). When the fourth time came, the young Buffalo-bull said, "I will kill you." Thence he came rushing on him. It happened when he struck him on the side and passed on, that he departed with him a Coyote, just like him. "You have injured me very much. Begone!" said he. He departed to seek the Buffalo-bulls again. Having pursued them and overtaken them, he asked a favor of them again. "My grandfathers, pity me. A person has done me a very great wrong." "Ho! Young Buffalo-bull, you begin." "Ho! come, stand with your back to me," said the young Buffalo. "Beware lest you flee." "No, grandfather, why should I flee?" said the Coyote. Having gone, he was coming back to rush on him. When he got back he gored the Coyote, and threw him up high into the air; and he occasioned his death by the shock of the fall. The End.

WAIIA<sup>n</sup>ΦICIGE'S ADVENTURE AS A RABBIT.

TOLD BY MRS. LA FLÈCHE.

Waha<sup>n</sup> Φicige iya<sup>n</sup> júgigcē. ɣa<sup>n</sup>há, ɣí ɕa<sup>n</sup>ɣa bēc te. Hi<sup>n</sup>! júcpaɕa<sup>n</sup>,  
 Orphan his he with his Grandmother, to the village let me go. Oh! grandchild,  
 íciquáqa tai. ɕáji-ā hē. An<sup>n</sup>kaji, ɣa<sup>n</sup>há, ca<sup>n</sup> bēc tá minke. Ē<sup>n</sup>ɣa aɕá-  
 they abuse will. Go not Not so grandmother, still I go will I who. Thither went  
 you  
 biamá. ɣí ɕa<sup>n</sup>ɣá ahí-biamá. Huhú! Mactein<sup>n</sup>ge tí há, á-biamá. Níkagahi 3  
 they say. To the village arrived, they say. Ho! ho! Rabbit has come said, they say. Chief  
 ɕa<sup>n</sup>káɣa aɕi<sup>n</sup> tiɕái-gā. Mactein<sup>n</sup>ge ɕida<sup>n</sup>be tí há. Ké, aɕi<sup>n</sup> gí-gā. Uɕíza<sup>n</sup>ɣa  
 to them him pass ye on. Rabbit to see you has come Come having be ye To the middle  
 ɕiɕá-gā. Uɕéwinɕiɕái-gā há Ēgaxe iɕa<sup>n</sup>ɕai-gā. Ké, waɕátigaxe taté há  
 Pass thou on. Assemble ye Around in a circle place ye. Come you dance shall  
 Ké, i<sup>n</sup>quɕái-gā. Ké, Mactein<sup>n</sup>ge wabásna<sup>n</sup> ɕa<sup>n</sup> waci<sup>n</sup> oni<sup>n</sup> éga<sup>n</sup> íbɕa<sup>n</sup>ɣi<sup>n</sup>wáɕé 6  
 Come sing ye for me. Come, Rabbit shoulder the fat you are as impossible to satisfy  
 (ob.) one  
 oni<sup>n</sup> há. Ga<sup>n</sup>ki gíquɕa-bi ega<sup>n</sup> watcígaxá-biamá. Na<sup>n</sup>cta<sup>n</sup>-biamá ɣi,  
 you are . And sung for him, they having he danced they say. He stopped dancing  
 Géɕica<sup>n</sup>ɣáɕica<sup>n</sup> níkagahi dúbá awáqiqíxe há, á-biamá. Awáqiqíxe tá minke  
 Towards one side chief four I break in their (heads) said he, they say. I break in their (heads) will I who  
 há, é há. Ēgaxe iɕa<sup>n</sup>ɕai-gā há, ga<sup>n</sup>ki ánasái-gā há. Níkagahi dúbá ɕa<sup>n</sup>ká 9  
 he said Around in a circle place ye and cut him off Chief four the (ob.)  
 wáqiqixá-biamá. Ga<sup>n</sup>ki a<sup>n</sup>he agɕá-biamá. Uqɕá-baji-biamá Ga<sup>n</sup>ki a<sup>n</sup>he  
 he broke in they say. And fleeing went they say. They did not overtake him, And fleeing  
 their (heads)  
 agɕá-bi ega<sup>n</sup> uúde ɕéɕa<sup>n</sup>ska uɕé agɕá-biamá. Iɣa<sup>n</sup> ɕi<sup>n</sup>ké<sup>n</sup>di akí-biamá.  
 went home- having hole this size entering went home-ward, His by the (ob.) reached home, they say.  
 ward, they say  
 ɣa<sup>n</sup>há, ma<sup>n</sup>ze gē hébe a<sup>n</sup>ɕ-gā há, á-biamá. Kí, Ma<sup>n</sup>ze cté a<sup>n</sup>ɕi<sup>n</sup>ge hē; 12  
 Grand- iron the piece give to me said, they say. And, Iron even me none ;  
 mother, (pl. ob.)  
 wé<sup>n</sup>uhi eona<sup>n</sup> ɕe hébe hē, á-biamá. A<sup>n</sup>ɕiɕa-gā há, á-biamá. Ga<sup>n</sup>ki ɣíjebe  
 hide- that only this piece said she, they say. Let me have it, said he, they say. And door  
 scraper  
 ɕa<sup>n</sup> gaqápi ɕéɕé ɣi ɣi tē uɕíci<sup>n</sup> gaxá-biamá. Áqta<sup>n</sup> t'éa<sup>n</sup>ɕaɕé tába.  
 the throw it through suddenly who n lodge the covering it he made, they say. How pos- sibly you kill me shall?  
 Mangɕi<sup>n</sup>i-gā. Úa<sup>n</sup>ɕi<sup>n</sup>ge ɕanáɣi. Ceta<sup>n</sup>.  
 Begone ye. For nothing you stand. So far.

15

## NOTES.

This ɕegíha version of the myth was told by Mrs. La Flèche, who also gave the corresponding ɕiwiwē, to be published hereafter in "The ɕiwiwē Language, Part I." 107, 1. Waha<sup>n</sup>ɕicige, an orphan, syn., waha<sup>n</sup>.ɕi<sup>n</sup>ge: ɕiwiwē, woni<sup>n</sup>-qei<sup>n</sup>.

107, 8. *geřica<sup>n</sup>-ıařica<sup>n</sup>*, etc. J. La Flèche says it should read, "When he stopped dancing, he struck four of the chiefs who were in a line with the lodge, and broke in their heads."

107, 11. *u<sup>n</sup>de řeřa<sup>n</sup> skā*. J. La Flèche says that the Rabbit passed through a small hole in the ground; but his wife told me that he found a small opening in the ranks of the men who surrounded him before the dance.

## TRANSLATION.

Waha<sup>n</sup>řicege lived with his grandmother. "O grandmother, let me go to the village." "Why! grandchild, they will maltreat you. Do not go." "No, grandmother, I will go at any rate." He went thither. He reached the village. "Ho! ho! the Rabbit has come." "Take him to the chiefs." "The Rabbit has come to see you," they said to the chiefs. "Come, bring him hither. Pass on to the middle. Assemble ye, and surround him." To the Rabbit the chiefs said, "Come, you shall dance." "Come," said he, "sing for me." "Come, Rabbit, as you are fat on the shoulder alone, you are one that cannot satisfy one's hunger." And as they sang for him, he danced. When he stopped dancing, he said, "I break in the skulls of four chiefs at one side." "He said, 'I will strike them and break in their skulls,'" exclaimed the bystanders. "Surround him. Cut off his retreat." He struck four chiefs and broke in their skulls. And he fled homeward. They did not overtake him. And as he fled homeward, he entered a hole this size (*i. e.*, the size of a hen's egg) and went homeward. He got home to his grandmother. "Grandmother, give me a piece of iron," said he. And she said, "I have no iron at all; there is only this piece of a hide-scraper." "Let me have it," he said. And when he threw it suddenly through the door, he made it cover the lodge. And when his pursuers came up, he said to them, "How can you possibly kill me? Begone. You are standing for nothing." The End.

WAHA<sup>n</sup>ŘICEGE AND WAKANDAGI.

## FRANK LA FLÈCHE'S VERSION.

Waha <sup>n</sup> řicege	aká	wahúta <sup>n</sup> ři <sup>n</sup>	wi <sup>n</sup> '	aři <sup>n</sup> '-biamá.	İndáda <sup>n</sup>	wájiŋgá
Orphan	the (sub.)	gun (bow)	one	had they say.	What	bird
řikidá-bi	etěwa <sup>n</sup>	múona <sup>n</sup> -báji-hna <sup>n</sup> '-biamá.	Ki	ábae	ařá-biamá.	Ki
he shot at with it, they say	notwithstanding	he missed shooting	not regularly they say.	And hunting	went they say.	And
3 nřaci <sup>n</sup> ga	wi <sup>n</sup> '	ákipá-biamá,	cinuda <sup>n</sup>	ská-qi-hna <sup>n</sup>	na <sup>n</sup> 'ba	júwagá <sup>n</sup> -biamá.
person	one	he met they say,	dog	very white (all over)	two	he went with them they say.
Ma <sup>n</sup> 'ze-weti <sup>n</sup>	kéde	áigářa	amáma.	Kagéha,	indáda <sup>n</sup>	aoni <sup>n</sup> ' ä, á-biamá
Sword	the (past)	carrying on was, they say.	his arm	Friend	what you have	I said, they say
nřaci <sup>n</sup> ga aká.	Kagéha,	ma <sup>n</sup> ' abři <sup>n</sup> '	á-biamá	Waha <sup>n</sup> řicege	aká.	İndáda <sup>n</sup>
person the (sub.).	Friend	arrow I have	said, they say	Orphan	the (sub.).	What

icákide ctéwa<sup>n</sup> muáona<sup>n</sup>-máji-hna<sup>n</sup>-ma<sup>n</sup> há. Índaké, kagéha, céƆinke  
I shoot at notwithstanding I miss in I not regularly I do Let us see, friend, that  
with it ing shooting

kida-gǎ, á-biamá níaci<sup>n</sup>ga aká. Wajin'ga jì<sup>n</sup>áqtcí Ɔínké'di ábazú-biamá.  
shoot at said, they say person the (sub.). Bird very small the (st. ob.) at he pointed at, they say.

Kí Waha<sup>n</sup>Ɔicige kida-biamá, t'éƆa-biamá. Kagéha, wapé ké qtáwíkiƆé 3  
And Orphan shot at it, they say, he killed it, they say. Friend weapon the (ob.) I love you for it

icánahi<sup>n</sup> á, á-biamá níaci<sup>n</sup>ga aká. WíƆci<sup>n</sup>wi<sup>n</sup> te, á-biamá. Kagéha,  
I truly I said, they say person the (sub.). I buy it from you will said he, they say. Friend,  
(please) say.

i<sup>n</sup>wacta-máji, á-biamá Waha<sup>n</sup>Ɔicige aká. Índáda<sup>n</sup> a<sup>n</sup>Ɔá'í táda<sup>n</sup>, á-biamá  
I cannot spare it, said, they say Orphan the (sub.). What you give me will I said, they say

Waha<sup>n</sup>Ɔicige aká. Cínuda<sup>n</sup> ƆeƆan ké-i kí ma<sup>n</sup>'ze-weti<sup>n</sup> Ɔe céna wí'í te 6  
Orphan the (sub.). Dog these (ob.) are and sword this enough I will give  
they (f)

há, á-biamá níaci<sup>n</sup>ga aká. Cínuda<sup>n</sup> Ɔan ká úƆibƆa<sup>n</sup> báda<sup>n</sup>, á-biamá  
said, they say person the (sub.). Dog the ones scent them they I said, they say  
who

Waha<sup>n</sup>Ɔicige aká. A<sup>n</sup>'ha<sup>n</sup>, úƆibƆa<sup>n</sup>i há. Índáda<sup>n</sup> wanfa agíƆawákíƆé  
Orphan the (sub.). Yes they scent them What animal I cause them to go for it

ctéwa<sup>n</sup> Ɔasnú agíƆi-hna<sup>n</sup>i há. Kí ma<sup>n</sup>'ze-weti<sup>n</sup> Ɔé índáda<sup>n</sup> íƆáti<sup>n</sup> ctéwa<sup>n</sup> 9  
no matter what dragging by the teeth they always come back And sword this what I hit with it no matter what

íƆágaƆi-hna<sup>n</sup>-ma<sup>n</sup>, á-biamá níaci<sup>n</sup>ga aká. Kí, Índaké, íƆáti-ma wí<sup>n</sup>  
I kill it with regularly I do, said, they say person the (sub.). And, Let us see, deer (pl.) one  
the blow

agíƆekiƆá-gǎ cínuda<sup>n</sup> ta<sup>n</sup>, áma. Ahaú! Ma<sup>n</sup>'ze-Ɔaga<sup>n</sup>, íƆáti wí<sup>n</sup> agíma<sup>n</sup>-  
cause it to go for it dog the the one. Oh! Breaks-iron-with-his-teeth, deer one walk  
(std. ob.)

Ɔín'gǎ há, á-biamá níaci<sup>n</sup>ga aká. Cínuda<sup>n</sup> aká utéƆe égiháqti áíƆa- 12  
for it said, they say person the (sub.). Dog the (sub.) thicket headlong he had gone

biamá. Kí ga<sup>n</sup>'éga<sup>n</sup>té-ctéwa<sup>n</sup>'jì íƆáti wí<sup>n</sup> Ɔaxáxage aƆi<sup>n</sup> agíƆi-biamá.  
they say. And not even a little while deer one making cry repeatedly by biting having he came they say.  
it back

Índaké, cì áma ta<sup>n</sup> ƆékiƆá-gǎ, á-biamá Waha<sup>n</sup>Ɔicige aká. Ahaú!  
Let us see, again the other the send him, said, they say Orphan the (sub.). Oh!  
(std. ob.)

I<sup>n</sup>'é-ƆacíƆe, wasábe wí<sup>n</sup> agíma<sup>n</sup>Ɔín'-gǎ há, á-biamá níaci<sup>n</sup>ga aká. Cínuda<sup>n</sup> 15  
Shivers-stones-with-his-teeth, black bear one walk for it said, they say person the (sub.). Dog

aká cì aƆá-biamá. Kí ga<sup>n</sup>'ega<sup>n</sup>té-ctéwa<sup>n</sup>'jì cì wasábe wí<sup>n</sup> Ɔahé akí-  
(sub.) the again went they say. And not even a little while again black bear one holding in he the mouth reached home

biamá. Índaké, ja<sup>n</sup> cété ma<sup>n</sup>'ze-weti<sup>n</sup> ké íti<sup>n</sup>-gǎ, á-biamá Waha<sup>n</sup>Ɔicige  
they say. Let us see, tree that (ob.) sword the with hit it said, they say Orphan

aká. Ja<sup>n</sup> té íti<sup>n</sup>-bí xí gabíjéqti íƆéƆa-biamá níaci<sup>n</sup>ga aká. Wapé ké 18  
the Tree the hit they when he knocked it down they say person the (sub.). Weapon the (ob.)  
(sub.) (ob.) with it say very suddenly

i<sup>n</sup>wacta-máji édega<sup>n</sup> ca<sup>n</sup> wí'í tá miñke há, á-biamá Waha<sup>n</sup>Ɔicige aká.  
I cannot spare it but yet I give will I who said, they say Orphan the (sub.).

- Wī cti Өөһаңкá cínuda<sup>n</sup> Өаңкá i<sup>n</sup> wacta-máji édega<sup>n</sup> ca<sup>n</sup> wí'í tá minke  
 I too these (ob.) dog the (ob. pl.) I cannot spare but yet I give will I who  
 to you
- hä, á-biamá níaci<sup>n</sup>ga aká. Kī cínuda<sup>n</sup> Өаңкá 'í-biamá, ma<sup>n</sup>'ze-weti<sup>n</sup> kē  
 said, they say person the (sub.). And dog the he gave to him, sword the (ob.)  
 (pl. ob.) they say,
- 3 edábe, Waha<sup>n</sup>'čicige. Ga<sup>n</sup>' éđíqti akíčaha ačá-biamá. Kī Waha<sup>n</sup>'čicige  
 also Orphan. And just then apart went they say. And Orphan
- aká aki-biamá ixa<sup>n</sup> čínkē'di. Kī cínuda<sup>n</sup> Өаңкá júwagče aki-biamá.  
 the reached home, his by the (ob.). And dog the (pl. ob.) he with them reached home, they say.  
 (sub.) they say grandmother
- Kī ixa<sup>n</sup> aká ihusa<sup>n</sup>-biamá. Kī, Uma<sup>n</sup>'e tē čingē'qtia<sup>n</sup> hē. Eáta<sup>n</sup> cínuda<sup>n</sup>  
 And his grand- the scolded they say. And, Provisions the there are none Why dog  
 mother (sub.) him (ob.) at all
- 6 Өаңкá cē júwagčegče Өagčí ä. Үа<sup>n</sup>há, wóucii éga<sup>n</sup> wabčei<sup>n</sup>'wi<sup>n</sup> hä, á-  
 the (pl. ob.) that you with them you have ? Grandmother, useful as I bought them said  
 come home
- biamá Waha<sup>n</sup>'čicige aká. Wa'újinga uma<sup>n</sup>'e čingē áb ega<sup>n</sup> qí ákie  
 they say Orphan the (sub.) Old woman provisions there are none said, having lodge stand-  
 ing thick
- amáqa wóčigčigče ačé 'íča-biamá. Ga<sup>n</sup>' waha<sup>n</sup>'-biamá. Jí ákie amáqa  
 to them to ask relief for going spoke they say. And removed they say. Lodge standing to them  
 himself
- 9 aki-biama Gaqáaqčei qí-biamá. Kī qí amá néučica<sup>n</sup> jín'gají Өa<sup>n</sup> é'di  
 reached home, At one side she pitched the tent, they say. And the lodges lake not small the by  
 they say. (cv. ob.)
- Үа<sup>n</sup>'ha kē qí amáma.  
 border the pitched they say.  
 tents
- Kī ha<sup>n</sup>'ega<sup>n</sup>'tce qí xagé za'é'qtia<sup>n</sup>'-biamá. Үа<sup>n</sup>há, eáta<sup>n</sup> xagai ä  
 And morning when crying they made a very great Grandmother, why they cry ?  
 noise, they say.
- 12 á-biamá Waha<sup>n</sup>'čicige aká. Éčapa<sup>n</sup>'hē! Өaná'a<sup>n</sup>'jī áqta<sup>n</sup> áda<sup>n</sup>, á-biamá  
 said, they say Orphan the (sub.). O grandchild! you heard not how possible ? said, they say
- wa'újinga aká. Wakan<sup>n</sup>'dagi dadéča<sup>n</sup>'ba aká níkagahi ijan'ge čínkē  
 old woman the (sub.). Water-monster seven heads the (sub.). chief his daughter the (ob.)
- wéna-biamá. 'Íi-báji qí ta<sup>n</sup>'wañča<sup>n</sup> Өa<sup>n</sup> bčúga čahúni 'íča-biamá.  
 begged they say. They not if tribe the all draw into he spoke of, they  
 of them give to him his mouth say.
- 15 Áda<sup>n</sup> iáče etai éga<sup>n</sup> gígika<sup>n</sup>'i hē. Qa-í! á-biamá Waha<sup>n</sup>'čicige  
 There- to open his apt as they condole with Whew! said, they say Orphan  
 fore mouth her (a relation)
- aká. Ga<sup>n</sup>', wa'újinga, ákiča-báda<sup>n</sup> t'éč etai qí. E cē égiča<sup>n</sup>'jī-ä hē.  
 the (sub.). Any- old woman, to attack and (pl.) kill him they ought. It that say not to  
 how, him (any one)
- Égiča<sup>n</sup>'i tē' ctē gíná'a<sup>n</sup>-hna<sup>n</sup>'-biamá Wakan<sup>n</sup>'dagi dadéča<sup>n</sup>'ba aká.  
 (One) says it to when even he hears of him regu- they say Water-monster seven heads the (sub.).  
 (another) larly
- 18 Wa'újinga, é'di bēé tá minke hä, á-biamá Waha<sup>n</sup>'čicige aká. Giákičē  
 Old woman, there I go will I who said, they say Orphan the I cause her to be com-  
 (sub.) ing back
- tá minke wa'ú ta<sup>n</sup>. Ga<sup>n</sup>' é'di ačá-biamá Waha<sup>n</sup>'čicige aka. Kī w'au<sup>n</sup>  
 will I who woman the And there went they say Orphan the And woman  
 (std. ob.).
- ta<sup>n</sup> ni Үа<sup>n</sup>'ha kē'di ugáčk iča<sup>n</sup>'ča-bičínkčamá. Eáta<sup>n</sup> Өagčei<sup>n</sup> ä,  
 the water border at the fastened put she had been, they Why you sit ?  
 (std. ob.) say.



á-biamá Waha'ŭcige aka. Wakan'dagi dádeŭa'ba aká a'ná-biamá,  
said, they say Orphan the (sub.). Water-monster seven heads the (sub.) asked they say  
for me

kí 'fi-báji xī ta'wāngŭa' ɕa' bŭga ɕahún 'iŭa-biamá, áda' iŭa'a'ɕai  
and they not if tribe the (ob.) all swallow spoke of, they say there- I was put  
to him

atí áta'hé. Kí ɕickab' ega' gŭékiŭa-biamá. ɕagŭé taté ɕa'ja 3  
I have I who stand. And untied, they having caused her to go home- You go shall though  
come ward, they say ward, they say homeward

a'wa'ŭnaji te há wi gŭéwikiŭé tŭ, á-biamá Waha'ŭcige aka. Kí  
you tell not of me will I caused you to the said, they say Orphan the (sub.). And  
go homeward (deed)

gŭé amá wa'ú ɕi'. Ké, Ma'ze-ŭaga', ɕ'di ma'ɕin'-gá, á-biamá Waha'-  
went they woman the Come Ma'zo-ŭaga' there walk said, they say Or-  
home-ward (mv. one).

ɕicige aká. Kí ɕinuda' aká ɕgihaqti áiaŭa biamá. Ga'ega'tŭ-ctŭwa'ji 6  
phan the (sub.). And dog the (sub.) headlong had gone they say. Not even a little while

ɕa'be ákiŭa atí-biamá (Wakan'dagi aka). Kí, Ké, I'ŭ-ɕaci'je, ɕ'di  
in sight to attack came they say (Water-monster the). And, Come, I'ŭ-ɕaci'je, there

ma'ɕin'-gá, á-biamá Waha'ŭcige aká. Kí júga ké'ja ákiŭa wágaji-  
walk said, they say Orphan the (sub.). And body to the to attack he com-  
him manded them

biamá ɕinuda' ɕaŭká. Kí Waha'ŭcige aka dá ɕa' ákiŭa-biamá. 9  
they say dog the (pl. ob.). And Orphan the (sub.) head the (ob.) attacked they say.

Wakan'dagi dádeŭa'ba aká cka'-hna' ɕan'di niúŭica' bŭga bicka'-  
Water-monster seven heads (sub.) moved regularly at the time lake the whole he made it  
move by his  
weight

hna'-biamá. Ní ɕa' ma'táhaqti ctí wáŭi' ákiagŭe-hna'-biamá. Ga'ega'-  
regularly they say. Water the far beneath too having he had gone regularly they say. Not even  
(ob.) them home

tŭ-ctŭwa'ji cī ɕa'be agŭi'-hna' biamá. Égiŭe dá ɕa' wi' gasá-biamá 12  
a little while again in sight they regu- they say. At length head the one he cut they say  
came back larly (ob.) off

Waha'ŭcige aká. Kí ɕeŭe ɕa' ɕizá-biamá Waha'ŭcige aká. Kí  
Orphan the (sub.). And tongue the (ob.) took they say Orphan the (sub.). And

duba' ákiŭa-bi xī t'ɕa-biamá kī ɕeŭe waŭgiŭe ɕizá-biamá. Kí t'ɕeŭe  
four times he attacked when he killed him, and tongue all he took, they say. And killing  
him, they say they say him

ɕicta'-bi tēdi'hi wáŭe-sábŭ wi' ni ɕa'ha ké ugáca'-máma. Kí dá 15  
finished they when black man one water border the traveling was, they And head  
say (shore) (ob.) say.

tŭ iŭa-biamá. Kí éji tŭdi waŭgiŭe 'i' aŭi-biamá dá tŭ. Kí wa'ú  
the found they say. And his at the all carry- reached home, head the And woman  
(col. ob.) lodge they say they say (col. ob.).

aká aŭi-hna' tŭdi imaxe-hna'-biamá. Ébŭ-hna' gi'ŭikiŭé á, á-bi  
the reached regu- when questioned regu- they say. Who regu- has sent you I said, they  
(sub.) home larly her larly home say

ctŭwa', Agísiŭa-máji, é-hna'-biamá. Kí ɕbéi tŭ fbaha' ga'ŭa ɕctŭwa' 18  
notwith- I do not remember, she said regularly, they And who it was to know desired notwith-  
standing, say. say. standing

fbaha'-báji-hna'-biamá.  
they know not regu- they say.  
larly

- Ki nīkagahi ūju aká íekíṭṣ-wákiṭá-biama i'c'áge. Wīn'a'wa nīkagahi  
 And chief princ- the caused criers to go they say old men. Which one chief  
 pal (sub) around
- ījan'ge ṭínké gíṭikiṭé éi'te gṭá' te aí áṭa, á-biamá i'c'áge amá. Égíṭe  
 his the one caused her it may marry may he indeed, said, they say old man the At length  
 daughter who to come back be her he says (pl. sub.)
- 3 wáqe-sábē aká, Wíebṭi, á-biamá. Wakan'dagi daḍéṭa'ba aká t'éaṭṭega'  
 black man the I am he, said, they say. Water-monster seven heads the I having killed  
 (sub.), (ob.) him
- giákiṭṣ wa'ú ṭínké, á-biamá wáqe-sábē aká. Nīkagahi ūju ṭínké uíṭa  
 I sent her woman the one said, they say black man the Chief princ- the one to tell  
 hither who, (sub.) (sub.) pal who him
- akí-biama. Wáqe-sábē aká é aká há, á-biamá. Wīṇan'de i'ṭi'ṭi' gfi-gá,  
 they reached home, Black man the that is the said, they say. My daughter's having him he ye com-  
 they say. (sub.) one husband for me ing
- 6 á-biamá nīkagahi ūju aká. Kí wáqe-sábē ṭeḍa waṇ'gíṭe 'i'ṭi'ṭi' éga' ḍi 'i'ṭi'  
 said, they say chief princ- And black man head all carried, having there car-  
 (sub.) (sub.) they say rying
- ahí-biamá nīkagahi ūju ṭínké'di. Kí wa'ú ṭínké ímaxá-biamá. Ṭéṭa' é á,  
 arrived, they say chief princ- to the (st. ob.). And woman the he ques- they say. This he !  
 (sub.) (sub.) (st. ob.) tioned (st. ob.) (st. ob.)
- gíṭikiṭé ta'. An'kaji hē, ájiṭtia' hē, á-biamá wa'ú aká. Wíebṭi há. Wí  
 caused you the one Not so very different said, they say woman the I am he I  
 to come who. (sub.) (sub.)
- 9 t'éaṭṭé há Wakan'da ké, á-biamá wáqe-sábē aká. Ca' nīkagahi ūju aká  
 I killed Water-deity the said, they say black man the And chief princ- the  
 him (ob.) (sub.) (sub.) pal (sub.)
- 'í-biamá wáqe-sábē ṭínké wa'ú ṭínké. Mīn'gṭá' téga' úha'-biama Kí  
 gave to him, black man the (st. ob.) woman the (st. ob.). To take a wife in order they cooked, they And  
 they say (sub.) that say
- ta'waṇṭṭa' ṭa' bṭiṭga wéku-biamá. Kí Waha'ṭiṭige aká na'a'-biama.  
 tribe the all they were invited, And Orphan the heard it they say.  
 (ob.) (sub.) (sub.)
- 12 Wáqe-sábē ṭínké nīkagahi ījan'ge ṭínké 'íi tē na'a'-biama. Ga' úha' tē  
 Black man the (st. ob.) chief his daughter the had given he heard, they say. And cooking the  
 (st. ob.) to him
- cíṭṭai tē wébaha' gṭi'-biama, qubé aká ga' wébaha' gṭi'-biama. Ahaú!  
 lading out when knowing it sat they say, sacred he was so knowing it sat they say. Oh!  
 had going it
- Ma'ze-ṭaqa', ḍi ma'ṭiṭi'-gá. Ús'u úda'ṭi tē wi' i'ṭi' gí-gá, á-biamá  
 Ma'ze-ṭaqa' there go. Slice very good the one having come back, said, they say  
 (ob.) (col. ob.) for me
- 15 Waha'ṭiṭige aká. Cínuda' aṭá-biamá. Úha' tē cíṭṭṭi gṭi' amáma ḍi  
 Orphan the Dog went they say. Cooking the just lading they were sitting, there  
 (sub.) (sub.) they say out they say
- aṭá-bi tē ca'ca'ṭi úsu wénac agṭá-biamá. Céṭi' ṭiṭi'-gá, ḍi'ṭi' cínuda'  
 he went, when without stop- slice snatching went homeward, That pursue him, who dog  
 they say ping at all they say (mv. ob.)
- ejai i'te. Ṭiṭá-biamá. Agṭá-biamá ca'ca'ṭi Waha'ṭiṭige ejai ejai tē  
 his it may Pursued him, they Went homeward without stop- Orphan his his  
 be say say they say ping at all lodge (ob.)
- 18 égiha ákiáṭṭa-biamá. Wáṭiṭe amá ca'ca' ḍi ahí-biamá íi tē'di.  
 headlong had gone homeward they say. Pursuers the continuing there arrived, they say lodge at the.  
 (pl. sub.)
- Cínuda' wáṭiṭe gí éga' bṭiṭe pí, á-biamá. A'ha', wi cuṭéakiṭé,  
 Dog the one carry- he came as I have come chas- said (one), Yes, I I sent him to you,  
 ing in his mouth back ing him they say
- á-biamá Waha'ṭiṭige aká. Wakan'dagi keṭa' wi t'éaṭṭé, á-biamá Waha'-  
 said, they say Orphan the Water-monster the I I killed said, they say Or-  
 (sub.) (sub.) (past. ob.) him

- Ɔicige aká. JeƆéze cti waŋ'gice bɛize, á-biamá. Cínuda<sup>n</sup> ƆéƆaŋka akíƆa  
 phan the (sub.). Tongue too all I took. said, they say. Dog these both  
 juáwagɛ, á-biamá. Ga<sup>n</sup> uƆá agɛá-biamá. Waha<sup>n</sup>Ɔicige aká é akédega<sup>n</sup>  
 I with them, said, they say. And to (to) went homeward, Orphan the he it was, but  
 it they say. (sub.)
- é cínuda<sup>n</sup> Ɔin' agítikiƆé aká hă ús'u ké. Kí é t'Ɔa-bi aí hă Wakan'dagi ké, 3  
 he dog the caused to come was alicé the And he killed he Water-monster the (ob.)  
 (mv. ob.) hither for it the one (ob.) him he says (ob.)
- á-biamá níaci<sup>n</sup>ga cínuda<sup>n</sup> Ɔiqé ahí aká. Agíma<sup>n</sup>Ɔin'i-gă, á-biamá níkagahi  
 said, they say person dog chasing ar- the Go ye for him, said, they say chief  
 rived (sub.)
- úju aká. Ga<sup>n</sup> agíahí-biamá Kí ɛ'di aƆin' akí-biamá Kí níkagahi aká  
 prin- the And arrived for they say. And there having reached home, And chief the (sub.)  
 cipal (sub.) him they say.
- wa'ú Ɔínké ímaxá-biamá. ƆéƆin' ă gíƆikiƆé Ɔin' á-biamá níkagahi aká. 6  
 woman the (ob.) questioned they say. This ? he who sent thee said, they say chief the (sub.)  
 her (mv. ob.) back,
- A<sup>n</sup>ha<sup>n</sup>, Ɔé hă, á-biama wa'ú aká. Ké, ugɛá-gă, á-biamá níkagahi aká.  
 Yes, it is he said, they say woman the (sub.). Come, confess, y. e. said, they say chief ye.
- Waha<sup>n</sup>Ɔicige ta<sup>n</sup> Ɔta<sup>n</sup>Ɔin' ugɛá ágaji-biamá. Kí ugɛá-biamá Waha<sup>n</sup>Ɔicige  
 Orphan the he first to conf- he commanded him, And confessed, they say Orphan  
 (std. ob.) they say.
- aká. Wahu<sup>n</sup>ta<sup>n</sup>Ɔin' aƆin'i tédita<sup>n</sup> cínuda<sup>n</sup> waƆin'wín Ɔaŋká ctéwa<sup>n</sup> ugɛá-biamá. 9  
 the Gun (bow) he had it from the dog bought them the (pl. ob.) even neknowledged, they  
 (sub.) say.
- Wakan'dagi ké t'Ɔai t' cti ugɛá-biamá. Ké, ugɛá-gă, wáqe-sábě, á-biamá  
 Water-monster the killed the too acknowledged, they Come, confess, black man, said, they say  
 (ob.) (fact) say.
- Waha<sup>n</sup>Ɔicige aká. Ínta<sup>n</sup>! áci bɛc ka<sup>n</sup>bɛa hă, á-biamá wáqe-sábě aká.  
 Orphan the Hold on! outside I go I wish said, they say black man the (sub.)  
 (sub.)
- UƆa<sup>n</sup>i-gă, á-biamá Waha<sup>n</sup>Ɔicige aká. Wáqe-sábě Ɔínké wín'kají amá, 12  
 Take hold of said, they say Orphan the Black man the (ob.) did not speak they  
 him truly say,
- áda<sup>n</sup> usá-biamá. Waha<sup>n</sup>Ɔicige aká níkagahi íjaŋ'ge Ɔínke ga<sup>n</sup> gɛá<sup>n</sup>-  
 there- they burnt him, Orphan the chief his daughter the (ob.) after married  
 fore they say. (sub.) all (f) her
- bíama. Ceta<sup>n</sup>.  
 they say. So far.

## NOTES.

108, 1. wahu<sup>n</sup>ta<sup>n</sup>Ɔin'. See Notes on "Ictinike and the Deserted Children." Here it may be the *bow*, as the Orphan calls it *ma*, an *arrow*. See the next version. The sword is the only other word in this version, which seems of foreign origin.

109, 6. ƆéƆaŋke-i, probably intended for ƆéƆaŋka Ɔé hă, these are they.

109, 11. cínuda<sup>n</sup> ta<sup>n</sup>, ama, i. e., cínuda<sup>n</sup> ama ta<sup>n</sup>, "the other dog that is standing."

109, 13. ga<sup>n</sup>ega<sup>n</sup>tě-ctéwa<sup>n</sup>jí, from ga<sup>n</sup>ega<sup>n</sup>tě, a *slight while*, diminutive of ga<sup>n</sup>tě, a *while*; and ctéwa<sup>n</sup>jí (negative of ctéwa<sup>n</sup>) *not even*. The dogs had gone not even a little while; they returned almost immediately: "they had gone no time."

109, 15. I<sup>n</sup>ɛ-Ɔacije, peculiar to this version. Joseph La Flèche gives Ni-uha-ma<sup>n</sup>Ɔin' instead of it; but the Ponka chiefs say that these names belong to different myths.

109, 18. gabɛjě-qti ƆéƆa-biama. He knocked it down very suddenly, sending the splinters flying in all directions.

110, 5-6. cínuda<sup>n</sup> Ɔaŋka ce, etc., instead of cínuda<sup>n</sup> ƆéƆaŋka.

110, 8. ákie amaga. The old woman did not live near the rest of the people; her lodge was far to one side.

110, 11. za'ęqtia<sup>a</sup>-biamā, pronounced za+ęqtia<sup>a</sup>-biamā by Frank La Flèche.

110, 12. épača<sup>a</sup>hě is used; but jučpača<sup>a</sup>hě is the better form.

110, 15. iačę etai ega<sup>a</sup>, etc.: "The monster is apt to open his mouth (and devour her), so the relations are condoling with her."

110, 16. t'eč etai xi, contraction from t'ečę etai xi, they ought to kill him.

110, 20. iča<sup>a</sup>ča-bičinkéama. They say that she had been put in a sitting posture, in which she remained till the Orphan found her.

111, 2-3. iča<sup>a</sup>ačai ati ata<sup>a</sup>he, "I have come hither, and am here now where they placed me." Ata<sup>a</sup>he should not be translated literally ("I who stand"), but "I am now" (i. e., just at this moment); on the other hand ač<sup>i</sup>he and miŋke (from "č<sup>i</sup>ŋke") denote a longer continuance.

111, 3. čickab ega<sup>a</sup>, contraction from čicka-bi ega<sup>a</sup>. See "čicke," in the Dictionary.

111, 13. ječęze, literally, "buffalo-tongue." See "čęze" and "ječęze" in Dictionary.

111, 14. duba<sup>a</sup>, four times, that is, four days.

111, 15. wačę-sabě. Some say that this was Ictinike, who cheated the Orphan, and married the eldest daughter of the chief. He was not put to death at that time. The Orphan received the second daughter for his wife. The adventures of the Orphan in this variation are almost identical with those of the young Rabbit, pp. 50-54.

113, 2. Wahačęicige aka e ake dega<sup>a</sup> (ač<sup>a</sup>a<sup>a</sup>báha<sup>a</sup>-báji aň'gata<sup>a</sup> ča<sup>a</sup>cti): "The Orphan was he who did it, but (we continued ignorant of it in the past)," an elliptical expression.

113, 3. e t'eča-bi ai, he said in our presence that he killed him.

#### TRANSLATION.

The Orphan had a bow (gun). Whatsoever bird he shot at with it, he never missed. And he went hunting. And he met a man who was with two dogs that were very white all over. And the man carried a sword on his arm. "My friend, what have you?" said the man. "My friend, I have an arrow," said the Orphan. "No matter what I shoot at with it, I never miss." "Let us see, my friend. Shoot at that thing," said the man, pointing at a very small bird that was sitting. And the Orphan shot at it and killed it. "My friend, truly do I love your weapon," said the man. "I will buy it from you." "My friend, I cannot spare it. What could you possibly give me?" said the Orphan. "I will give you these dogs and this sword," said the man. "Do the dogs scent game?" said the Orphan. "Yes, they scent them. No matter what animal one causes them to go for, they invariably bring it back, dragging it as they hold it with their teeth. And no matter what I hit with this sword, I always kill it with the blow," said the man. And the Orphan said, "Let us see. Make one of the dogs go after a deer." "Ho! Maže-čaga<sup>a</sup>, go for a deer," said the man. The dog had gone headlong into a thicket. And scarcely any time had passed when he returned bringing a deer, which he made cry repeatedly by holding it in his mouth. "Let us see. Send the other one," said the Orphan. "Ho! I<sup>a</sup>-čęcičę, go for a black bear," said the man. The dog departed. And scarcely any time had elapsed when he returned with a black bear which he held with his mouth. "Let us see. Strike that tree with the sword," said the Orphan. When the man hit the tree with it, he knocked it down very sud-

denly. "I cannot spare the weapon, but still I will give it to you," said the Orphan. "I too cannot spare these dogs, but still I will give them to you," said the man. And he gave the dogs and the sword to the Orphan. And just then they separated. And the Orphan went home to his grandmother. And he reached home with the dogs. And his grandmother scolded him. And she said "All of the food is gone. Why have you brought those dogs home?" "Grandmother, as they are useful I bought them," said the Orphan. The old woman having said that there were no provisions, spoke of going to the lodges which were standing close together, to seek relief for herself. And they removed, and returned to the lodges standing close together. They camped far at one side (*or*, far apart from them). And the villagers pitched their tents by the shore of a large lake. And in the morning they made a very great noise crying. "Grandmother, why do they cry?" said the Orphan. "O grandchild, how is it possible that you did not hear?" said the old woman. "The Water-monster with seven heads has asked them for the chief's daughter. If they do not give her to him, he threatens to devour the whole tribe. Therefore, as he is apt to open his mouth, they (her relations) are condoling with her." "Whew!" said the Orphan. "At any rate, old woman, they ought to attack him and kill him." "Do not say that. The Water-monster with seven heads invariably hears, even when one says anything to another." "Old woman, I will go thither," said the Orphan. "I will cause the woman to come home." And the Orphan went thither. And the woman had been placed fastened by the shore of the stream. "Why are you here?" said the Orphan. "The Water-monster with seven heads asked for me; and if they did not give me to him, he threatened to swallow all the tribe. Therefore I have come hither, and am now where they placed me." And having untied her, he made her go home. "Though you shall go home, please do not tell about me, that I sent you home," said the Orphan. And the woman went home. "Come, Ma<sup>ze</sup>-Ψaqa, go thither," said the Orphan. And the dog went headlong into the water. Hardly any time had elapsed when the Water-monster came in sight to attack him. And the Orphan said, "Come, I<sup>Ψ</sup>-Ψacige, go thither." And he commanded the dogs to attack him at the body. And the Orphan attacked the head. And whenever the Water-monster with seven heads moved, he made the whole lake move by his weight (*i. e.*, all the water was agitated). He kept carrying the dogs with him far beneath the water. Hardly any time had elapsed when they came back in sight. At length the Orphan cut off one head. And the Orphan took the tongue. And when he had attacked the Water-monster four times, he killed him. And he took all of the tongues. And when he finished killing him, a black man was traveling along the shore of the water. And he found the heads. And he carried all the heads on his back, reaching his home at the lodge. And whenever the woman reached home, they invariably asked her, "Who sent you home?" Notwithstanding that, she always said, "I do not remember." And notwithstanding they desired to know who it was, they never knew. And the head-chief caused old men to go around as criers. The old men said, "The chief has said in our presence that whosoever it may be who caused the chief's daughter to come home, he can marry her." At length the black man said, "I am he. I killed the Water-monster with seven heads and sent the woman home." They reached home, and told the head-chief. "The black man is he," said they. "Bring my daughter's husband hither for me," said the head-chief. And the black man having carried all the heads on his back, he took them

to the head-chief. And the chief questioned the woman: "Is this one he who sent you back?" "No, he is a very different one," said the woman. "I am he. I killed the Water-monster," said the black man. And the head-chief gave the woman to the black man. They cooked for the marriage. And all of the tribe were invited to the feast. And the Orphan heard it. He heard that the chief's daughter had been given to the black man. And he sat knowing when they laded the meat out of the kettles. He was sacred, so he sat knowing it. "Oho! Ma"ze-çaga, go thither. Bring back for me one of the best slices," said the Orphan. The dog departed. At the very time they were lading them eat out of the kettles, he went thither, and without stopping he snatched a slice and went homeward. "Pursue that one, whosoever the dog may be." They pursued him. He went homeward without stopping at all, and had gone right into the lodge of the Orphan. The pursuers continuing, arrived at the lodge. "A dog came back hither carrying something in his mouth, so I have come chasing him," said one. "Yes, I sent him to you," said the Orphan. "I killed the Water-monster that was. I took all the tongues. I had both these dogs with me." And they went homeward to tell it, "It was the Orphan, but we did not know it then. It was he who sent the dog hither after the slice of meat. And he said that he killed the Water-monster," said the men who had pursued the dog and arrived at the Orphan's. "Go ye for him," said the head-chief. And they went thither for him. And they brought him back. And the chief questioned the woman, "Is this one coming he who sent you back?" said the chief. "Yes, it is he," said the woman. "Come, confess ye," said the chief, addressing the Orphan and the black man. He commanded the Orphan to confess first. And the Orphan told his story. He told his story from the time he had the bow. He confessed even about buying the dogs. He acknowledged, too, that he had killed the Water-monster. "Come, black man, confess," said the Orphan. "Hold on! I wish to go outside," said the black man. "Take hold of him," said the Orphan. The black man did not tell the truth, therefore they burnt him. And thus, after all, the Orphan married the chief's daughter. The End.

## WAHAÇICIGE AND WAKANDAGI.

JOSEPH LA FLÈCHE'S VERSION.

Nújĩnga wi<sup>n'</sup> ugáca<sup>n</sup> aça-biamá, waqpániqtci nújĩnga amá, ca<sup>n'</sup> íí  
 boy one traveling went they say, poor very boy they say in lodge  
 fact  
 çĩngé'qti, níaci<sup>n</sup>ga ctéwa<sup>n</sup> çĩngé'qti ugáca<sup>n</sup> ma<sup>n</sup>çĩ<sup>n'</sup>-biamá. Kĩ égiçe  
 none at all, person even none at all traveling walked they say. And at length  
 3 sabájiqtci wabágçeze jĩn'ga wi<sup>n'</sup> íça biamá. Wabágçeze jĩn'ga da<sup>n</sup>bá-  
 suddenly very book (writing) small one found they say. Book small saw  
 biamá xĩ égiçe, Wahúta<sup>n</sup>çĩ<sup>n</sup> wi<sup>n'</sup> wi'í tá minke, á-biça<sup>n</sup>amá. Kĩ çé  
 they say when behold, Roaring weapon one I give you will I who said the writing, And went  
 they say. they say.  
 amá xĩ wahúta<sup>n</sup>çĩ<sup>n</sup> kē íça-biamá. Égiçe wahúta<sup>n</sup>çĩ<sup>n</sup> kē çizé amá. Kĩ  
 they say when roaring weapon the found they say. And then roaring weapon the he took they say. And  
 (ob.) (ob.) say.

- nújīnga ta<sup>n</sup> wahúta<sup>n</sup>φi<sup>n</sup> φizéga<sup>n</sup> gañ'ki wabágφeze jīn'ga da<sup>n</sup>bá-bi xī,  
 boy the roaring weapon having and book small saw it when,  
 (std. ob.) taken is said
- e'a<sup>n</sup> gáxe taté gia<sup>n</sup>/za-bitéamá wahúta<sup>n</sup>φi<sup>n</sup> kē. Gañ'ki nújīnga aká  
 how to do shall he was taught, they say roaring weapon the (ob.). And boy the  
 (sub.)
- wahúta<sup>n</sup>φi<sup>n</sup> kē φizá-bi ega<sup>n</sup>/ maqúde ují-biamá, ma<sup>n</sup>/ze-ma<sup>n</sup> cti ugφa<sup>n</sup>- 3  
 roaring weapon the (ob.) took they having powder put they say, shot too put in  
 say
- biamá. Ga<sup>n</sup>/ cyú wi<sup>n</sup> íφa-bi ega<sup>n</sup>/ nújīnga aká kída-bi ega<sup>n</sup>/ umúqpaφa-  
 they say. And prairie one found they having boy the shot they having made fall by  
 chicken say at it say shooting
- bi ega<sup>n</sup>/ t'éφa-biamá cyú φínké. Níaci<sup>n</sup>ga wahúta<sup>n</sup>φi<sup>n</sup> ctēwa<sup>n</sup>/ íbaha<sup>n</sup>-  
 they having killed they say prairie chicken the (ob.). People roaring weapon even know  
 say it
- bají-biamá. Gañ'ki aφá-biamá xī, cī íáqti wi<sup>n</sup>/ da<sup>n</sup>bá-biamá. Íáqti da<sup>n</sup>bá- 6  
 not they say. And went they say when, again deer one saw they say. Deer saw  
 say
- bi ega<sup>n</sup>/ cī kída-biamá. Cī t'éφa-biamá. Édihi nújīnga aká, Wahúta<sup>n</sup>φi<sup>n</sup>  
 they having again shot at they say. Again killed it, they say. Then boy the Roaring weapon  
 say (sub.).
- kē úda<sup>n</sup> ínahi<sup>n</sup> áha<sup>n</sup>, eφéga<sup>n</sup>-biamá. Cī aφá-bi xījī, cī íáqti wi<sup>n</sup>/ íφa-  
 the good truly ! thought they say. Again went they when, again deer one found  
 (ob.) say
- biamá. Ga<sup>n</sup>/ cī íáqti t'éφa-bi ega<sup>n</sup>/ gíφéqti<sup>n</sup>-biamá nújīnga aká. Wahú- 9  
 they say. And again deer killed they having he was very they say boy the Roaring  
 say glad (sub.).
- ta<sup>n</sup>φi<sup>n</sup> kē úda<sup>n</sup> ínahi<sup>n</sup> áha<sup>n</sup>, eφéga<sup>n</sup>-bi ega<sup>n</sup>/ gíφéqti<sup>n</sup>-biamá. Ga<sup>n</sup>/ égiφe  
 weapon the good truly ! thought they having he was very they say. And at length  
 (ob.) say glad
- níaci<sup>n</sup>ga wi<sup>n</sup>/ íe na'a<sup>n</sup>-biamá. Qφabé cugáqti ma<sup>n</sup>/taφa ma<sup>n</sup>φi<sup>n</sup>-biamá.  
 person one talking he heard they say. Tree very dense within walked they say.
- Cínuda<sup>n</sup>-ma wágaji átiáqφa-biamá. Hú! hú! hú! hú! á-biamá. Cínuda<sup>n</sup> 12  
 The dogs commanded them suddenly they say. Hu! hu! hu! hu! said, they say. Dog
- 'ábae-wákiφá-biamá. Kī nújīnga aká Waha<sup>n</sup>φicige aká ja<sup>n</sup>/ áka<sup>n</sup> naji<sup>n</sup>-  
 to hunt he caused they say. And boy the Orphan the tree leaning stood  
 them (sub.) (sub.) against
- biamá, íxínáqφe naji<sup>n</sup>-biamá; cínuda<sup>n</sup> na<sup>n</sup>/wapá-bi ega<sup>n</sup>/ wahúta<sup>n</sup>φi<sup>n</sup> agφáφi<sup>n</sup>  
 they say, hiding himself stood they say; dog he feared them they having roaring weapon had his own  
 say
- naji<sup>n</sup>-biamá. Ga<sup>n</sup>/ égiφe cínuda<sup>n</sup> amá nújīnga ta<sup>n</sup> íφa-biamá. Ga<sup>n</sup>/ égiφe 15  
 stood they say. And at length dog the boy the found they say. And at length  
 (pl. sub.) (std. ob.)
- níaci<sup>n</sup>ga aká é'di ahí-biamá. Níaci<sup>n</sup>ga aká é'di ahí-bi ega<sup>n</sup>/ ukía-  
 man the there arrived, they say. Man the there arrived, having spoke to  
 (sub.) (sub.) they say him
- biamá. Eáta<sup>n</sup> céké ahni<sup>n</sup>/ á. Wahúta<sup>n</sup>φi<sup>n</sup> kē ímaxá-biamá, wahúta<sup>n</sup>φi<sup>n</sup>  
 they say. Why that you have ? Roaring weapon the he ques- they say, roaring weapon  
 (ob.) tioned about
- íbaha<sup>n</sup>/jī ega<sup>n</sup>/ Kī nújīnga gá-biamá: Edáda<sup>n</sup> waníña ía<sup>n</sup>/be xī ít'éáφē 18  
 he knew not because. And boy said as follows, What animal I see when I kill  
 they say: with it
- xī'jī, bφáte-hna<sup>n</sup>-ma<sup>n</sup>/ áda<sup>n</sup> abφi<sup>n</sup>/, á-biamá. Ga<sup>n</sup>/, Hin'dega<sup>n</sup>/! cyú céta<sup>n</sup>  
 when, I eat it inva- I do therefore I have it, said he, they And, Let me see! prairie-  
 riably say, chicken that
- kída-gá, á-biamá. Nujīnga aká cyú ía<sup>n</sup> kída-bi xī t'éφa-biamá. Hin-  
 shoot at it. said, they say. Boy the prairie the shot at they when killed they say. Let me  
 (sub.) chicken (std. ob.) say it

- daké, kagá, íwíqá<sup>n</sup>be taí. Íqa-gá wahúta<sup>n</sup>fi<sup>n</sup> ké. Gañ'ki 'í-bi xī da<sup>n</sup>bá-  
see, O friend, let me see your property Hand it to me roaring weapon the (ob.). And he gave to when he looked at it
- bi xī: Kagé, úda<sup>n</sup> ínabi<sup>n</sup> aoni<sup>n</sup> áha<sup>n</sup>, á-biamá. Kí, Hindá! kagé, inga<sup>n</sup>-  
they when: Friend, good truly you have ! said, they say. And, Stop! friend, teach it say
- 3 za-gá, á-biamá Gia<sup>n</sup>'za-biamá Gañ'ki cyú wi<sup>n</sup> kída-biamá xī t'éqa-  
to me, said, they say. Taught him they say. And prairie- one shot at they say when killed it chicken
- biamá niáci<sup>n</sup>ga aká. Kagéha, wahúta<sup>n</sup>fi<sup>n</sup> ké wíbeí<sup>n</sup>wi<sup>n</sup> ka<sup>n</sup>béa, á-  
they say man the (sub.). O friend, roaring weapon the (ob.) I buy from you I wish, said
- biamá niáci<sup>n</sup>ga aká. Kí nújīnga aká uéí'agá-biamá. Éga<sup>n</sup>'fa<sup>n</sup>'ja in'-  
they say man the (sub.). And boy the (sub.) was un- they say. Although so I willing
- 6 wacta-máji, á-biamá. Kí niáci<sup>n</sup>ga aká: Wí úda<sup>n</sup> áta wí'í te há, á-  
cannot spare it, said, they say. And man the (sub.): I good beyond I give will said to you
- biamá. Kí, Edáda<sup>n</sup> a<sup>n</sup>fé'í táda<sup>n</sup>, á-biamá nújīnga aká. Cínuda<sup>n</sup> fañká  
they say. And, What you give me will ! said, they say boy the (sub.). Dog the (pl. ob.)
- na<sup>n</sup>bá-biamá. Cínuda<sup>n</sup> féfañká akiwa wí'í te há, á-biamá. Kí, Edáda<sup>n</sup>  
two they say. Dog these both I give will said, they say. And, What to you
- 9 wédaxe taté cínuda<sup>n</sup> fañka, á-biamá. 'Ábaewa<sup>n</sup>féki<sup>n</sup> té, á-biamá.  
I do with them shall dog the (pl. ob.) said, they say. You cause them to hunt will, said, they say.
- Hindega<sup>n</sup>! Waza<sup>n</sup>'be te há. 'Ábae wágajīgá. Kí níaci<sup>n</sup>ga aká cínuda<sup>n</sup>  
Let me see! I see will To hunt command them. And man the (sub.) dog
- ta<sup>n</sup> íjaje fadá-biamá: Ni-úha-ma<sup>n</sup>'fi<sup>n</sup>-á! íáqti wi<sup>n</sup> agíma<sup>n</sup>'fi<sup>n</sup>-gá, á-biamá.  
the name called they say: Walks-following-the- O! deer one walk for it, said, they say. (std. ob.) stream
- 12 Cí, Ma<sup>n</sup>'ze-fáqa<sup>n</sup>-á! wasábe wi<sup>n</sup> agíma<sup>n</sup>'fi<sup>n</sup>-gá, á-biamá. Kí Ni-úha-ma<sup>n</sup>'fi<sup>n</sup>  
Again, Breaks-iron-with- O! black bear one walk for it, said, they say. And Ni-úha-ma<sup>n</sup>'fi<sup>n</sup> his-teeth
- aká íáqti wi<sup>n</sup> uqé<sup>n</sup>'qtcí a<sup>n</sup>fi<sup>n</sup> aki-biamá. Cí Ma<sup>n</sup>'ze-fáqa<sup>n</sup> aká cí wasábe  
the deer one very soon having reached they say. Again, Ma<sup>n</sup>'ze-fáqa<sup>n</sup> the again black bear (sub.) home
- wí<sup>n</sup> uqé<sup>n</sup>'qtcí a<sup>n</sup>fi<sup>n</sup> aki-biamá. Kí nújīnga aká cínuda<sup>n</sup>-ma qtáwa<sup>n</sup>fá-  
one very soon having reached they say. And boy the (sub.) the dogs loved them home
- 15 biamá. Kí wahúta<sup>n</sup>fi<sup>n</sup> 'í-biamá níkaci<sup>n</sup>ga áma ta<sup>n</sup>. Cí nújīnga ta<sup>n</sup>  
they say. And roaring weapon he gave to him, man the other the. Again boy the (std. ob.) they say (std. ob.)
- cínuda<sup>n</sup> fañká 'í-biamá. Ga<sup>n</sup>' níaci<sup>n</sup>ga aká, Wí úda<sup>n</sup> átaqti wí'í há,  
dog the (pl. ob.) he gave to him, they say. And man the (sub.) I good very I give you
- á-biamá. Ma<sup>n</sup>'ze-weti<sup>n</sup> cti edábe wí'í há, á-biamá. Kí nújīnga aká,  
said, they say. Sword too also I give you said, they say. And boy the (sub.),
- 18 Wí cti úda<sup>n</sup> wí'í há, á-biamá. Edáda<sup>n</sup> wani<sup>n</sup> ífákide ctéwa<sup>n</sup> íf'éáfé-  
I too good I give said, they say. What animal with it I shoot at notwith- I kill with it standing
- hna<sup>n</sup>-ma<sup>n</sup> éde abéi<sup>n</sup> há, á-biamá. Kí, Inga<sup>n</sup>'za-gá há, wahúta<sup>n</sup>fi<sup>n</sup> ké,  
inva- I do but I have it said, they say. And Teach me roaring weapon the (ob.), riably
- á-biamá. Ga<sup>n</sup>' gia<sup>n</sup>'za-biamá. Úcka<sup>n</sup> íbaha<sup>n</sup> ga<sup>n</sup>'fá-biamá wahúta<sup>n</sup>fi<sup>n</sup> ké.  
said, they say. And taught him they say. Deed (use) to know wished they say roaring weapon the (ob.).



- Ci áma aká: Kagéha, inga'za-gă cínuda<sup>n</sup> ɸańká, á-biamá. Cínuda<sup>n</sup>  
 Again the (sub.): O friend, teach me dog the (pl. ob.) said, they say. Dog  
 other
- ɸańká edáda<sup>n</sup> gáxe weɸécka<sup>n</sup>hna ɸi, cínuda<sup>n</sup> ijáje waɸáde-hnań-ga.  
 the (pl. ob.) what to do you wish them if, dog his name you call them regularly.
- Ga<sup>n</sup> gaxái-gă, ece ɸi, éga<sup>n</sup> gáxe-hna<sup>n</sup> taité, á-biamá. Ki ma<sup>n</sup>/ze-weti<sup>n</sup> 3  
 Thus do ye you say if, so do inva- they shall, said he, they And sword  
 riably say.
- ɸé cti inga<sup>n</sup>/za-gă, á-biamá. Edáda<sup>n</sup> téqi áɸakipa ɸi a<sup>n</sup>ɸásiɸá-da<sup>n</sup>  
 this too teach me, he said, they What difficult you meet if me you think and  
 say, of
- ma<sup>n</sup>/ze-weti<sup>n</sup> ké ɸize-ada<sup>n</sup> weti<sup>n</sup> abáha-hnań-gă hă, á-biamá áma aká.  
 sword the (ob.) take and to strike make the always said, they say the other the (sub.).
- Téqiqti ctéctewa<sup>n</sup> ca<sup>n</sup> éga<sup>n</sup>-hna<sup>n</sup> taité, á-biamá. Ga<sup>n</sup> akíɸaha aɸá- 6  
 Very difficult notwithstanding still so always (it) shall said, they say. And apart went  
 (be)
- biamá Akíɸaha aɸá-bi ɸi nújĩnga aká cínuda<sup>n</sup> ɸańká júwagɸe aɸá-  
 they say. Apart went they when boy the (sub.) dog the (pl. ob.) he with them went
- biamá, ci áma aká wahúta<sup>n</sup>ɸi ké aɸi<sup>n</sup> aɸá-biamá. Nújĩnga ta<sup>n</sup>wangɸa<sup>n</sup>  
 they say again the (ob.) the roaring weapon the having went, they say. Boy tribe  
 the (sub.) (ob.) if
- ɛdediɸa<sup>n</sup> kańgěqtcí ahí-biamá. Kańgěqtcí ahí-bi ɸi macteińge úne 9  
 the one that was there very near arrived, they say. Very near arrived, when rabbit to hunt them
- wágají-biamá nújĩnga aká. Ma<sup>n</sup>/ze-ɸáqa<sup>n</sup>-á, Ni-úha-ma<sup>n</sup>/ɸi<sup>n</sup> éɸa<sup>n</sup>ba, ma-  
 commanded they say boy the (sub.). Ma<sup>n</sup>/ze-ɸaga<sup>n</sup> O! Ni úha maɸe<sup>n</sup> also rab-  
 them
- ctińge únai-gă, á-biamá Ki mactińge únai-bi ɸi mactińge hégaetě-  
 hit hunt ye he said, they And rabbit hunted . . . n, when rabbit a very great  
 them say.
- wa<sup>n</sup>/ji t'éwafá-biamá cínuda<sup>n</sup> amá. Ki nújĩnga aká mactińge hégaetě- 12  
 number killed them they say dog the (pl. sub.). And boy the (sub.) rabbit a very great
- wa<sup>n</sup>/ji wa<sup>n</sup>/i<sup>n</sup>-biamá. Ki wá'ujĩnga wi<sup>n</sup> gaqáɸaqtí jí ɸínké amá. É'di  
 number carried them on his back they say. And old woman one very far apart had pitched her they say. There-  
 tent
- ahí-biamá nújĩnga amá. Wá'ujĩnga ɸínké'di ahí-bi éga<sup>n</sup>, Mactińge  
 arrived, they say boy the (sub.). Old woman by the (ob.) arrived, having, Rabbit  
 they say
- ceɸańká wáɸizágă hă, á-biamá. Hi<sup>n</sup>! úcpaɸa<sup>n</sup>+ mactińge ingí<sup>n</sup> tí- 15  
 those take them said, they say. Oh! my grandchild! rabbit carrying has  
 for me come
- ena+, á-biamá. ɸa<sup>n</sup>há, pahan'ga akíɸaha mactińge ɸańká wi<sup>n</sup> wa<sup>n</sup>/i-  
 I said she, they Grandmother before apart (apiece) rabbit the (pl. ob.) one give to  
 say.
- gă hă, cínuda<sup>n</sup> ɸańká, ɸi hácida<sup>n</sup> wahnáte táce, á-biamá Éga<sup>n</sup> gaxá-  
 them , dog the (pl. ob.) you afterward you eat must said he, they So gaxá-  
 say.
- biamá wá'ujĩnga aká. Ga<sup>n</sup> égiɸe níɸaci<sup>n</sup>ga ta<sup>n</sup>wangɸa<sup>n</sup> héga<sup>n</sup>/jĩ qti eca<sup>n</sup>/- 18  
 they say old woman the (sub.). And at length people tribe a very great number close
- adi gɸi<sup>n</sup> amá xagé za'ě'qtia<sup>n</sup>-biamá. Ga<sup>n</sup> nújĩnga aká gá-bianá: ɸa<sup>n</sup>há,  
 to sat they say crying made a very they say. And boy the said as follows, Grand-  
 great noise (sub.) they say: mother,
- eáta<sup>n</sup> xagai á, á-biamá. A<sup>n</sup>ha<sup>n</sup>, Wakan'dagi daɸéɸa<sup>n</sup>ba édega<sup>n</sup> níɸagali  
 why they cry I said he, they Yes, Water-monster seven heads but chief  
 say.

- ijañ'ge ɕasni<sup>n'</sup> 'iɕai ega<sup>n'</sup>, nɪkagahi ijañ'ge ɕasni<sup>n'</sup>-báji ɣi, ta<sup>n'</sup>wañgɕa<sup>n'</sup>  
 his daugh- to swallow spoke of having chief his daughter swallow not if tribe  
 ter her
- bɕúgaqti ɕasni<sup>n'</sup> 'iɕai ega<sup>n'</sup> ɛ'di aɕi<sup>n'</sup> aɕé tá ama hɛ, áda<sup>n</sup> xagai hɛ,  
 all to swallow spoke of having there having her go they will therefore they cry
- 3 á-biamá Kɪ, ɣa<sup>n'</sup>há, eúta<sup>n</sup> Wakan'dagi dadéɕa<sup>n'</sup>ba t'éɕa-báji á, á-biamá  
 said she, they And, Grandmother why Water-monster seven heads they do not kill him if said, they say  
 say.
- nújɪnga aká. Hi<sup>n</sup>+! iúɕpaɕa<sup>n</sup>+! ɛ'giɕa<sup>n'</sup>ji-á hɛ. Qubaí éga<sup>n</sup> ɛ'giɕa<sup>n'</sup> ɣi  
 boy the (sub.). Oh! my grandchild! do not say it to He is as (one) says it if  
 (any one) sacred to (another)
- wébaha<sup>n</sup>-hnaí hɛ, á-biamá. Kɪ, Wébaha<sup>n</sup> etécte ca<sup>n'</sup> ɣa<sup>n'</sup>há, t'éɕai ɣi  
 he knows invariably said she, they say. And, He knows no matter if yet grandmother they kill him if
- 6 úda<sup>n</sup> há, á-biamá Égiɕe wanáɕe amá nɪkagahi ijañ'ge ɕinké aɕi<sup>n'</sup> aɕá-  
 good said, they say. At length soldier the (pl. sub.) chief his daughter the (ob.) having her went  
 he
- biamá Wakan'dagi dadéɕa<sup>n'</sup>ba ɕinké'ɣa. Kɪ nújɪnga aká ɛ'di aɕá-biamá.  
 they say Water-monster seven heads to the (ob.). And boy the (sub.) there went, they say.
- Éduíha-báji, gacibaya ma<sup>n'</sup>ɕi<sup>n'</sup>-biamá Kañ'ge aɕi<sup>n'</sup> ahí-bi ɣi wa'ú ɕinké  
 He did not join at a place out- walked they say. Near having they reached, when woman the (ob.)  
 them, side of they say
- 9 ɛ'di ɕékiɕá-biamá wanáɕe amá, hebádi na<sup>n'</sup>ɕta<sup>n'</sup>-bi ega<sup>n'</sup>. Kɪ nújɪnga  
 there sent her they say soldier the (pl. sub.) on the way stopped they say having. And boy  
 they
- aká, Waha<sup>n'</sup>ɕicige aká, éta<sup>n'</sup>ɕi<sup>n</sup> ni ɣa<sup>n'</sup>ha ké'ɣa ahí-biamá; Wakan'-  
 the (sub.), Orphan the (sub.) he first water border to the arrived, they say; Water-  
 the (sub.),
- dagi dadéɕa<sup>n'</sup>ba ɛ'di éta<sup>n'</sup>ɕi<sup>n</sup> ahí-biamá nújɪnga aká. Égiɕe wa'ú aká  
 monster seven heads there he first arrived, they say boy the (sub.). At length woman the (sub.)
- 12 ɛdi ahí-biamá nújɪnga tan'di. Nújɪnga aká wáɕaha úda<sup>n</sup>qti ɣiɣáxa-  
 there arrived, they say boy by the (std.). Boy the (sub.) clothing very good made for  
 himself
- bi ega<sup>n'</sup>, ma<sup>n'</sup>ze-weti<sup>n</sup> etí aɕi<sup>n'</sup> akáma. Kɪ wa'ú ta<sup>n</sup> ukia-bi ega<sup>n'</sup>, Áwadi  
 they having sword too had they say. And woman the talked they having, On what  
 say (std. ob.) to her say business
- ɕatí á, á-biamá nújɪnga aká. Hi<sup>n</sup>+! ná! ɕaná'a<sup>n'</sup>ji áqta<sup>n</sup> áda<sup>n</sup>, á-biamá  
 you I said, they say boy the (sub.). Oh! why! you have not how possible I said, they say  
 have come
- 15 wa'ú aká. A<sup>n'</sup>ha<sup>n</sup>, aná'a<sup>n</sup>-máji, á-biamá nújɪnga aká. Wakándagi dadé-  
 woman the (sub.). Yes I have not heard it said, they say boy the (sub.). Water-monster seven  
 the (sub.)
- ɕa<sup>n'</sup>ba aká a<sup>n'</sup>ɕasni<sup>n'</sup> 'iɕai ega<sup>n'</sup> atíi hɛ. A<sup>n'</sup>ɕasni<sup>n'</sup>-báji ɣi ca<sup>n'</sup>qti ta<sup>n'</sup>wañgɕa<sup>n'</sup>  
 heads the to swallow spoke of having come He does not swal- if then, alas! tribe  
 (sub.) me of come low me (f)
- bɕúgaqti ɕasni<sup>n'</sup> 'iɕai ega<sup>n'</sup> atíi hɛ, á-biamá. Kɪ nújɪnga aká, Mañgɕiñ'-  
 all of to swallow bespoke having I have said she, they And boy the (sub.). Be-  
 of say.
- 18 gá, á-biamá Kɪ wa'ú aká, Hi<sup>n</sup>+! ɕagɕé etéde, ɕi níaci<sup>n'</sup>-ga uɕúɕika<sup>n'</sup>-  
 gone, said he, they say. And woman the (sub.). Oh! you should have gone, you man you dressed
- píqti ɕáta<sup>n'</sup>ɕé. Égiɕe Wakan'dagi dadéɕa<sup>n'</sup>ba aká t'éɕiɕe tai, á-biamá.  
 very well you who stand. Beware Water-monster seven heads the (sub.) kill you lest said she, they say.
- An'kaji, ɕi mañgɕiñ'-gá, á-biamá nújɪnga aká. Ga<sup>n'</sup> wa'ú aká agɕá-  
 Not so, you begono said, they say boy the (sub.). And woman the went (sub.) homeward

biamá. Wa'ú <sup>fi<sup>n</sup></sup> g<sup>g</sup>é xī núnjīnga aká ni xá<sup>n</sup>'ha ké'di a-ínaji<sup>n</sup>'-biamá.  
they say. Woman (mv. ob.) the went when boy the water border by the came and they say.  
(sub.) home-ward (sub.) stood

Ma<sup>n</sup>'ze-<sup>faqa<sup>n</sup></sup>-á, dáhi hídeqti <sup>fan'di</sup> édedí <sup>fa<sup>n</sup>'ta<sup>n</sup>'cé</sup> te há. Ni-úha-  
Ma<sup>n</sup>'ze-<sup>faqa<sup>n</sup></sup> O! neck lowest part by the there you who stand will Ni-úha-

ma<sup>n</sup>'<sup>fi<sup>n</sup></sup>-á, sín'de hídeqti <sup>fan'di</sup> édedí <sup>fa<sup>n</sup>'ta<sup>n</sup>'cé</sup> te há, á-biamá. Cínuda<sup>n</sup> 3  
ma<sup>n</sup>'<sup>fi<sup>n</sup></sup> O! tail right at the by the there you who stand will said, they say. Dog

aká akiwa ní <sup>fa<sup>n</sup></sup> ma<sup>n</sup>'táha áíá<sup>n</sup>fa-biamá. Égi<sup>n</sup>ce Wakan'dagi <sup>da<sup>n</sup>'de<sup>n</sup>'fa<sup>n</sup>'ba</sup>  
the both water the underneath had gone, they say. At length Water-monster seven heads  
(sub.) (ob.)

aká dá <sup>fa<sup>n</sup></sup> wí<sup>n</sup>' <sup>fa<sup>n</sup>'wá<sup>n</sup>'fioná<sup>n</sup>-biamá</sup> cínuda<sup>n</sup> aká. Ga<sup>n</sup>'ki núnjīnga aká  
the head the one made appear by they say dog the (sub.). And boy the  
(sub.) (ob.) (ob.) bítíng (sub.)

ma<sup>n</sup>'ze-weti<sup>n</sup> <sup>fi<sup>n</sup>'zá-bi</sup> ega<sup>n</sup>' <sup>dá</sup> <sup>fa<sup>n</sup></sup> gasá-biamá Wakan'dagi <sup>da<sup>n</sup>'de<sup>n</sup>'fa<sup>n</sup>'ba</sup> 6  
sword took they say having head the (ob.) cut off they say Water-monster seven heads

Ga<sup>n</sup>'ki, Ké', ca<sup>n</sup>'gaxai gá, á-biamá. Ga<sup>n</sup>' núnjīnga aká Wakan'dagi  
And, Come do enough ( - cease) he said, they say. And boy the (sub.) Water-monster

da<sup>n</sup>'de<sup>n</sup>'fa<sup>n</sup>'ba <sup>dá</sup> <sup>fa<sup>n</sup></sup> <sup>féze</sup> <sup>fi<sup>n</sup>'zá-biamá</sup>. Ga<sup>n</sup>'ki <sup>dá</sup> <sup>fa<sup>n</sup></sup> ni xá<sup>n</sup>'ha ké'di  
seven heads head the tongue took they say. And head the water border by the  
(ob.) (ob.)

a<sup>n</sup>'<sup>fa-biamá</sup>, ga<sup>n</sup>' <sup>te<sup>n</sup>'féze</sup> <sup>fa<sup>n</sup></sup> a<sup>n</sup>' <sup>a<sup>n</sup>'fa-biamá</sup> núnjīnga aká. 9  
throw they say and tongue the having went they say boy the (sub.).  
away (ob.)

Li<sup>n</sup> <sup>fa<sup>n</sup></sup> ka<sup>n</sup>'ge aki-bi, Macti<sup>n</sup>'ge únai-gá, á-biamá, cínuda<sup>n</sup> <sup>fa<sup>n</sup>'ká</sup>.  
Lodges the circle near reached home, they say, Rabbit hunt ye for said he, they say, dog the (pl. ob.).  
(sub.) them

Macti<sup>n</sup>'ge <sup>u<sup>n</sup>'féwi<sup>n</sup>'wa<sup>n</sup>'fa-bi</sup> ega<sup>n</sup>' <sup>wa<sup>n</sup>'i<sup>n</sup>'-biamá</sup> Waha<sup>n</sup>'<sup>fi<sup>n</sup></sup>ci<sup>n</sup>ge aká. Wá'ujīnga  
Rabbit collected them, they say having carried them they say Orphan the (sub.). Old woman

fi<sup>n</sup>ké'di <sup>wa<sup>n</sup>'i<sup>n</sup>'</sup> aki-biamá, macti<sup>n</sup>'ge <sup>fa<sup>n</sup>'ká</sup>. Xa<sup>n</sup>'há, macti<sup>n</sup>'ge <sup>cé<sup>n</sup>'fa<sup>n</sup>'ká</sup> 12  
by the (ob.) carrying he reached home, they say, rabbit the (pl. ob.). Grandmother, rabbit those

wa<sup>n</sup>'i<sup>n</sup>' <sup>ag<sup>n</sup>'í</sup>, á-biamá. Hi<sup>n</sup>+! <sup>ú<sup>n</sup>'caca<sup>n</sup>'+</sup>! macti<sup>n</sup>'ge <sup>í<sup>n</sup>'gí<sup>n</sup>'</sup> <sup>g<sup>n</sup>'í-ena<sup>n</sup>'</sup>, á-biamá  
carrying them I have said, they say. Oh! my grandchild! rabbit carrying has ! said, they say  
home come home for me home

wá'ujīnga aká. Kí macti<sup>n</sup>'ge <sup>wá<sup>n</sup>'fi<sup>n</sup>'zá-biamá</sup>. Xa<sup>n</sup>'há, <sup>gá<sup>n</sup>'fa<sup>n</sup>'</sup> i<sup>n</sup>'<sup>fi<sup>n</sup>'g<sup>n</sup>'fa<sup>n</sup>'-gá</sup>,  
old woman the (sub.). And rabbit took them they say. Grandmother, that put on something  
(sub.) (cv. ob.) for me,

á-bi ega<sup>n</sup>' <sup>féze</sup> <sup>fa<sup>n</sup>'</sup> wá'ujīnga <sup>fi<sup>n</sup>'zá-bi</sup> ega<sup>n</sup>' nan'de <sup>í<sup>n</sup>'fa<sup>n</sup>'-biamá</sup>. Cínuda<sup>n</sup> 15  
he said, having tongue the old woman took, they having side of lodge put it they say. Dog

<sup>fa<sup>n</sup>'ká</sup>, xé<sup>n</sup>'há, é paha<sup>n</sup>'ga <sup>aki<sup>n</sup>'fa<sup>n</sup>'</sup> macti<sup>n</sup>'ge <sup>wí<sup>n</sup>'</sup> wa<sup>n</sup>'-gá há, á-biamá  
the gran dmother, that before both (apiece) rabbit one give to them said he, they  
(pl. ob.), say.

U<sup>n</sup>té <sup>fa<sup>n</sup>'ká</sup> <sup>fi<sup>n</sup>'fa<sup>n</sup>'</sup> há, á-biamá. Ga<sup>n</sup>'ki ha<sup>n</sup>'ega<sup>n</sup>'tee xī xagé za<sup>n</sup>'<sup>é<sup>n</sup>'qtiá<sup>n</sup>'</sup>-  
Remain- the your own said he, they say. And morning when crying made a very  
der (pl. ob.) great noise

biamá ta<sup>n</sup>'wa<sup>n</sup>g<sup>n</sup>'fa<sup>n</sup>'-mádi. Ga<sup>n</sup>', Xa<sup>n</sup>'há, eáta<sup>n</sup>, á-biamá núnjīnga aká. Hi<sup>n</sup>+! 18  
they say those in the tribe. And, Grandmother, wherefore, said, they say boy the (sub.). Oh!

<sup>ú<sup>n</sup>'caca<sup>n</sup>'</sup>, edé <sup>fi<sup>n</sup>'ké</sup> eha<sup>n</sup>+. Mi<sup>n</sup>'jīnga <sup>ní<sup>n</sup>'kagahi</sup> <sup>í<sup>n</sup>'ja<sup>n</sup>'ge</sup> <sup>fi<sup>n</sup>'ké</sup> <sup>qá<sup>n</sup>'fa</sup>  
my grandchild, what is he saying ! (fem.) Girl chief his daughter the back again  
(one who)

akí améga<sup>n</sup> ci é'di <sup>a<sup>n</sup>'í</sup> <sup>a<sup>n</sup>'é</sup> ga<sup>n</sup>'<sup>fa<sup>n</sup>'</sup> éga<sup>n</sup> xagáí hē, á-biamá. Xa<sup>n</sup>'há, Wa-  
she reached home, and there having to go they wish as they cry said she, they say. Grand- Water-  
as her mother.

- kan'dagi **dadéça<sup>a</sup>ba** t'éçé tai. Eáta<sup>n</sup> t'éça-báji ä, á-biamá nújnga aká.  
 monster seven heads let them kill Why they do not kill I said, they say boy the (sub.).
- Júcpaça<sup>a</sup>! qubé hégabaji, na<sup>n</sup>/pai hé. Béúga níkaci<sup>n</sup>-ga na<sup>n</sup>/pai hé,  
 O grandchild! sacred very, they fear him All people they fear him
- 3 á-biamá. Cí nújnga aká é'di aça-biamá Ní ké éta<sup>n</sup>/çi<sup>n</sup> a-inaji<sup>n</sup>-biamá.  
 said she, they Again boy the there went they say. Water the he first came and they say. (lg. ob.) stood
- Ga<sup>n</sup>/ wanáce amá cí wa'ú çínké é'di açi<sup>n</sup>/ aça-biamá. Kañ'ge açi<sup>n</sup>/ ahí-bi  
 And soldiers the again woman the (ob.) there having went they say. Near having arrived, (pl. sub.) her they say
- çi é'di çékiça-biamá. Kí wanáce agça-biamá. Ga<sup>n</sup>/ wa'ú amá é'di aça-  
 when there sent her they say. And soldier went homeward, As woman the there went they say. (mv. sub.)
- 6 biamá ní çan'di. Kí égiçe nújnga aká édedí akáma cí, ní xa<sup>n</sup>/ha ké'di.  
 they say water by the (ob.). And at length boy the there he was, they again, water border by the (sub.) say (ob.).
- Nújnga aká, Eáta<sup>n</sup> cí ä, á-biamá wa'ú ta<sup>n</sup> é waká-bi ega<sup>n</sup>. Hi<sup>n</sup>+! ná!  
 Boy the (sub.). Why you come I said, they say woman (std. ob.) the that he meant, they say having. Oh! paha!
- çagçe etéde, çi níaci<sup>n</sup>-ga uçuçika<sup>n</sup>/píçti çáta<sup>n</sup>/cé. Égiçe Wakan'dagi **dadé-**  
 you should have gone homeward you man you are dressed very you who stand. Beware Water-monster seven
- 9 ça<sup>n</sup>ba aká t'éçiçe tai, á-biamá. An'kaji, çi mañçi<sup>n</sup>/-gä, á-biamá nújnga  
 heads the he will kill you, said she, they Not so, you begone, said, they say boy (sub.) say.
- aká. Kí wa'ú aká agça-biamá. Ga<sup>n</sup>/ cí ní ké'di ahí-biamá nújnga aká  
 the And woman the went homeward, they say. And again water by the arrived, they say boy the (sub.). (sub.).
- Cínuda<sup>n</sup> çañká úwagkiá-biamá. Ni-úha-ma<sup>n</sup>/çi<sup>n</sup>-á! dāhi hídeçti çan'di  
 Dog the (pl. ob.) he talked with they say. Ni-úha-ma<sup>n</sup>/çi<sup>n</sup> O! neck the very bottom by the them, his own
- 12 édedí çáta<sup>n</sup>/cé te há', Ma<sup>n</sup>/ze-çáqa<sup>n</sup>-á! sin'de hídeçti çan'di édedí çáta<sup>n</sup>/cé te  
 there you will stand Ma<sup>n</sup>/ze-çáqa<sup>n</sup> O! tail the very by the there you will stand root
- há', á-biamá. Ga<sup>n</sup>/ cínuda<sup>n</sup> aká ní ké égiha áiaça-biamá. Égiha áiaça-  
 said, they say. And dog the water the headlong had gone, they say. Headlong had gone (sub.) (ob.)
- biamá çi égiçe Wakan'dagi **dadéça<sup>a</sup>ba** dá na<sup>n</sup>/ba çawáçioná-biamá.  
 they say when at length Water-monster seven heads head two they made ap-pear by biting they say.
- 15 Nújnga dá ça<sup>n</sup> akiwa gasá-biamá. Çeze ça<sup>n</sup> wáçizá-bi ega<sup>n</sup>/ dá ça<sup>n</sup> ní  
 Boy head the (ob.) both out off, they say. Tongue the took them, they having head the water (ob.) say (ob.).
- xa<sup>n</sup>/ha ké'di an'ça-bi ega<sup>n</sup>/ agça-biamá. Ga<sup>n</sup>/ í tē kañ'ge akí-bi cí  
 border by the threw away, they say. having went homeward, they say. And lodge the near reached again home, they say
- mactin'ge úna-biamá. xa<sup>n</sup>/há, céçañká mactin'ge wáçizá-gä, á-biamá.  
 rabbit he hunted them, Grandmother, those rabbit take them, said, they say.
- 18 Kí wa'ujin'ga cí mactin'ge wáçizá-biamá xa<sup>n</sup>/há, çeze ça<sup>n</sup> i<sup>n</sup>/çi<sup>n</sup>/gçañ-gä,  
 And old woman again rabbit took them they say. Grand-mother tongue the put on something for me, (ob.)
- á-biamá. Cí ja<sup>n</sup>/-biamá. Ha<sup>n</sup>/ amá. Cí ha<sup>n</sup>/ega<sup>n</sup>/tce xagé za'çqtia<sup>n</sup>/-  
 he said, they Again slept they say. Night they say. Again morning crying made a very great noise say.

biamá ya'há, eáta<sup>n</sup> xagaf á gáama, á-biamá Cpača<sup>n</sup>+, nřkagahi ijañ'ge  
they say. Grand-mother, why they cry ! those, said, they say. O grandchild, chief his daughter

čínké qáča kí améga<sup>n</sup> gřka<sup>n</sup> éga<sup>n</sup> xagaf hě, á-biamá Cí 'di ačín' ačá-  
the (ob.) back again she came home, to condole as they cry said she, Again there having went  
as with her they say.

biamá nřkagahi ijañ'ge čínké wanáce amá. Cí nújunga éta<sup>n</sup>čín' ni řa<sup>n</sup>'ha 3  
they say chief his daughter the (ob.) soldier the (pl. sub.). Again boy he first water border

kě'di ahí-biamá. Wáčaha uda<sup>n</sup>'qti řiřáxa-biamá. Cí wa'ú aká 'di  
by the arrived, they say. Clothing very good he made for they say. Again woman the there  
himself (sub.)

ahí-biamá. Nújunga ta<sup>n</sup> 'é waká-bi ega<sup>n</sup>, Číäji eté ři, á-biamá wa'ú aká.  
arrived, they say. Boy the that she meant having, You ought not to come said, they say woman the (sub.).

Ěgiče Wakan'dagi daďéča<sup>n</sup>ba aká t'ěčiče taí hě, á-biamá. Kí nújunga aká, 6  
Beware, Water-monster seven heads the he kill lest said she, they And boy the (sub.),  
(sub.) you say.

Ankaji há, čí maňgčín'-gá, á-biamá. Hau, wa'ú aká agčá-biamá. Agčá-bi  
Not so , you begone, said he, they Well, woman the went homeward, Went home-  
say. (sub.) they say. ward, they say

ři nújunga aká, Ma'ze-čáqa<sup>n</sup>-á! Čáhi híďeqti čan'di 'ďeddi čata<sup>n</sup>'cé te há.  
when boy the (sub.), Ma'ze-čáqa<sup>n</sup> O! neck the very bottom by the there you will stand

Ni-úha-ma<sup>n</sup>'čín'-á! sm'de híďeqti čan'di 'ďeddi čata<sup>n</sup>'cé te há, á-biamá. 9  
Ni-úha-ma<sup>n</sup>'čín'-á! O! tail very root of by the there you will stand said, they say.

Cínuda<sup>n</sup> aká akiwa ní ča<sup>n</sup> ma'táha áiača-biamá. Ěgiče Wakan'dagi daďé-  
Dog the both water the (ob.) beneath had gone they say. At length Water-monster seven

ča<sup>n</sup>'ba dá čábčín' čaéča<sup>n</sup>ba-biamá cínuda<sup>n</sup> aká. Ga<sup>n</sup>' nújunga aká dá tě  
heads head three made emerge they say dog the (sub.). And boy the (sub.) head the

gasá-biamá čábčín' Ga<sup>n</sup>' čéze tě čizá-bi ega<sup>n</sup>' dá tě a<sup>n</sup>'ča-bi ega<sup>n</sup>' 12  
cut off they say three. And tongue the took, they having head the threw away, having  
say (ob.) they say

agčá-biamá. (Mi<sup>n</sup>'junga ři ča<sup>n</sup>'já kí-hna<sup>n</sup> čan'di ugčá ga<sup>n</sup>'ča čtewa<sup>n</sup>' čí'a-  
went homeward, (Girl lodges to the reached home, when to confess wished notwithstand- failed  
they say. each time ing

ona<sup>n</sup>' amá.) Ga<sup>n</sup>' agčá-bi ři mactin'ge čí úna-biamá. Mactin'ge áhigi  
invariably they say.) And went home-when rabbit again they hunted, they say. Rabbit many

úna-bi ega<sup>n</sup>' wa'ín' akí-biamá. Wá'ujunga čínkědi akí-bi ega<sup>n</sup>' čéze 15  
hunted them, having carrying reached home, Old woman by the (ob.) reached home, having tongue  
they say them they say.

čábčín' čí 'i-biamá. řa<sup>n</sup>'há, gátě itéi<sup>n</sup>'čín'kičá-gá, á-biamá. Hau! ma-  
three again he gave to her, Grandmother, that put away mine for me, said he, they Ho! ma-  
they say (col. ob.) say.

ctin'ge céčanka wácizá-da<sup>n</sup> cínuda<sup>n</sup> akiwa wi<sup>n</sup> wa'í-gá há, á-biamá. Hau,  
bit those take them and dog both one give to them said he, they Well,  
say.

ja<sup>n</sup>'-biamá čí.  
slept, they say again.

Ci ha<sup>n</sup>'ega<sup>n</sup>'tce ři čí níaci<sup>n</sup>'ga-ma xagč za'ě'qtia<sup>n</sup>'-biamá ta<sup>n</sup>'waňgča<sup>n</sup>-  
Again morning when again people the crying made a very they say among those in

mádi. řa<sup>n</sup>'há, gáama eáta<sup>n</sup> xagaf á, á-biamá. řučpača<sup>n</sup>!+ nřkagahi ijañ'ge  
the tribe. Grand-mother those why they cry ! said he, they say. O grandchild! chief his daughter

- ǝĩnk' cĩ qáƣa kí améga<sup>n</sup> ǝ'di aƣi<sup>n</sup> aƣé ga<sup>n</sup> ƣai éga<sup>n</sup> xagé améƣe, á-biamá.  
 the (ob.) again back she reached home there having to go they wish as they are crying said she, they say.
- ya<sup>n</sup>há, Wakan'dagi dadéƣa<sup>n</sup>ba t'éƣé taí. Eáta<sup>n</sup> t'éƣa-báĩ á, á-biamá  
 Grandmother Water-monster seven heads let them kill him. Why they do not kill him? said, they say
- 3 nũjĩnga aká. Íƣa<sup>n</sup>ba<sup>n</sup> ǝgiƣa<sup>n</sup>ji-á hě. Ígiƣa<sup>n</sup> xĩ t'éƣiƣe taí, á-biamá wá'ujĩnga  
 boy the (sub.). A second say it not to (any one) It is said if he will kill you, said, they say old woman
- aká. Ga<sup>n</sup> wanáƣe amá cĩ aƣi<sup>n</sup> aƣá-biamá min'jĩnga ƣi<sup>n</sup>. Kĩ nũjĩnga amá  
 the (sub.). And soldier the again having went they say girl the (mv. ob.) And boy the (mv. sub.)
- ǝ'di aƣá-bi éga<sup>n</sup> cĩ éta<sup>n</sup>ƣi<sup>n</sup> ahĩ-biamá ni ƣa<sup>n</sup>ha ké'di. Kĩ min'jĩnga amá  
 there went, they having again he first arrived, they say water border at the. And girl the (mv. sub.)
- 6 ǝ'di ahĩ-biamá. Cĩ nũjĩnga aká, Mangƣin'-gá. Eáta<sup>n</sup> cĩ éi<sup>n</sup>te, á-biamá.  
 there arrived, they say. Again boy the (sub.) Begone. Why do you come? said they say.
- Wa'ú amá agƣá-biamá cĩ. Ni-úha-ma<sup>n</sup>ƣi<sup>n</sup>-á, dáhi hídeƣti ƣan'di ƣanájĩ<sup>n</sup> te  
 Woman the went homeward, again. Ni-úha-ma<sup>n</sup>ƣi<sup>n</sup> O! neck the very by the you stand will
- há. Ma<sup>n</sup>ze-ƣaƣa<sup>n</sup> á, sín'de hídeƣti ƣan'di ƣanájĩ<sup>n</sup> te há, á-biamá. Cínuda<sup>n</sup>  
 Manze-ƣaƣa<sup>n</sup> O! tail the very root by the you stand will said, they say. Dog
- 9 akiwa ní ké ǝ'di égihe áíƣa-biamá. Uqéƣtci dá wi'áqtcĩ ƣaéƣa<sup>n</sup>bá-  
 both water the (ob.) there headlong had gone, they say. Very soon head one made emerge by biting
- biamá. Ga<sup>n</sup> nũjĩnga aká dá ƣa<sup>n</sup> gasá-biamá. ƣéze ƣa<sup>n</sup> ƣizá-biamá. Já  
 they say. And boy the (sub.) the head the (ob.) cut off they say. Tongue the took it they say. Head
- tē égazéze ni ƣa<sup>n</sup>ha kédi it'ƣa-biamá. Ga<sup>n</sup> nũjĩnga amá agƣá-bi xĩ  
 the in a row water border by the put them, they say. And boy the (mv. sub.) the went home-when ward, they say
- 12 égiƣe wáƣe-sábě ni ƣa<sup>n</sup>ha ké uhá ma<sup>n</sup>ƣi<sup>n</sup>-biamá. Já tē ƣa-biamá  
 it hap- black man water border the follow- walked they say. Head the (col. ob.) found, they say
- wáƣe-sábě aká. Í<sup>n</sup> agƣá-biamá wáƣe-sábě aká Wakan'dagi dadéƣa<sup>n</sup>ba  
 black man the (sub.) Carry- went homeward, black man the (sub.). Water-monster seven heads
- aká t'éaƣě há, á-biamá. Ga<sup>n</sup>, Huhú! wáƣe-sábě ƣeámá Wakan'dagi dadéƣa<sup>n</sup>ba  
 the I killed him said, they say. And. Really! black man this Water-monster seven heads
- 15 dá tē ƣi<sup>n</sup> agƣi, á-biamá. Níkagahi ƣi tē'ia ƣi<sup>n</sup> mangƣin'-gá, á-biamá.  
 head the carry- has come said they, they Chief lodge to the carry- begone said they, they say.
- É'ia ƣi<sup>n</sup> ahĩ-biamá. Ga<sup>n</sup>, Já tē águdi hnize á, á-biamá níkagahi aká Kĩ,  
 Thither carry- he arrived, they And, Head the where you took? said, they say chief the (sub.). And,
- Wakan'dagi dadéƣa<sup>n</sup>ba aké édega<sup>n</sup> t'éaƣě, á-biamá wáƣe-sábě aká. Ga<sup>n</sup>,  
 Water-monster seven heads the one who but I killed said, they say black man the (sub.). And,
- 18 Hau! ƣi t'éaƣě xĩ'ji cĩn'gajĩnga wiwĩa ƣagƣa<sup>n</sup> taté, á-biamá níkagahi aká.  
 Ho! you you killed him if child my own you marry shall said, they say chief the (sub.).
- Ga<sup>n</sup> úha<sup>n</sup>-biamá, waƣáte gaxá-biamá Níkacĩnga bęúgaqti min'gƣa<sup>n</sup> tégá<sup>n</sup>  
 And cooked, they say, food made they say People all to marry in order that

wéku-biamá. Cín'gajín'ga wiwíña wáqe-sábě gǝǝ<sup>n</sup> te ecaí xī gǝǝ<sup>n</sup> taté hǎ.  
invited they say. Child my own black man he marry may ye say if he marry shall  
them

Kí níkaci<sup>n</sup>ga amá gá-biamá: A<sup>n</sup>'ha<sup>n</sup>, ta<sup>n</sup>'wañgǝǝ<sup>n</sup> bǝǝga níawaǝaí hǎ, áda<sup>n</sup>  
And people the said as follows, Yes, tribe all he saved us there-  
(pl. sub.) they say: fore

gǝǝ<sup>n</sup> te ecaí xī gǝǝ<sup>n</sup> te hǎ, á-biamá.  
he marry ye say if he marry may . said they, they  
marry her

3

Kí nújĩnga aká íbaha<sup>n</sup> gǝǝ<sup>n</sup>-biamá, wáqe-sábě wa'ú cínké gǝǝ<sup>n</sup> taté;  
And boy the (sub.) knowing sat they say, black man woman the (ob.) marry shall  
it her

gíǝa-báji gǝǝ<sup>n</sup>-biamá. Gá-biamá nújĩnga aká: Ma<sup>n</sup>'ze-ǝǝga<sup>n</sup> á, é'di  
glad not sat they say. Said as follows, boy the (sub.): Ma<sup>n</sup>'ze-ǝǝga<sup>n</sup> O! there  
they say

ma'cín'-gǎ hǎ. Míñ'gǝǝ<sup>n</sup> téga<sup>n</sup> úha<sup>n</sup>i té ús'u wi<sup>n</sup>' ǝahé gí-gǎ, á-biamá. 6  
walk thou He marry her in order cooked the slice one carrying come back, he said, they  
that (ob.) in the mouth say.

Cínuda<sup>n</sup> auna é'di aǝá-biamá. Cínuda<sup>n</sup> éǝa<sup>n</sup>be hí xī níaci<sup>n</sup>ga amá, Cínuda<sup>n</sup>  
Dog the there went they say. Dog in sight ar. when people the Dog  
(mv. sub.) rived (pl. sub.),

úda<sup>n</sup> ínahi<sup>n</sup> tí áha<sup>n</sup>, á-biamá. Cínuda<sup>n</sup> aká wǝǝate ǝan'di aǝá-bi ega<sup>n</sup>' ús'u  
good truly has ! said they, they Dog the (sub.) table by tho went, they having slice  
come say

wi<sup>n</sup>' ǝahé agǝá-biamá. Hu-hú! cínuda<sup>n</sup> ǝí<sup>n</sup> píaji hégaji gǝǝxi. ǝiǝái-gǎ, 9  
one carrying he went homeward, Really! dog the bad very he has done. Pursue ye  
in the they say. (mv. one.) mouth him

á-biamá níaci<sup>n</sup>ga amá. Kí wá'ujĩnga xī té'di ǝahé akí-biamá. Cínuda<sup>n</sup>  
said, they say people the And old woman lodge by the carrying he reached home, Dog  
(pl. sub.), in his they say. mouth

ǝínké níaci<sup>n</sup>ga eǝí ǝínké edábe ahni<sup>n</sup>' cki te, á-biamá níkagahi aká.  
the (ob.) man his the (ob.) also you have you come will, said, they say chief the (sub.).  
him back

Wanáce-ma gǝǝxe wágaji-biamá Kí wanáce amá wá'ujĩnga xī té'ǝa ahí-bi 12  
The soldiers to do it commanded they say. And soldier the old woman lodge at the arrived, they say  
them (pl. sub.)

xī égiǝe níaci<sup>n</sup>ga cínuda<sup>n</sup> eǝá aká níaci<sup>n</sup>ga uǝúka<sup>n</sup>píqti wǝǝaha úda<sup>n</sup>qti  
when behold man dog his the (sub.) man dressed very well clothing very good

akáma. Kí wanáce é'di ahí-bi xī níaci<sup>n</sup>ga ǝínké ábagǝá-biamá. Kí,  
was, they say. And soldier there arrived, when man the drew back they say. And,  
they say (st. ob.) from him through shame

Awádi catí éi<sup>n</sup>te, á-biamá nújĩnga aká. A<sup>n</sup>'ha<sup>n</sup>, cínuda<sup>n</sup> míñ'gǝǝ<sup>n</sup> téga<sup>n</sup> 15  
For what have you come ? said, they say boy the (sub.). Yes dog wedding for the

úha<sup>n</sup>i té wǝǝate ǝahé gí té da<sup>n</sup>'be tíawakiǝaí, á-biamá. Níaci<sup>n</sup>ga eǝá  
cooked the food in he coming as to see him he caused us to said they, they Man his  
mouth back come say.

ǝínké edábe júañǝe aũgǝǝe tá-bi aí hǎ, á-biamá. Ké, mañǝǝi<sup>n</sup>'i-gǎ.  
the one also we with him we go home- shall he said they, they Come, begone ye.  
who ward said say.

Cubǝé tá míñk'ce, á-biamá nújĩnga aká. Ga<sup>n</sup>' nújĩnga aká wǝǝaha úda<sup>n</sup>qti 18  
I go to you will I who must said, they say boy the And boy the clothing very good  
(sub.). (sub.)

xíxáxa-bi ega<sup>n</sup>' ǝéze té aǝí<sup>n</sup>-bi ega<sup>n</sup>' é'di aǝá-biamá. Kí wáqe-sábě aká  
made for him- having tongue the had them, having there went they say. And black man the (sub.)  
self, they say (col. ob.) they say

- ceta<sup>n'</sup> ɪ tē'di ahí-baji-bitéamá, ɪ wédaji gçi<sup>n'</sup> tē Ēgiçe ɔ'di ahí-biamá  
so far lodge by the had not reached it, they say lodge elsewhere he sat. At length there arrived, they say
- nújinga aká, ɪeçeze açi<sup>n'</sup>-bi ega<sup>n'</sup>. Edáda<sup>n</sup> wibçipii-máji ega<sup>n'</sup> wanáçe  
boy the (sub.) tongue had them, they say having. What I did wrong to you because soldier
- 3 aň'gihíwaçakiçai á, á-biamá. Wakan'dagi wi<sup>n'</sup> ta<sup>n'</sup>waňgça<sup>n'</sup> ça<sup>n'</sup> ca<sup>n'</sup>qti çíçasni<sup>n'</sup>  
you made them come for I said he, they say. Water-monster one tribe the in spite of to devour  
me say. everything you
- tí akédega<sup>n</sup> t'éwikiçai há. Fáta<sup>n</sup> wanáçe a<sup>n'</sup>çizewaçakiçai á, á-biamá.  
will he was the I killed him for Why soldier you caused them to take me I said he, they say.  
one, but you.
- Ga<sup>n'</sup> gátç Wakan'dagi dádeça<sup>n'</sup>ba çéze tē, á-bi ega<sup>n'</sup> nřkagahi çínkč 'í-biamá.  
And that (col.) Water-monster seven heads tongue the said, having chief the (ob.) gave to him, they say.  
(col. ob.) they say
- 6 Ga<sup>n'</sup>, Ē çínkč Wakan'dagi dádeça<sup>n'</sup>ba t'éçč çínkč, wian'de čč há, á-biamá  
And, That he who Water-monster seven heads killed him he who my daughter's it is said, they say  
husband he
- nřkagahi aká. Mi<sup>n'</sup>jinga gaň'ki júgçe gçin'kiçá-biamá wáçe-sábě igáçça<sup>n'</sup>.  
chief the (sub.) Girl and with her made him sit they say black man his wife.
- A<sup>n'</sup>ha<sup>n</sup>, dádihá, čč hě, á-biamá, nú é waká-bi ega<sup>n'</sup>. Gaň'ki nřkagahi  
Yes, O father, it is he said she, they say man him she meant, having. And chief
- 9 aká, Wáçe-sábě çínkč açi<sup>n'</sup> gii-gá, á-biamá Ki wanáçe agiaçá-biamá  
the Black man the (ob.) having he 3e return- said, they say. And soldier went for him, they say.  
(sub.), him ing
- Açi<sup>n'</sup> aki-biamá wáçe-sábě ta<sup>n</sup>. Ga<sup>n'</sup> uçúciaja iça<sup>n'</sup>ça najin'kiçá-bi ega<sup>n'</sup>  
Having reached home, black man the And in the middle putting him made him stand, they having  
him they say (std. ob.). say
- wawémaxá-biamá Ki, Áwatçgija<sup>n</sup> ɪi Wakan'dagi dádeça<sup>n'</sup>ba kē t'éçaçč á,  
questioned him they say. And How you did when Water-monster seven heads the you killed I  
(past ob.) him
- 12 á-biamá. Ga<sup>n'</sup>, Ē'di pí ega<sup>n'</sup> áakibçe ega<sup>n'</sup> t'éçč, á-biamá. Ki, Edáda<sup>n</sup>  
said he, they And, There I having I attacked him having I killed him said he, they And, What  
say. reached him say.
- it'eçáčč á, á-biamá. Máhi<sup>n</sup> it'eáčč, á-biamá. Ēgiçe wa'ú aká nú çínkč  
you killed I said, they say. Knife I killed him said, they say. At length woman the man the (ob.)  
him with with (sub.)
- júgçe čça<sup>n'</sup>be atí-biamá. Dádihá, čč hě, nú çínkč Wakándagi dádeça<sup>n'</sup>ba  
with him in sight came, they say. O father, this is he man the one Water-monster seven heads  
who
- 15 t'éçč çínkč, nía<sup>n'</sup>çč çínkč čéč hě, á-biamá. Wáçe-sábě çínkč uça<sup>n'</sup>i-gá, á-bi  
killed the one he saved me the one this is said she, they Black man the (ob.) hold him, said,  
him who who he say. say.
- ega<sup>n'</sup> áwi açi<sup>n'</sup> ačá-bi ega<sup>n'</sup> náqudeçá-biamá.  
having out having went, they having caused him to they say.  
him say be burnt

## NOTES.

Mrs. La Flèche says that a part of this myth is of French origin; this includes "the gun, paper, powder, shot, sword, table, and the white man's food for the marriage-feast." She agrees with others in considering the rest of the myth as of Indian origin.

Mr. Sanssouci, an Omaha half-caste and ex-interpreter, says that the man put the gun and paper where he knew the Orphan would be sure to find them. Yet in the myth itself it is said that the man knew not what the gun was.



- 116, 1. waqpaniqtei, pronounced waqpa+niqtei by the narrator.  
 118, 1. iwiqa<sup>u</sup>be, from igida<sup>u</sup>be; iqa-gă, from iqa, to cause to be coming, etc.  
 119, 16. akiqaha mactiŋge qaŋka wi<sup>a</sup> wa'i-gă hă—akiqaha, *apart, apiece*, hence *both*:  
 "Give *each* dog one of the rabbits, but place them *apart, each one by itself*."  
 119, 18. hegajiqti, pronounced he+gajiqti.  
 119, 18; 121, 17; 122, 19; 123, 19. za'eqtia<sup>u</sup>-biana, pronounced za+eqtia<sup>u</sup>-biana.  
 120, 2; 120, 17. bęgaqti, pronounced bęu+gaqti.  
 120, 8. gacibaqa ma<sup>a</sup>qia<sup>u</sup>-biamă. He did not walk *in their ranks* (baza<sup>a</sup>, or gaza<sup>a</sup>adi), but *outside of* them (gacibe), and to a *place outside of their ranks* (gacibaqa).  
 120, 12; 123, 4; 125, 18. uda<sup>a</sup>qti, pronounced u+da<sup>a</sup>qti.  
 121, 13. qeapaqa<sup>a</sup>, iŋgi<sup>i</sup> qęi-ena+. The first time that the Orphan brought the rabbits to her lodge, it was not his home: so the old woman used iŋgi<sup>i</sup> ti; but now she uses qęi instead of ti, as he lives with her.  
 124, 1. xage ameqę, contracted from xage amă éqę.  
 126, 7. waga-sabe igaqqa<sup>a</sup>, his *promised* wife.

TRANSLATION.

A boy went traveling. The boy was very poor; he continued wandering about without a lodge, without any kindred at all. And at length he suddenly found a small writing. When he found the writing, behold, it said, "I will give you a gun." And as he went he found the gun. And then he took the gun. And the boy having taken the gun, when he looked at the small writing, he was taught what the gun did. And the boy took the gun, and put in powder and shot. And having found a prairie-chicken, the boy shot at it, knocked it down, and killed it. The people (*i. e.*, Indians) knew nothing at all about guns. And when he departed, he saw a deer. Having seen a deer he shot at it, and killed it. Then the boy thought, "Truly the gun is good!" And as he went, again he saw a deer. And having killed a deer, again the boy was very glad. Having thought, "Truly the gun is good," he was very glad. And at length he heard a person speaking. He was walking in very dense woods. He urged on his dogs suddenly. He said, "Hu! hu! hu! hu!" He made the dogs hunt game. And the boy, who was the Orphan, stood leaning against a tree, he stood hiding himself. As he feared to see the dogs, he stood holding his gun. And at length the dogs discovered the boy. And at length the man went thither and spoke to him. "Why do you have that?" He asked him about the gun, as he did not know what the gun was. And the boy said as follows, "When I see any animal, I kill it with it, and I always eat it, therefore I keep it." And the man said, "Let me see. Shoot at yonder standing prairie-chicken." When the boy shot at the prairie-chicken, he killed it. "Let me see! O friend, let me see your property. Hand the gun to me." And when the boy gave it to him, he looked at it and said, "Friend, you have indeed a good thing." And he said, "Stop, friend, teach me how to use it." He taught him. And when the man shot at a prairie-chicken, he killed it. "O, friend, I wish to buy the gun from you," said the man. And the boy was unwilling. "Nevertheless, I cannot spare it," said he. And the man said, "I will give you something better." "And what can you give me?" said the boy. The dogs were two. "I will give you both of these dogs," he said. And the boy said, "What can I do with the dogs?" Said he, "You can cause them to hunt for game." "Come, now, I wish to see. Command them to

hunt." And the man called the dogs by name. "Here, Ni-uha-ma'çi", go for a deer. Here, Ma'ze-çaqa", go for a black bear." And Ni-uha-ma'çi" got back very soon with a deer; and Ma'ze-çaqa" soon returned with a black bear. And the boy loved the dogs, and he gave the gun to the other mau. And the man gave the dogs to the boy. And the man said, "I have given you something very good. I give you a sword too." And the boy said, "I too have given you something good. Whatsoever animal I shot at with it, I killed, hence I had it." And the man said, "Teach me how to use the gun." And he taught him. He wished to know the ways of the gun. And the other said, "My friend, teach me about the dogs." Said he, "If you wish the dogs to do anything, call the dogs by name, and when you say, 'Do thus and so,' they will always do so." "And teach me about this sword too," he said. The other said, "If you get into any trouble, think of me, seize this sword, and threaten to strike with it (*i. e.*, make the motion). Even if it should be the greatest possible difficulty, still it shall be so (and not otherwise)," said he. And they parted. When they parted, the boy went away with the dogs, and the other one carried the gun away. The boy came very near a tribe that was there. When he got very near, the boy commanded them to hunt rabbits. "Ma'ze-çaqa" and Ni-uha-ma'çi", hunt for rabbits," said he. And when the dogs hunted for rabbits, they killed a great many rabbits. And the boy carried a great many rabbits on his back. And there was an old woman who pitched her tent far apart from the village. The boy went thither. When he arrived there he said, "Take those rabbits." "Oh! my grandson has come bringing rabbits to me!" she said. "Grandmother, first give one of the rabbits to each dog; you shall eat afterward." The old woman did so. At length the people, who dwelt in a very populous village near by, made a great noise by crying. And the boy said as follows: "Grandmother, why do they cry?" "Yes, the Water-monster with seven heads has spoken of swallowing the chief's daughter, and if he does not swallow the chief's daughter, he threatens to devour the whole tribe; so they will take her thither; therefore they cry," said she. And the boy said, "Grandmother, why do they not kill the Water-monster with seven heads?" "Oh! my grandchild, do not say it to any one. As he is sacred, if it be said to any one he invariably knows it," said she. "No matter if he does know it, grandmother, if he were killed it would be well," he said. At length the soldiers went to the Water-monster with seven heads, taking the chief's daughter. And the boy went thither. He did not join them; he went another way. When the soldiers had gone near with her, they sent the woman thither, they having stopped before reaching there. And the boy, the Orphan, reached the water's edge first; the boy arrived before her at the place of the Water-monster with seven heads. At length the woman arrived at the place where the boy stood. The boy had made for himself very good clothing; and he had the sword too. And he spoke to the (standing) woman: "Why have you come?" "Oh! fie! Is it possible that you have not heard it?" said the woman. "Yes, it is true that I have not heard," said the boy. "I have come because the Water-monster with seven heads threatened to devour me. If he does not devour me, then—fearful to think of!—he threatens to devour the whole village. So I have come," said she. And the boy said, "Begone." And the woman said, "Oh! You should have gone home, you who are a very fine-looking man. Beware lest the water-monster with seven heads kill you." "No, begone thou," said the boy. And the woman went home. When the woman had gone home, the boy went and stood by the edge of the water. "O Ma'ze-

ŧaqa"! you are he who will stand where the bottom of his neck is. O Ni-uha-maŧi"! you are he who will stand where the very root of his tail is," he said. Both the dogs went under the water. At length they caused one of the heads of the Water-monster with seven heads to appear. And the boy, seizing his sword, cut off the head of the Water-monster with seven heads. And he said, "Come, cease." And the boy took the tongue of the head of the seven-headed Water monster. And he threw away the head by the edge of the water. And the boy took the tongue away. When he drew near the village, he said, "Hunt ye rabbits." Having collected the rabbits, the Orphan carried them in a pack. He carried the rabbits home in a pack to the old woman. "Grandmother, I have come home carrying those rabbits." "Oh! my grandchild has come bringing rabbits in a pack for me!" said the old woman. And she took the rabbits. "Grandmother, put that on something for me," he said. And the old woman, having taken the tongue, placed it by the side of the lodge. "Grandmother," said he, "first give the dogs one rabbit apiece; the rest are yours." And when it was morning, they made a very great noise, crying among the villagers. And the boy said, "Grandmother, what is the matter?" "Oh! what is my grandchild saying, as he sits! They are crying because the chief's daughter came home, and they wish to take her away again." "Grandmother, let them kill the Water-monster with seven heads. Why do they not kill him?" "My grandchild! he is very sacred, they fear him. All the people fear him," said she. Again the boy went thither. He went and stood by the water, in advance of the soldiers. And the soldiers took the woman away again. When they drew near they sent her thither. And the soldiers went home. And the woman went thither, to the water. And behold, the boy was there by the edge of the water. And the boy said, "Why have you come?"—meaning the woman. "Oh! psha!" said she, "you should have gone home, you who are so fine looking a person. Beware lest the Water-monster with seven heads kill you." "No, begone *thou*," said the boy. And the woman went home. And the boy went again to the water. He spoke to his dogs: "O Ni-uha-maŧi"! you are he who will stand by the very bottom of the neck. O Maŧze-ŧaqa"! you are he who will stand there by the very root of the tail." And the dogs went headlong into the water. When they had gone headlong into the water, it happened that they caused two of the heads of the seven-headed Water-monster to appear. And the boy cut off both heads. Having taken the tongues, he threw away the heads on the bank, and went home. And when he drew near the lodge, he hunted rabbits again. "Grandmother," said he, "take those rabbits." And the old woman took the rabbits. "Grandmother, put the tongues on something for me." And he slept again. It was night. In the morning they cried again, making a very great noise. "Grandmother, why do those cry?" said he. "My grandchild, the chief's daughter having come home, they cry to condole with her." Again the soldiers took the chief's daughter away. And the boy reached the edge of the water first. He had made very excellent clothing for himself. The woman went thither again. Referring to the boy, the woman said, "You ought not to come. Beware lest the Water-monster with seven heads kill you." And the boy said, "No, begone *thou*." Well, the woman went home. When she had gone home, the boy said, "O Maŧze-ŧaqa"! you are he who will stand where the bottom of his neck is. O Ni-uha-maŧi"! you are he who will stand where the very root of his tail is." And both dogs went beneath the water. And the dogs bit the seven-headed Water-monster, causing three of his

heads to appear. And the boy cut off the three heads. And having taken the tongues, he threw away the heads, and went home. Though the girl wished to tell about herself every time that she reached home, she always failed. And having gone homeward, the boy hunted rabbits. Having hunted a great many rabbits, he carried them home in a pack. Having come back to the old woman, he gave her the three tongues. "Grandmother, put those away for me. Ho! take those rabbits and give the dogs one apiece," said he. Well, they slept. In the morning again did the people make a very great noise by crying. "Grandmother," said he, "why are those crying?" Said she, "My grandchild, the chief's daughter having come home again, they wish to take her thither; therefore they are crying." "Grandmother, they ought to kill the Water-monster with seven heads. Why do they not kill him?" said the boy. "Do not say that again to any one. If it be said to any one, he will kill you," said the old woman. And the soldiers took the girl away again. And the boy having gone thither, was again the first to reach the edge of the water. And the girl came thither. And the boy said, "Begone. Why have you come?" The woman went home. And he said "O Ni uba-ma<sup>fi</sup>! you will stand by the very bottom of his neck. O Ma<sup>ze</sup>-~~çaqa~~! you will stand by the very root of his tail." And both dogs went down into the water. Very soon they bit the remaining head, causing it to emerge from the water. And the boy cut off the head. He took the tongue. He placed all the heads in a row on the bank of the stream. And when the boy went homeward, it came to pass that a black man walked along the bank of the stream. The black man found the heads. The black man carried the heads away. The black man said, "I have killed the Water-monster with seven heads." And they said, "Really! This black man has come home carrying in a pack the heads of the seven-headed Water-monster. Begone with them to the chief's tent." He carried them thither. And the chief said, "Where did you get the heads?" And the black man said, "There was a Water-monster with seven heads, but I killed him." And the chief said, "Well, if you killed him, you shall marry my daughter." And they cooked; they prepared food. All the people were invited to the marriage-feast. And the chief said to the people, "If you say that the black man may marry my child, he shall surely marry her." And the people said as follows: "Yes, he has saved us, the whole tribe, therefore if you say that he may marry her, let him marry her." And the boy sat knowing it. He sat sorrowful, because the black man was to marry the woman. The boy said as follows: "O Ma<sup>ze</sup>-~~çaqa~~, go thither. Bring back in your mouth a slice of the meat that is cooked for the marriage-feast." The dog went thither. When the dog came in sight the people said, "A very fine dog has come!" The dog went to the table, and went homeward, carrying a slice in his mouth. "Really! The dog has done very wrong. Pursue him," said the people. And he reached his home at the lodge of the old woman, carrying the meat in his mouth. The chief said, "Return ye with the dog and his owner too." He commanded the soldiers to do this. And when the soldiers reached the lodge of the old woman, behold, the man who was the owner of the dog was a very good-looking man, and he had on very excellent clothing. And the soldiers were ashamed before the man (i. e., he was such a respectable person that they did not like to state their business). And the boy said, "For what have you come?" "Yes, we have been sent hither to see the dog which came back with a slice of meat in his mouth, taken from the marriage-feast," said they. The chief said in our presence that we were to bring home with us the dog's owner

also." "Come! begone! I am bound to go thither to you," said the boy. And the boy made the very best clothing for himself; and he went thither, taking the tongues. And the black man had not yet reached the lodge of the chief. He was in a lodge elsewhere. At length the boy arrived at the chief's lodge with the tongues. Said he, "What wrong have I done you all that you sent soldiers after me? A Water-monster was about to devour your whole tribe in spite of all that you could do; but I killed him for you. Why did you cause the soldiers to take me?" And having said, "Those are the tongues of the Water-monster with seven heads," he gave them to the chief. And the chief said, "That is he, he who killed the Water-monster with seven heads. That is my daughter's husband." He made him sit with the girl, the wife of the black man. "Yes, father, it is he," she said, referring to the man. And the chief said, "Go ye after the black man." And the soldiers went for the black man. They returned with the black man. When they made him stand in the middle, the chief questioned him, saying, "How did you kill the Water-monster with seven heads?" Said he, "I went thither and attacked him and killed him." The chief said, "With what did you kill him?" He said, "I killed him with a knife." And the woman came to the lodge with the man, and appeared. "Father, this is he, the man that killed the Water-monster with seven heads. My preserver, this is he," she said, referring to the Orphan. And the chief having said, "Take ye hold of the black man," they carried him outside and burnt him.

## WAHA'ŪCIGI AND THE BUFFALO-WOMAN.

MRS. LA FLÈCHE'S VERSION.

Waha'ŭcige é iha'ŭ gít'ai ičádi cū gít'ai tē iān'ge júgigá-biamá.  
 Orphan he his mother died his father too died when his sister he with his they say.  
 Kí iān'ge aká nú wí' wakídepíqtia' é áčixá-biamá. Kí 'ábae ačá-bi xí  
 And his sister the man one a very good markaman that she took for a husband, they say. And hunting went, when  
 (sub.) they say.  
 iáqti wí' 'i' agí-biamá. Kí Waha'ŭcige, Hi'tce-! ŭāngéhā, wíáha'ŭ wáti' 3  
 deer one carry- was coming home, And Orphan, Surprising! O sister my sister's carrying  
 ing they say.  
 gi čí'. Waci'ŭti bčáte tá minke, á-biamá. Kí akí-bi xí ŭeáza'tasí ča'  
 he is coming Very fat I eat will I who said, they say. And he got home, when kidneys the  
 home. they say (ob.)  
 waci'ŭ ub'áta' ča'ŭ čizá-bi ega'ŭ čiqčúda-bi ega'ŭ ŭedí ča'ŭ edábe 'i-biamá.  
 fat wrapped the she took, they having out of they having liver the (ob.) also she gave, they  
 around (ob.) say say.  
 Cúča'ŭ čatá-ā hē. Waci'ŭ cka'ŭ hna ičanahí'ŭ ā, á-biamá iān'ge aká. ņúte 6  
 That eat thou Fat you wish you, indeed! said, they say his sister the (sub.). You eat  
 űnícta'ŭ xí 'úe kē ákihíde nna'čí'ŭ-ā, á-biamá. Kí ga'ŭ'kí čatá-bi xí 'ú'áa  
 you finish when field the to watch it go said she, they And then he ate, they when to the  
 (ob.) say. say field

- aḥá-biamá, gíḥa-bajíqti aḥá-biamá. Kí ú'e ké'di ahí-bi xī nú aká ja' wi'  
 he went, they say very sorrowful went they say. And field at the arrived, when man the tree one  
 they say (sub.)
- áta'-bi ega', Wajin'ga-mácě ú'e ké çaté gfi-gá, á-biamá. Gañ'ki agḥá-  
 stood on, having, Ye birds field the to eat it be ye said he, they And went  
 they say (ob.) coming say. (sub.) homeward
- 3 biamá ha' xī. Cí ha'ega'tce xī iḥába' amá iḥáqti wi' i' agí-biamá.  
 they say night when. Again morning when his sister's the deer one carrying was coming  
 husband (mv. sub.) home, they say.
- Hu-hú! taṅgéha, wiḥáha' wa'in' gi fi' Wa'ete waci'qti hébe bḥáte tá  
 Oho! O sister, my sister's carrying he is coming This once very fat a piece I eat will  
 husband home.
- minke, á-biamá. Cí éga' gaxá-biamá. Uba' ḥa' ḥízá-bi ega' jedí ḥa'  
 I who said he, they Again so she did, they say. Fat around the took they having liver the  
 say. (ob.) say (ob.) (ob.)
- 6 edábe 'i-biamá. Céḥa' çatá-ā hě. Waci' ḥa' cka'hna iḥanahi' ā, á-biamá.  
 also she gave him, That eat thou Fat the you wish you, indeed ! said she, they  
 they say. (ob.) say.
- Gañ'ki, U'e ké ákihíde ma'fi' -ā hě, á-biamá. Kí ca' éga' tē duba' gaxá-  
 And, Field the to watch it go said she, they And in thus it was four times she did  
 (ob.) say. fact
- biamá. Wéduba' tē'di, Wákida gēi' -ā hě. Ú'e ké a'da'be taṅgata',  
 they say. The fourth time when. To watch sit thou Field the (ob.) we see we who will
- 9 á-biamá Kí Waha'ḥicige aká ja't'é'qtcí ja' akáma, úkizáqtcí xī. Kí  
 said she, they And Orphan the (sub.) sound asleep was they say altogether alone when. And  
 say. lying
- sabájiqtcí wa'ú u'da'qti wi' é'di ahí-bi xī fiqí-biamá Páha'-ā hě. Eáta'  
 very suddenly woman very beauti- one there arrived, when awakened him, Arise Why  
 ful they say they say.
- ḥaja' ā, á-biamá. Kí pába' amá xī, Eáta' waci'qti ḥéḡé é hébe  
 you sleep I said she, they say. And he arose they say when, Why very fat these that piece
- 12 onáte eté xī, á-biamá. Éga'ḥa'ja, wiṇ'ge amá eḥáí hā. Éḡiḥe  
 you ought to eat said she, they Nevertheless my sister the it is here (I am afraid)  
 say. (sub.) lest
- a'ḥa'husa tai, á-biamá. Kí, Hébe máqa'-áda' çatá-ā hě, á-biamá (wa'ú  
 she scold me said he, they say. And, Piece cut off and eat thou said, they say (woman  
 aká). Éde nújinga, Éga'ḥa'ja, ubéi'age, á-biamá. Kí wa'ú aká naji'-bi  
 the). But boy Nevertheless I am unwilling said he, they And woman the stood, they  
 say. (sub.) say
- 15 ega' úda'qti ḥa' hébe máqa'-biamá, níaci'ga wi'áqtcí çaté éḥa'skaqti  
 having very good the (ob.) piece cut off they say person one to eat just that s. ze
- máqa'-biamá, jégḥa'-biamá. Čatá-ā hě, á-biamá, nújinga fiṅké 'i-bi ega'.  
 she cut off they say, roasted it they say. Eat thou said she, they boy the gave it to having.  
 say (ob.) him, the say
- Gañ'ki wága máqa'-bi ḥa' éḡiga'qti gaxá-biamá wa'ú aká. Gañ'ki cī  
 And slice she cut off, they the just as before she made it, they woman the And again  
 say (ob.) say (sub.)
- 18 éga' tē duba'-biamá. Gañ'ki wa'ú aká agḥá-biamá xī sigé tē waḥiṇaḥqti  
 so the four times they say. And woman the went homeward, when trail the very plain  
 (not) (sub.) they say (ob.)
- gáxe agḥá-biamá. Gañ'ki nújinga aká sigé tē uḥiḥe aḥá-biamá.  
 making went they say. And boy the (sub.) trail the (ob.) following went, they say.  
 it homeward
- A'n'b iḥaḡḡéqti ma'fi'-bi xī éḡiḥe dážéqtcí ahí-bi xī éḡiḥe qí wi' úda'qti  
 Throughout the day walked, they when at length arrived, when behold lodge one very good  
 say the evening they say

- odedí te amá, yí sa<sup>n</sup>phé. Kí uďá-bi xī égiŋe wa'ú aká é akáma. Gañ'kí  
it was there, they say, lodge whitened. And entered, when behold woman the it was she, they And  
they say (sub.) say.
- umi<sup>n</sup>je ké' cti úda<sup>n</sup>qti gŋi<sup>n</sup> akáma. Kí ja<sup>n</sup>-uqpe jin'ga já gáube ugípiqti  
couch the too very good she was sitting on, And wooden bowl small pounded buffalo very full  
(ob.) they say.
- 'i-biamá Kí 'i-biamá xī, Na<sup>n</sup>pa<sup>n</sup>hi<sup>n</sup>qti-ma<sup>n</sup> ɸa<sup>n</sup>cti. Áqta<sup>n</sup> a<sup>n</sup>ɸa<sup>n</sup>bɸa<sup>n</sup> 3  
gave to him, And gave to him, when, I very hungry heretofore. How me to get enough  
they say, they say possible
- etéda<sup>n</sup>, eŋéga<sup>n</sup> gŋi<sup>n</sup>-biamá. Kí wa'ú aká, An'kají, ca<sup>n</sup> ɸatá-á hē. Ícibɸa<sup>n</sup>  
shall I thinking he sat they say. And woman the Not so at any rate eat thou You get  
(sub.), they say enough
- taté, á-biamá. Gañ'kí ɸatá-biamá xī inandéqti<sup>n</sup>-biamá xī ca<sup>n</sup> uŋácta-  
shall said she, they And ate they say when he was filled to they say when still he left some  
say, repletion food
- biamá uqpe jin'ga ké'di. Gañ'kí gí'i-biamá uqpe jin'ga ké wa'ú ɸink'. 6  
they say bowl small in the. And gave back to her, bowl small the woman the (ob.).
- Gañ'kí ha<sup>n</sup> xī ja<sup>n</sup>-biamá, umi<sup>n</sup>je fbehi<sup>n</sup> cti úda<sup>n</sup>qti gaxá-bi ega<sup>n</sup>.  
And night when he lay down they say, couch pillow too very good she made they having.  
say
- Kí égiŋe ja<sup>n</sup>t'eqti ja<sup>n</sup>-bi xī ha<sup>n</sup>ega<sup>n</sup>tce íyíɸa-bi xī yí ctéwa<sup>n</sup> ɸiŋgé  
And at length sound asleep he lay, they when morning he they when lodge even there was  
say aroused say none
- amá, qádadi ja<sup>n</sup>-biamá Gañ'kí cī sigéé tē waŋiŋaŋti cī aŋá-bitéamá. 9  
they say, on the grass he lay they say. And again trail the very plain again she had gone, they  
say.
- Kí cī éga<sup>n</sup> tē cī duba<sup>n</sup>-biamá. Gañ'kí Jé-wa'ú akáma. Kí waté-  
And again so it was again four times they say. And Buffalo-woman she was, they And prog-  
say.
- zugɸa<sup>n</sup>-bi tē wédaɸá-biamá. Wédaɸá-bi xī tceékaqti idaɸá-biamá,  
nant they say when she gave they say. She gave they say when very short she bore it they say,  
birth to say
- béyugaqti ská'qti. Gañ'kí Ietníke amá ɸé amáma. Sabúyiqti é'di 12  
all over very white. And Ietníke the was going, they say. Very suddenly there  
(mv. sub.)
- ahí-biamá. Winaú, eáta<sup>n</sup> aja<sup>n</sup> á, á-biamá. Kí, Jiga<sup>n</sup>há, níxa a<sup>n</sup>nie  
arrived, they say. O first daughter, why you do it I said he, they say. And, O grandfather stomach aches me
- hē, á-biamá. Hé! wiúɸapají<sup>n</sup>qteíɸé, níxa in'nie ta<sup>n</sup>-ana, á-biamá Kí  
said she, they Alas! my dear little grandchild stomach for me aches stands I said he, they And  
say, say.
- gañ'kí Je-jin'ga idaɸá-bi xī ská'qti ta<sup>n</sup> amá. Gañ'kí Ietníke aká 15  
then Buffalo-calf she bore they say when very white it was standing they say. And Ietníke the  
(sub.)
- íɸa<sup>n</sup>he ɸéɸa-biamá. Kí Je-mi<sup>n</sup>ga gá-biamá: Hi<sup>n</sup>! ɸiga<sup>n</sup>há, ɸiúɸpa  
in his robe pushed it they say. And Female buffalo said as follows, Oh! grandfather your grand-  
suddenly child
- áwaɸínké á, á-biamá. Ceta<sup>n</sup> tiɸáji há, á-biamá. Jiga<sup>n</sup>há, ɸiúɸpa  
where is he I said she, they So far has not passed out said he, they Grandfather your grand-  
say, say child
- tiɸé ɸa<sup>n</sup>, á-biamá. Gañ'kí ciete-hna<sup>n</sup> wa'ú égiŋe<sup>n</sup>-biamá. Ca<sup>n</sup> Ietníke 18  
nasa did said she, they And repeatedly woman said it to they say. Yet Ietníke  
out (formerly) say him
- aká, ɸiŋgéé há, é-hna<sup>n</sup> naji<sup>n</sup>-biamá. Gañ'kí Ietníke aká, Winaú,  
the There is none saying con- he stood they say. And Ietníke the (sub.), O first  
(sub.), tinually daughter,
- béé tá minke, tiɸáji há, á-biamá. Jiga<sup>n</sup>há, wi<sup>n</sup>ɸakají hē, á-biamá  
I go will I who it has not said he, they say Grandfather, you do not speak truly said she, they  
passed out say.

- 1 Jé-wa'ú aká. Kí gañ'ki aʘá-biamá Ictínike amá. Aʘá-bi x̣i wéali-  
 Buffalo- the And then went they say Ictínike the Went, when very  
 woman (sub.), they say (mv. sub.), they say
- d'ē'qti ahí-biamá Ictínike amá íkisa'ñi. Ahí-biamá x̣i Jé-jin'ga  
 far arrived, they say Ictínike the (mv. sub.) out of sight. Arrived, they say when Buffalo-calf
- 3 ʘizá-bi ega' biʘá gʘi'-biamá Ictínike aká Jé-jin'ga ʘínké. Kí ská'qtei  
 took, they having wiping sat they say Ictínike the (sub.) Buffalo-calf the (ob.) And very white  
 say him
- úda'qtia' amá. Háha! ga'badá, Jé-jin'ga úda'qtei wakínacé amá,  
 very good they say. Ha! ha! how easily I Buffalo-calf very good we have had it they  
 have done it, snatched from us say
- á-biamá. Gañ'ki Jé-jin'ga aká naji' biamá. Gañ'ki Jé-jin'ga aká Ictínike  
 said he, they And Buffalo-calf the stood they say. And Buffalo-calf the Ictínike  
 say. (sub.)
- 6 uʘica' nañ'ga-biamá. Wá! kagé, gí-gá! gí-gá! é-hna' naji'-biamá.  
 going around him run they say. Why! third son, come! come! saying continuously stood they say.  
 say
- Gañ'ki Jé-jin'ga aká é'di agí-biamá Ictínike ta' Gañ'ki cì Jé-jin'ga  
 And Buffalo-calf the (sub.) there was coming bac', Ictínike the And again Buffalo-calf  
 they say (std. ob.).
- aká uʘica' aʘá-bi x̣i wéahide jin'ga nañ'ga-biamá. Wá! kagé, égiʘe  
 the around him went they when at a distance little ran they say. Why! third son, beware  
 (sub.) say
- 9 ʘana'esa te há. Wiwíʘa oni' há, á-biamá. Éga' té duba'-bi x̣i wé-  
 you run too far lest My own you are said, they say. So it was four times they say when the  
 fourth time when continuing his mother to the running went homeward, they say. And. Come! come!  
 kagé, égiʘe ʘana'esa te há, á-bi x̣i ca'ca'qtí aʘá-biamá. Gañ'ki gíʘa-  
 third son beware you run too far lest said, they when continuing went they say. And very  
 say
- 12 bají'qti aʘá-biamá Ictínike aká wédaʘi'qti. Égiʘe Jé-jin'ga amá aʘaí  
 sorrowful went they say Ictínike the (sub.) elsewhere. At length Buffalo-calf the (mv. sub.) went  
 x̣i gañ'ki Jé-núga i'c'áge wi' gʘi' akáma. Kí Jé-núga i'c'áge aká  
 when and Buffalo-bull old man one was sitting, they say. And Buffalo-bull old man the (sub.)  
 gá-biamá: Kagé, ʘiha' ʘé aʘi' aʘaí. ʘahé cehiʘeké kigʘáha aʘi'  
 said as follows, Third son, your mother this having her they Hill that yonder down to the foot having  
 they say: (way) went. her
- 15 áiaʘai Kí naji' wi'ʘa'ʘa'qti ga' ma'oni' oué taté, ʘucpa'ha, á-biamá.  
 they have And rain just one by one so you walk you go shall grandchild said, they say.  
 gone.
- (Wacka'ʘaŋga giáxe ga'ʘai éga' íe égiʘa'i.) Gañ'ki Jé-jin'ga amá  
 (Strong to make for him wished as words said to him.) And Buffalo-calf the  
 (mv. sub.)
- ʘé x̣i naji' wi'ʘa'ʘa'qti édi-biamá Gañ'ki dahé ké kigʘé ké'di  
 went when rain just one at a time there, they say. And hill the (ob.) bottom at the
- 18 ahí-bi x̣i, cì Jé-núga wi' gʘi' akáma. Kagé, ʘiha' ʘé i'ntca'qtei  
 arrived, when, again Buffalo-bull one was sitting, they say. Third son, your mother this just now  
 they say (way)
- aʘi' aʘaí, á-biamá. ʘahé cehiʘeké kigʘáha aʘi' áiaʘai, á-biamá.  
 having they went said he, they Hill that yonder to the foot having her they have said he, they  
 her say. gone say.
- Nají'úbixa'qti ga' ícama'oni' oné taté, á-biamá. (Qtágiʘeqtia' té  
 Very fine, misting rain so in it you walk you go shall, said, they say. (Loved his own very much
- 21 áda' íe té égiʘa'-hna'i té). Gañ'ki Jé-jin'ga amá ʘé x̣i naji'úbixa'qti  
 therefore words the said to him invariably. And Buffalo-calf the (sub.) went when very fine, misting rain  
 ga' íma'ʘi' aʘá-biamá.  
 so walking in he went they say.



- Ga<sup>n</sup>'ki dahé kē kig<sup>é</sup> kē'di ahí-bi xī cī Je-núga jin'ga, i'gagti,  
 And hill the (ob.) bottom of at the arrived, when again Buffalo-bull young, very new,  
 jin'ga, hē kē pa-iqti améga<sup>n</sup> é'di g<sup>é</sup>i<sup>n</sup>' akáma. Kī Je-núga jin'ga aká  
 small, horn the very sharp like them there was sitting, they say. And Buffalo-bull young the (sub.)  
 g<sup>n</sup>-biamá. Kagé, phi<sup>n</sup>'a<sup>n</sup> é é i<sup>n</sup>'tea<sup>n</sup>-qteci a<sup>n</sup>i<sup>n</sup>' a<sup>n</sup>ai, á-biamá. Dahé céhi<sup>n</sup>eké 3  
 said as follows, Third son, your this now just having they said, they say. Hill that yonder  
 they say: mother (way)  
 kig<sup>é</sup>ga a<sup>n</sup>i<sup>n</sup>' áia<sup>n</sup>ai, á-biamá. Cúdemáha<sup>n</sup>qti ga<sup>n</sup>' ícamá<sup>n</sup>oni<sup>n</sup> oné taté  
 to the foot having they have said he, they say. A very thick fog so you walk in it you go shall  
 her gone  
 hā, á-biamá. Ga<sup>n</sup>'ki Je-jin'ga amá é<sup>n</sup> xī cúdemáha<sup>n</sup>qti íma<sup>n</sup>'phi<sup>n</sup>' a<sup>n</sup>ai-  
 said he, they say. And Buffalo-calf the (sub.) went when a very thick fog walked in went  
 biamá. Ga<sup>n</sup>'ki dahé kē kig<sup>é</sup> kē'di ahí-bi xī égi<sup>n</sup> Je amá hégabaji 6  
 they say. And hill the the foot of at the arrived, when behold Buf the a great many  
 (ob.) they say (pl. sub.)  
 édi amáma, égaxe g<sup>é</sup>i<sup>n</sup>'-bi xī iha<sup>n</sup>' pínké ida<sup>n</sup>'be g<sup>é</sup>i<sup>n</sup>'ki<sup>n</sup>á-biamá. Kī,  
 they were there, around in they sat, they when his the (ob.) in the they made her they say. And,  
 it is said, a circle say mother center sit  
 Huhú! cin'gajinga éi<sup>n</sup>' é<sup>n</sup>be tí hā, á-biamá. (Uíqpa<sup>n</sup>ai té íxidaha<sup>n</sup>'i  
 Oh! child the in sight has said, they say (What it lost it knew for  
 (mv. ob.) come itself  
 áda<sup>n</sup> ca-i té) Kī égi<sup>n</sup> Je-mi<sup>n</sup>'ga wa'ú-jingáqti díxéqti, waq<sup>n</sup>ániqti wi<sup>n</sup>' 9  
 there- it was coming And behold Female-buffalo very old woman very scabby, very poor one  
 fore to you.)  
 Je-jin'ga í cin'di uska<sup>n</sup>'skaqti Je-jin'ga é<sup>n</sup>á pínké júgig<sup>é</sup> g<sup>é</sup>i<sup>n</sup>' akáma.  
 Buffalo-calf com- from the in a very straight Buffalo-calf her the (ob.) she with her was sitting, they say.  
 ing one (mv.) line with own own  
 Kī ga<sup>n</sup>'ki Je-sa<sup>n</sup>' jinga amá Je-wa'újinga édi ahí-bi éga<sup>n</sup>' mazé-i<sup>n</sup>-  
 And then White- young the Buffalo-old-woman there arrived, having sucked the  
 buffalo (mv. sub.) they say breasts  
 biamá, na<sup>n</sup>péhi<sup>n</sup>qteci éga<sup>n</sup>'. Ga<sup>n</sup>'ki, Je dúbá, é<sup>n</sup>á pínké agiti<sup>n</sup>ái-gá 12  
 they say, very hungry being. And, Buffalo four, this one the (ob.) pass on for him.  
 behind  
 Gá<sup>n</sup>u mazé-i<sup>n</sup> hā, á-biamá. A<sup>n</sup>gá<sup>n</sup>igi-a<sup>n</sup>gátii hā. Phi<sup>n</sup>'a<sup>n</sup> aká é<sup>n</sup>á  
 There he sucks the said he, they say. We have come for you Your mother the this one  
 breasts (sub.) behind  
 akéi hā, á-biamá. Kī Je-jin'ga aká u<sup>n</sup>éi'agá-biamá. A<sup>n</sup>i<sup>n</sup>' ag<sup>é</sup>é ga<sup>n</sup>'a-  
 it is she said he, they say. And Buffalo-calf the (sub.) was un- they say. Having to go they  
 willing homeward wished  
 bi xī éi'á-biamá. Kī dúbá ag<sup>é</sup>á-biamá. Akí-bi xī, Núda<sup>n</sup>ha<sup>n</sup>gá! 15  
 they when they they say. And four went they say. Reached they when, O leader!  
 say failed homeward home they  
 a<sup>n</sup>'éi'ái, á-biamá. He-bázabáji, é'di ti<sup>n</sup>á-da<sup>n</sup> wa'újinga t'é<sup>n</sup>á-gá, á-biamá.  
 we failed, said they, they Unsplintered-horns, there pass on and old woman kill her, said he, they  
 say. say.  
 Kī é'di ahí-bi éga<sup>n</sup>' t'é<sup>n</sup>á-biamá. Ga<sup>n</sup>'ki Je-sa<sup>n</sup>' jin'ga a<sup>n</sup>i<sup>n</sup>' ag<sup>é</sup>á-bi xī,  
 And there arrived, having killed they say. And White- young having went, they when,  
 they say her buffalo him say  
 cī u<sup>n</sup>éi'agá-biamá. Phi<sup>n</sup>'a<sup>n</sup> é<sup>n</sup>á pínké, a<sup>n</sup>gá<sup>n</sup>é te hā, á-biamá. Ca<sup>n</sup>' 18  
 again he was un- they say. Your mother this the (ob.) let us go homeward said he, they say. Yet  
 willing one behind  
 Je-jin'ga u<sup>n</sup>éi'agá-biamá. Kī cī éi'á akí-biamá. Núda<sup>n</sup>ha<sup>n</sup>gá, a<sup>n</sup>'éi'ái cī,  
 Buffalo-calf was unwilling, they say. And again failed reached home, Leader, we have again,  
 they say. failed  
 á-biamá. Ga<sup>n</sup>'ki, Dúbá é'di ti<sup>n</sup>á-ba Je-mi<sup>n</sup>'ga pín<sup>é</sup>qti gaxáí-gá, á-biamá.  
 said he, they say. And, Four there pass on and Female-buffalo nothing at all make ye said he, they say.

- Gaṇ'ki ē'di tičá-bi ega<sup>n'</sup> Je mi<sup>n'</sup>ga čiepácpa činǵē'qti gaxá-biamá. Gaṇ'ki  
And there passed they having For a-buffalo pulling off nothing at all made they say. And  
on say pieces her
- ačí<sup>n'</sup> aččá-biamá Je-sa<sup>n'</sup> jin'ga. Égičē iha<sup>n'</sup> činke'di ačí<sup>n'</sup> akí-biamá Kí  
having went they say White-buffalo young. At length his by the having reached home, And  
him homeward buffalo mother him they say.
- 3 ačí<sup>n'</sup> akí-bi xí iha<sup>n'</sup> čínké júgigčē gčín'kičá-biamá. Júgigčē gčín'kičá-  
having reached when his čínké júgigčē gčín'kičá-biamá. He with her caused him to sit they say. He with her caused him to sit  
him home, they mother the (ob.) he with her caused him to sit they say.
- bi ega<sup>n'</sup> éga<sup>n'</sup> gčí<sup>n'</sup> akíma, hégaji Lé amá. Kí égičē Waha<sup>n'</sup> čicičē  
they having around in they were sitting, a great Buffalo the And at length Orphan  
say a circle they say, many (pl. sub.).
- amá éčá<sup>n'</sup>be ahi-biamá dahé kedi, igáqčá<sup>n'</sup> čínké ugi<sup>n'</sup>ne amáma ceta<sup>n'</sup>-  
the in sight arrived, they say hill on the, his wife the (ob.) he was seeking his own so  
(mv. sub.)
- 6 hua<sup>n'</sup> Kí, čiegčānge éčá<sup>n'</sup>be tí čá<sup>n'</sup>ja Je-mi<sup>n'</sup>ga éčikiga<sup>n'</sup>qti wi<sup>n'</sup> júčá-  
far. And, You husband in sight has though Female-buffalo just like you one you with  
come
- gígčē čagčí<sup>n'</sup> te hā. Íčigidaha<sup>n'</sup> xí, čí júčagígčē čagčē te hā, á-biamá  
your own you sit will He knows you, if, again you with him, you go will said he, they  
his own homeward say.
- Kí íčibaha<sup>n'</sup>ji xí, t'éa<sup>n'</sup>čē ta<sup>n'</sup>gata<sup>n'</sup>, á-biamá. Kí ē'di ahi-biamá núji<sup>n'</sup>ga  
And he does not know if, we kill him we will, said he, they And there arrived, they say boy  
you say
- 9 amá. Kí, Je-mi<sup>n'</sup>ga ean'kiga<sup>n'</sup>qti wi<sup>n'</sup> juan'gčē gčín'kičai hē. Kí, čigáqčá<sup>n'</sup>  
the (sub.). And, Female-buffalo just like me one with me they caused her to sit. And, Your wife  
to sit
- áwačínké á, aí xí, Gáčínké, ecé te hē, á-biamá. Nípa áma tē bčicka<sup>n'</sup>  
which one I they when, That one you will said she, they Ear the the I move  
say say say (ob.)
- tá minke hē, á-biamá. Čí cin'gajin'ga čínké éga<sup>n'</sup> gáxe tá amá  
will I who said she, they say. Again child the (ob.) so do will they (?)
- 12 čá<sup>n'</sup>ja čí nípa áma tē čicka<sup>n'</sup> xí oníze te hē, ma<sup>n'</sup>čá<sup>n'</sup> uíčá-biamá  
though again ear the other the he moves when you take will, secretly she told they say  
(ob.) him
- igáqčá<sup>n'</sup> aká. Kí Je-mi<sup>n'</sup>ga ékiga<sup>n'</sup>qti júgigčē gčín'kičá-biama. Ké,  
his wife the (sub.). And Female-buffalo just like her with her they made sit they say. Come,  
čigáqčá<sup>n'</sup> áwačínké<sup>n'</sup>te gčíza-gā, á-biamá. Kí wada<sup>n'</sup>be naji<sup>n'</sup>-bi xí  
your wife which one she may be take her, your said he, they And looking he they when  
own, say stood say
- 15 égičē nípa áma čicka<sup>n'</sup>-biama wa'ú aká. Gáčínké, á-bi ega<sup>n'</sup> učá<sup>n'</sup>-  
behold ear the other she moved, they say woman the (sub.). That one, said he, ha-ing he took  
they say hold of her
- biamá. Kí cin'gajin'ga éga<sup>n'</sup> gaxá-bi ega<sup>n'</sup> čí éga<sup>n'</sup>-biama. Čéč hā  
they say. And child so did, they say having again so they say. This is he  
cin'gajin'ga wiwípa, á-biamá. Gaṇ'ki čízaí tē. Gaṇ'ki, Ca<sup>n'</sup> hā.  
child my own, said he, they say. And he took him. And, Enough
- 18 Júgigčá-gā, á-biamá, Četa<sup>n'</sup>.  
Go with your own, said he, they So far.  
say.

## NOTES.

131, 3. hi<sup>n'</sup>tce+, syn., huhu; in Juiwere, hietciñko+, according to Sanssouci.

131, 4. ɬe-aza<sup>n'</sup>tasi ča<sup>n'</sup>, the kidneys of all animals are so called by the Omahas; but in Juiwere, the name of the animal must be prefixed to that of the kidneys, as ɬe-aniñ<sup>n'</sup>tce, buffalo-kidneys; ta-aniñ<sup>n'</sup>tce, deer-kidneys, etc.

132, 2. wajiŋga-mace u'e ɸate gii-gā. See next version. If the field was the *home* of the birds, gii-gā was appropriate; if not, ii-gā should have been used.

132, 4. wa<sup>h</sup>ete waci<sup>h</sup>qti hebe bɸate ta miŋke, in ǰoiwere, iya<sup>h</sup>ha<sup>h</sup> waci<sup>h</sup>qtei he átei hniye ke.—Sanssouci.

132, 5. uba<sup>h</sup> ɸa<sup>h</sup>, is defined as, “ɰaza<sup>h</sup>tasi ɸa<sup>h</sup> waci<sup>h</sup> ubeta<sup>h</sup> ɸa<sup>h</sup>, the fat wrapped around the kidneys;” in ǰoiwere, aona<sup>h</sup>tce-uɰraŋe naŋa.—Sanssouci.

132, 10. uɰa<sup>h</sup>qti, pronounced u+ɰa<sup>h</sup>qti by the narrator.

132, 11-12. eata<sup>h</sup> - - onate ete ɰí. See English translation. In full, Eata<sup>h</sup> waci<sup>h</sup>qti ɸegé e hebe onate ete ɰí onatajī ā: *literally*, “Why, very fat (meat), these inanimate objects, they, a part, you eat, ought, when, you eat not?” Or, Waci<sup>h</sup>qti ɸegé e hebe onate ete ɰí. Eata<sup>h</sup> onatajī ā: “You ought to eat a piece of those (pieces of) fat meat. Why do you not eat it?”

132, 15. niaci<sup>h</sup>ga wi<sup>h</sup>aqtei maqa<sup>h</sup>-biama: in ǰoiwere, wa<sup>h</sup>eike iyaŋ<sup>h</sup>ki ruteé inaǰkéqtei ááwe ánye ké.

132, 20. ɰazéqtei, pronounced ɰa+zéqtei.

133, 3. aɰta<sup>h</sup> a<sup>h</sup>ɸa<sup>h</sup>bɸa<sup>h</sup> eteda<sup>h</sup>. Sanssouci gives as the ǰoiwere: ta<sup>h</sup>ta hi<sup>h</sup>praŋ<sup>h</sup>e ke! but I suspect that instead of “ke,” he should have said “ihatayi<sup>h</sup>.”

133, 5. inandeqtia<sup>h</sup>-biama, pronounced i+nandeqtia<sup>h</sup>-biama.

133, 13. eata<sup>h</sup> aja<sup>h</sup> ā: “What are you doing?” “What are you about?” or “How do you do?”

133, 14. wiɰcupaji<sup>h</sup>qteciɸe (said to both males and females); but in ǰoiwere, hi<sup>h</sup>ta-ɰwa-miyiŋe (to a female), and hi<sup>h</sup>taɰwa-yiŋe (to a male).

133, 14. nixa i<sup>h</sup>nie ta<sup>h</sup>-ana (said by a male); nixa i<sup>h</sup>nie ta<sup>h</sup>-ena+ (by a female): My relation's stomach is aching her (as she stands). So they can say, hi i<sup>h</sup>nie ɸi<sup>h</sup>-ana: My relation's teeth ache him (as he moves), my relation's teeth are aching him. The final “-ana” is the exclamation sign used with dative verbs implying relationship, etc.; but an ordinary exclamation would require áha<sup>h</sup> (for males) or eha<sup>h</sup> (for females).

133, 18. tiɸe ɸa<sup>h</sup>, refers to the actual birth, which was *unseen* by Ictinike. See Dakota hiyu. As to her own act, the woman could have said, ɸiɰcupa tiɸeagiɸé hě, “I have caused your grandchild, my own son, to come forth.”

134, 1. weahideqti, pronounced we+ahideqti.

134, 4. haha ga<sup>h</sup>bada<sup>h</sup>, etc. In ǰoiwere, háha kaku<sup>h</sup> u<sup>h</sup> kũ<sup>h</sup>ra-na cũ<sup>h</sup> u<sup>h</sup> toí tee-yiŋe piqtei waɰice ánye kú.—Sanssouci. This latter, when rendered literally, is “Haha! in that manner, to do, wished-having, thus, did, because, ‘buffalo-calf, good-very, from us has been snatched,’ they say.” Ictinike laughs when he thinks how people will talk of his strategy: “Because I have done as I wished, they say, ‘A very fine Buffalo-calf has been taken from us.’” Ga<sup>h</sup>bada<sup>h</sup> is said to be equivalent to ga<sup>h</sup> ga<sup>h</sup>ɸa éga<sup>h</sup>.

134, 15. naji<sup>h</sup> wi<sup>h</sup>ɸa<sup>h</sup>ɸa<sup>h</sup>qti (uɰpaɸé) ga<sup>h</sup> ma<sup>h</sup>oni<sup>h</sup> one tate. Said of scattering rain, occasional drops, not a steady shower.

135, 5. eudemaha<sup>h</sup>. There may have been a fourth trial of the young buffalo, but it has not been learned.

135, 6. hegabajī, pronounced he+gabajī.

135, 16. he-bazabajī, from he, horn: and bazábe, to thrust at with a horn and splinter off a piece (of the horn).

136, 4. hegajī, pronounced he+gajī.

## TRANSLATION.

When the Orphan's mother and father died, he dwelt with his sister. And his sister married a man who was a very excellent marksman. And when he went hunting, he brought back a deer on his back. And the Orphan said, "Surprising! O sister, my sister's husband is coming home bringing something on his back. I will eat some very fat meat." And when he reached home, she took the fat wrapped around the kidneys, having pulled it out of the animal, and she gave it to the Orphan with the liver. "Eat that. You truly desire fat! When you finish eating," she said, "go and watch the field." And then he ate and departed to the field. He departed very sad. And when the man reached the field, he stood on a tree, and said, "Ye birds, come ye to devour the corn in the field." And when it was night, he went homeward. When it was morning again, his sister's husband was bringing home a deer on his back. "Ho! ho! O sister, my sister's husband is bringing home a deer on his back. This once I will eat a piece of very fat meat," said he. She did so again. Having taken the fat wrapped around the kidneys, she gave him that with the liver. "Eat that. The fat piece you truly desire!" And she said, "Go and attend to the field." And it was thus four times (*i. e.*, four days). On the fourth day she said, "Sit here to take care of things. We will go to see the field." And when he was alone in the lodge, the Orphan lay sound asleep. And a very beautiful woman arrived there very suddenly, and roused him by pulling at him. "Arise. Why do you sleep?" said she. And when he arose, she said, "You ought to eat a piece of those very fat parts of meat. Why do you not eat one?" "Though (you say?) so, it is my sister's. I am afraid to eat it, lest she scold me," he said. And she said, "Cut off part with a knife, and eat it." But the boy said, "Though (you say?) so, I am unwilling." And the woman stood and cut off part of the best piece, just the size for one person to eat. She roasted it. Having given it to the boy, she said, "Eat it." And the woman made the slice that she cut off, just as it had been, restoring what she took from the piece of meat. And it was thus again four times (*i. e.*, four days). And when the woman went homeward, she made her trail very plain. And the boy went following her trail. He walked throughout the day, and at length, when he arrived there very late in the evening, behold, there was a very good lodge, a whitened lodge. And when he entered, behold, it was the woman who was sitting there. And she was sitting on a very good couch. And she gave him a small wooden bowl, filled very full with pounded and dried buffalo-meat. And when she gave it to him, he sat thinking, "I have been very hungry. How shall it be possible for me to get my fill?" And the woman said, "No. Eat it at any rate. You shall surely have enough." And when he ate it, and was filled to repletion, he still left some in the small bowl. And he gave back the small bowl to the woman. And at night he lay down, she having made an excellent couch and a pillow too. And it came to pass as he lay in a sound sleep, that when he awoke in the morning, there was not even a lodge, he was lying on the grass. And this occurred four times (*i. e.*, on four days.) And she was a Buffalo-woman. And when she was pregnant, she was delivered. When she gave birth to the young one, it was born very short, and it was very white all over. And Ictinike was going, and he arrived there very suddenly. "O first-born daughter of the household, why do you so?" said he. "Grandfather, my stomach pains me," she said. "Alas! my dear little grandchild! her stomach pains her!" he said. And then when the Buffalo-calf was born, he stood very white. And Ictinike

thrust him suddenly under his robe. And the Female-buffalo said as follows: "Oh! grandfather, where is your grandchild?" Said he, "It has not yet come forth." "Grandfather, your grandchild did come forth, (*i. e.*, before you came)," said she. And the woman said this to him again and again; yet Ictinike continued saying, "There is none." And Ictinike said, "O first-born daughter of the household, I will go. It has not come forth." And the Buffalo-woman said, "Grandfather, you do not tell the truth." And Ictinike departed. And when Ictinike departed, he went out of sight to a very great distance. When he arrived he took the Buffalo-calf, and he sat wiping the Buffalo-calf with grass. And he was very white, and very excellent. "Haha! How easily have I done as I wished! They are saying, 'We have been deprived of a very fine Buffalo-calf,'" said Ictinike. And the Buffalo-calf ran around Ictinike. "Why! O third-born son of the household, come! come!" he continued saying. And the Buffalo-calf returned to Ictinike. And the Buffalo-calf, when he went around him again, ran to a little distance. "Why! O third-born son of the household, beware lest you run too far! You are my own," said he. When it had been thus four times, the fourth time it occurred, he continued running homeward to his mother. And when Ictinike said, "Come back, O third born son of the household. Beware lest you run too far," he departed without stopping at all. And Ictinike went to another place, very sorrowful. At length, as the Buffalo-calf went along, an aged Buffalo-bull was sitting there. And the aged Buffalo-bull said as follows: "O third-born son of the household, they took away your mother in this direction. They have already taken her down yonder long bluff extending beyond the other bluff in sight. And, my grandchild, you shall go through occasional drops of rain." (He said the words to him because he wished to make him strong.) And when the Buffalo-calf departed, there were occasional drops of rain. And when he reached the foot of the bluff, again was there a Buffalo-bull sitting. He said, "O third-born son of the household, they have just gone this way with your mother. They have gone to the foot of yonder long bluff extending beyond the other one in sight. You shall go walking through dense, misting rain." (He loved him, therefore he said the words to him.) And when the Buffalo-calf departed, he went walking through dense, misting rain. And when he reached the foot of the bluff, a young Buffalo-bull, very new, small, of the sort that have very sharp horns, was sitting there. And the young Buffalo-bull said as follows: "O third-born son of the household, they have just taken your mother this way. They have gone to the foot of that bluff in sight, the one beyond that near by. You shall go walking through a very dense fog." And when the Buffalo-calf departed, he went through a very dense fog. And when he reached the bottom of the bluff, behold, there were a very great many Buffaloes. When they sat in a circle, his mother was caused to sit in the center. And they said, "Ho! ho! the child has come in sight." ("It knew its loss, therefore it is coming hither to you.") And, behold, a very aged Female-buffalo, very scabby, very poor, was sitting with her own calf directly in line with the approaching Calf. And then when the White-buffalo-calf reached the aged Buffalo-woman, he sucked at her breast, as he was very hungry. And one said, "Let four Buffaloes start for this one sitting a little way off. He sucks the breast there." "We have come for you. This one at a short distance is your mother," said they. And the Buffalo-calf was unwilling. When they wished to take him home, they failed. And the four went homeward. When they reached home, they said, "Leader, we have failed." "Unsplintered-horns,

go quickly, and kill the old woman," he said. And he went thither and killed her. And when he wished to take the Buffalo-calf homeward, he was unable. "This one at a short distance is your mother. Let us go home," said he. But the Buffalo-calf was unwilling. And he reached home, having failed again. "Leader, we have failed again," he said. And the leader said, "Let four go thither quickly and leave no trace of the Female-buffalo." And having gone thither quickly, they tore the Female-buffalo into small pieces, leaving no trace of her. And they took the White-buffalo-calf homeward. And they took him home to his mother. And when they reached home with him, they made him sit with his mother. And they were sitting around her, a great many Buffaloes. At length the Orphan came in sight on the bluff, having been hunting for his wife up to that time. And the leader said, "Though your husband has come in sight, you shall sit with a Female-buffalo just like you. If he recognizes you, you shall go home with him; if he does not recognize you, we will kill him." And his wife told him by stealth, "A Female-buffalo just like me will they make sit with me. And when they say, 'Where is your wife?' do you say, 'That one is she.' I will move my right ear. And though they will do likewise with the child he, too will move his right ear, and you shall take him." And they made her sit with a Female-buffalo just like her. "Come," said the leader, "take whichever one is your wife." And as he stood looking at them, behold, the woman moved her other ear. Having said, "That one," he took hold of her. And having done so with the child, it was so again. "This is my child," said he. And he took him. And the leader said, "Come, that will do. Go with him."

## WAHA'ÇICIGE AND THE BUFFALO-WOMAN.

MIXASI-NAZI'S VERSION.



Hi<sup>n'</sup>-yu-no+! hi<sup>n'</sup>-yu-no+! wi-ta<sup>n'</sup>-ha<sup>n'</sup> ta qa<sup>n'</sup>-yć cé-wa-há-nyi ki+  
My elder sister! my elder sister! my sister's husband, deer big is bringing it home



hi<sup>n'</sup>-yu-no+! Hú-bu-hú! Wajin'ga waçáte fi-gă. Ú'e çéçé onáhni<sup>n'</sup> tai há.  
my elder sister! Hui hu! hu! Bird to eat be ye coming. Field this one you devour shall

3 A<sup>n'</sup>wa<sup>n'</sup>qpani tcábe há. Wajin'ga-máčé bçúga íi-gă. Wanŋa dída<sup>n'</sup>-macé'  
Me poor very Bird ye who all be ye coming. Animal what ye who

cti çgaxe fi-gă, á-biamá. Maja<sup>n'</sup> áhe bçé tá minke, á-biamá. \* \* \* Çéamá  
too around it be ye said, they say. Land to pass I go will I who, said he, they These ones  
in a circle coming, over the surface say.

wateçgaxe júçigç 'çai, á-biamá (wa'ú aká). \* \* \* Jé amá gçin'-bi xī  
to dance they with they speak you of it, (woman the). Buffalo the sitting, they when  
(sub.) say

ma<sup>n</sup>/ci aƆá-biamá, gia<sup>n</sup>/ aƆá-biamá. Ma<sup>n</sup>/xe ké'ja aƆé taité, á-biamá Jé-  
 above went they say, dying they went, they say. Upper world to the go shall said, they say Buffalo-  
 wa'ú aká Jé-wa'ú aká nisúda bihúta: T-t-t-t-t, á-biamá. Ní-jaŋg'áqti  
 woman the (sub.). Buffalo-woman the (sub.) horn blew: T-t-t-t-t, said, they say. Water very big  
 ké'di a-íƆé<sup>n</sup>-biamá, ɣa<sup>n</sup>/haqti ké Jé amá. Ė'di ahí-biamá. ÉgiƆe ɣi wi<sup>n</sup> 3  
 at the they were coming and shore the Buffalo the There he arrived, they It hap- lodge one  
 sitting, they say, (ob.) (sub.) say. pened  
 ga<sup>n</sup>-'te amá. \* \* \* Hidadi ahí tá amá. Masáni ágiáƆe tá áma (á-biamá  
 it had stood for a At the they will To the other they pass by will (said, they say  
 while, they say. bottom arrive side here)  
 Jé-wa'ú aká). \* \* \* Úcka<sup>n</sup> ké-hna<sup>n</sup>/ ga<sup>n</sup>-'ke amá. Sigé ctéwa<sup>n</sup>/ wéƆají-  
 Buffalo-woman the). Dead the regularly (see note). Trail in the least not discovered  
 biamá. \* \* \* A-íƆé<sup>n</sup>-biamáma \* \* \* Hau! cutí, á-biamá. ƆigáƆa<sup>n</sup> 6  
 they say. They had been coming and Why! he has come said they, Your wife  
 sitting, they say. directly hither, they say.  
 ugƆixida-gá, á-biamá. \* \* \* Ė'di a-í-biamá níjŋga tan'di. \* \* \* A<sup>n</sup>Ɔa<sup>n</sup>-'  
 seek for your own, said they, they There she was coming, boy to the. You  
 say.  
 cƆaha<sup>n</sup> uƆíciqti-ja<sup>n</sup>/ ɣí (níǵá áma té bƆickan'gƆe tí minke hě, á-biamá  
 know me you unable when (ear the other I move suddenly will I who said, they say  
 Jé-wa'ú aká). Níǵá amá té Ɔickan'gƆa-biamá. \* \* \* JáwahéƆe-hna<sup>n</sup> 9  
 Buffalo-woman the). Ear the other she moved suddenly, they say. He stabbed them regularly  
 suddenly  
 biamá Jé-ma \* \* \* ƆaxíƆaƆin'gěqtia<sup>n</sup>/i. Caŋ'gaxa-gá, á-biamá. Jé-ma  
 they say the Buffaloes. You push yourselves altogether Stop it, said he, they The Buff-  
 to nothing say. loes  
 gacíƆe gƆé<sup>n</sup>/ íǵa<sup>n</sup>/Ɔa<sup>n</sup>-biamá. ɣigƆíƆaze t'c'ɣíƆewáƆe ma<sup>n</sup>/Ɔé<sup>n</sup>-biamá. \* \* \*  
 falling on the knees sat suddenly and repeatedly, Tearing them- he made them kill he walked they say.  
 selves open themselves

## NOTES.

The translation of this version is fuller than the text, because it was easier to keep pace with the narrator by writing in English; and he would not repeat any of the original that the collector failed to get. The words of the song are in Iowa, not Omaha.

140, 2. anahni<sup>n</sup> tai há, intended for anasni<sup>n</sup> tai há, from Ɔasni<sup>n</sup>.

141, 3-4. égiƆe ɣi wi<sup>n</sup> ga<sup>n</sup>-'te amá. The old man at this lodge resembles one who figures in the myth of the Snake-woman. He gives similar advice to the hero.

141, 5. ucka<sup>n</sup> ké hna<sup>n</sup>/ ga<sup>n</sup>-'ke amá. If this refers to the buffalo, ké denotes the *long trail* made, or the departure of the herd in a *long line*. If it refers to the sleeping man, ké shows that it was thus each time that he *lay down*.

141, 11. gacíƆe gƆé<sup>n</sup>/ íǵa<sup>n</sup>/Ɔa<sup>n</sup>-biamá: gacíƆe íǵa<sup>n</sup>/Ɔa<sup>n</sup>, to continue falling down suddenly on the knees.

## TRANSLATION.

[The informant being old and deaf, it was impossible to obtain from him a verbatim transcript of the original. See the first part of the preceding version.]

When Waha<sup>n</sup>Ɔige went to the field at the request of his sister, he sang as follows: "Sister mine, sister mine, my sister's husband is bringing home a big deer, sister mine." He then said, "Hu hu-hú! Come hither, birds, to eat. Ye shall devour this field. I am very poor. O all ye birds, be ye coming hither. All ye animals too, of

every sort, come ye all around it. I will go over the earth," said he. \* \* \* The Buffalo-woman gave birth to two calves. \* \* \* They struck their father's side as they ran to meet him. Their mother was placed in a row with three other white cows, when Waha<sup>h</sup>ciige was directed to identify her. \* \* \* "These speak of dancing with you," said she. \* \* \* When the Buffaloes sat awhile, they went on high; they went flying. "They will go to the upper world," said the Buffalo-woman. \* \* \* The Buffalo-woman blew a horn, saying, "T-t-t-t-t." \* \* \* The Buffaloes reached the shore of the great water, and were sitting there. Waha<sup>h</sup>ciige arrived. And it came to pass that a lodge of some sort was there. A very aged man sat there. "Yes," said he, "you are very poor. I heard you. The Buffaloes have gone across the great water. Shut your eyes and make a stride, and you shall cross the great water." And he made a stride, and found himself on the other side. His two sons came running to meet him. The woman told him, "They are going across the great water again. They will pass to the other side. They will arrive down there on the earth." \* \* \* When the boy slept at night, the Buffaloes departed. Their way was as usual; their trail could not be discovered. The boy crossed the great water as before, closing his eyes till he was over. They had arrived, and were sitting there. "Why! he has come directly hither," said they. "Look around for your wife," they said. \* \* \* She came to the place where the boy was standing. "When you will be completely unable to recognize me, I will move my right ear." \* \* \* She moved the right ear quite briskly. \* \* \* The next day the Buffaloes had a dance. Waha<sup>h</sup>ciige went to it. He changed himself into a martin, and darted here and there among the Buffaloes. He continued making sudden thrusts at the Buffaloes. "You will destroy yourselves by thrusting. Stop it," said he. The Buffaloes continued to fall down suddenly on their knees. He went about, causing them to kill themselves by tearing themselves open. \* \* \* —

## WAHANCIKIGE AND THE BUFFALO-WOMAN.

DAI<sup>n</sup>-NA<sup>n</sup>PAJĪ'S VERSION.

[illegible]



Ē'di cí xī, Hau! wígaqqa', ecéqti ɸa<sup>n</sup> cubɸé tá áta<sup>n</sup>hé áɸa, ecé-da<sup>n</sup> ictá  
 There you when, Ho! my wife, just as you said I go to you will I who indeed, you when eye  
 arrive

hníp'i<sup>n</sup>ze-da<sup>n</sup> uqúqqa ké áɸagajáde te éɸé, á-biamá. Cí éduáta<sup>n</sup> waqága  
 you shut when deep hollow the (ob.) you stride over will indeed, she said, they Again the next thorns  
 say.

pa-i gē maja<sup>n</sup> bɸúgaqti áhe ɸígíaxe taité. Ē'di cí xī, Hau! wígaqqa', 3  
 sharp the land over all on the they make will surely. There you when, Ho! my wife,  
 scattered surface for you arrive

ɸéɸu ecéqti ɸa<sup>n</sup> cubɸé tá áta<sup>n</sup>hé áɸa, ecé-da<sup>n</sup> ictá hníp'i<sup>n</sup>ze-da<sup>n</sup> waqága  
 here just as you said I go to you will I who stand indeed, you say when eye you shut when thorns

pa-i gē áɸagajáde te éɸé, á-biamá. Cí éduáta<sup>n</sup> ma<sup>n</sup>'xe ɸa<sup>n</sup>lájá uja<sup>n</sup>'ge gáxe  
 sharp the you stride over will indeed, she said, they Again the next sky just as you said I go to the road made  
 (ob.) say.

ga<sup>n</sup> aɸé taité. Ē'di cí xī, Hau! wígaqqa', ɸéɸu ecéqti ɸa<sup>n</sup> cubɸé tá 6  
 so they will There you when, Ho! my wife, here just as you said I go to will  
 go surely. arrive you

áta<sup>n</sup>hé áɸa, ecé-da<sup>n</sup> ictá hníp'i<sup>n</sup>ze-da<sup>n</sup> ma<sup>n</sup>'xe ɸa<sup>n</sup> áɸagajáde te éɸé,  
 I who stand indeed, you say when eye you shut when sky the (ob.) you stride over will indeed,

á-biamá wa'ú aká. Wa'ú aká a<sup>n</sup>'ɸa agɸá-biamá. Jé-ma gaza<sup>n</sup> akí-  
 said they say woman the (sub.). Woman the (sub.) left him went homeward, they say. The Buffa- among after  
 loes them

ma<sup>n</sup>'ɸi<sup>n</sup>-biamá. Ní ké masáni Jé amá akí amáma. Éɸa<sup>n</sup>be ahí-biamá 9  
 reaching home, she Water the on the Buffalo the they were reaching In sight arrived, they say  
 walked, they say. (ob.) other side (pl. sub.) home, they say.

Waha<sup>n</sup>'ɸicige aká cí. Huhu'á! cé atí há, Waha<sup>n</sup>'ɸicige, á-biamá. Igáqqa<sup>n</sup>  
 Orphan the again. Really! that has Orphan said they, His wife  
 (sub.) one come they say.

cin'gajínga edábe wíugihe ma<sup>n</sup>'ɸi<sup>n</sup>-biamá. Cí úcka<sup>n</sup> wi<sup>n</sup>' cí uínai-gá,  
 child also seeking them he walked they say. Again deed one again seek ye for him,

á-biamá. Cí édi ahí-bi xī égazeze ja<sup>n</sup>'wakiɸa-biamá Jé-mi<sup>n</sup>'ga dúbá. Ē'di 12  
 said they, Again there he arrived, when in a row they made them lie they say Female-buffalo four. There  
 they say.

ahí-bi ega<sup>n</sup>, Hau! ɸigáqqa<sup>n</sup> áwaké, á-biamá. Níqá ionúga ɸa<sup>n</sup> ɸickan'gɸa-  
 arrived, having, Ho! your wife where lying! said they, Ear right the she moved  
 they say suddenly (ob.)

biamá. Wígáqqa<sup>n</sup> gáaké á-biamá Waha<sup>n</sup>'ɸicige aká. Huhu'á! cí úcka<sup>n</sup>  
 they say. My wife that one lying said he, they Orphan the (sub.). Really! again deed  
 is she say

wi<sup>n</sup>' cí uínai-gá, á-biamá. Egíɸe ha<sup>n</sup>'ega<sup>n</sup>'tce xī íɸiɸa-bi ega<sup>n</sup>, Waha<sup>n</sup>'ɸicige 15  
 one again seek ye for him, said they, At length morning when awoke they having, Orphan  
 they say.

aká enáqtcí qádadi ja<sup>n</sup>'-biamá. Wa'ú amá Jé-ma júwagígɸe áíáɸa-  
 the he only on the grass lay they say. Woman the the Buffaloes she with them had gone,  
 (sub.) (mv. sub.)

bitéama. Égíɸe Jé amá ma<sup>n</sup>'á watícka uqúúgaqti ícɸéqti wi<sup>n</sup>' masáni  
 they say. At length Buffalo the the cliff creek very deep hollow going down, one on the other  
 (pl. sub.) side

aɸá-biamá. Kí Waha<sup>n</sup>'ɸicige amá édi ahí-biamá. Gá-biamá: Hau! 18  
 went, they say. And Orphan the there arrived, they say. He said as follows, Ho!  
 (mv. sub.) they say:

wígaqqa<sup>n</sup>, ɸéɸu ecéqti ɸa<sup>n</sup> cubɸé tá áta<sup>n</sup>hé áɸa, á-bi ega<sup>n</sup>, ictá ɸip'i<sup>n</sup>ze-da<sup>n</sup>  
 my wife, here just as you said I go to you will I who indeed, said he, having, eye he shut when  
 stand, they say

uqúqqa ké áɸajade áíáɸa-biamá. Huhu'á! cé atí há, Waha<sup>n</sup>'ɸicige,  
 deep hollow the (ob.) striding over he had gone, they say. Really! that has come Orphan

á-biamá. Cí úcka<sup>n</sup> wi<sup>n</sup>' cí uínai-gá, á-biamá.  
 said they, Again deed one again hunt ye for him, said they,  
 they say. they say.

- Égiçe égasani xī ha<sup>n'</sup>ega<sup>n</sup>tce xī íxíá-bi ega<sup>n'</sup>, enáqtei qádadi ja<sup>n'</sup>-  
 At length the day after when morning when he awoke, having, he only on the grass lay  
 they say
- biamá Waha<sup>n'</sup>çicige aká. Wa'ú amá Jé-ma júwagígçe áíáça-bitéama.  
 they say Orphan the (sub.). Woman the the Buffaloe, she with them had gone, they say.  
 (mv. sub.)
- 3 Égiçe waqága pa-í gě maja<sup>n'</sup> bçúgaqti áhe giáxa-biamá. Ė'di ahí-  
 At length thorns sharp the land all over on the surface they made for him. There arrived  
 (pl. ob.) they say.
- biamá Waha<sup>n'</sup>çicige amá. Gá-biamá: Hau! wígaqça<sup>n'</sup>, çéçu ecéqti ça<sup>n'</sup>  
 they say Orphan the (sub.). He said as follows, Ho! my wife, here just as you said  
 they say:
- cubçé tá áta<sup>n'</sup>hé áça, á-bi ega<sup>n'</sup>, ictá çip'i<sup>n'</sup>ze-da<sup>n'</sup> ágajade áíáça-biamá.  
 I go to you will I who stand indeed, said he, having, eye he closed when made a stride he had gone, they  
 they say they say say.
- 6 Huhu'á! cé atí hă, Waha<sup>n'</sup>çicige, á-biamá. Cí úcka<sup>n'</sup> wi<sup>n'</sup> cí uínai-gă,  
 Really! that has one Orphan, said they, they Again deed one again seek ye for  
 come say him,
- á-biamá. Égiçe égasani ha<sup>n'</sup>ega<sup>n</sup>tce xī íxíá-bi ega<sup>n'</sup>, enáqtei qádadi  
 they said, they At length the next day morning when he awoke, having, he only on the grass  
 say.
- ja<sup>n'</sup>-biamá Waha<sup>n'</sup>çicige aká. Wa'ú amá Jé-ma júwagígçe aça-bitéama.  
 lay they say Orphan the (sub.). Woman the the Buffaloe she with them went they say.  
 (mv. sub.)
- 9 Ma<sup>n'</sup>xe ça<sup>n'</sup>á ujañ'ge gáxe ga<sup>n'</sup> aça-bitéama Paháciaa ahí-bi ega<sup>n'</sup>,  
 Sky to the road inside so they went, they say. On high arrived, they having,  
 say
- húta<sup>n'</sup>-hna<sup>n'</sup>-biamá Jé amá Waha<sup>n'</sup>çicige amá ujañ'ge uíça<sup>n'</sup>be aça-bi  
 hollow repeat-ly they say Buffaloe the (pl. sub.). Orphan the the road up hill went, they  
 (mv. sub.) say
- ega<sup>n'</sup>, ė'di ahí-biamá. Gá-biamá: Hau! wígaqça<sup>n'</sup>, çéçu ecéqti ça<sup>n'</sup> cubçé  
 having, there arrived, they say. He said as follows, Ho! my wife, here just as you said I go to  
 they say: you
- 12 tá áta<sup>n'</sup>hé áça, á-bi ega<sup>n'</sup> ictá çip'i<sup>n'</sup>ze-da<sup>n'</sup> ágajade aça-biamá. Maqqí  
 will I who stand indeed, said he, having eye he shut when made a stride went they say. Cloud  
 they say
- kě átataqti aça-biamá. Kí masáni ahí-biamá. Huhu'á! cí cé atí hă,  
 the very far the ob.) beyond he went, they say. And on the other side he arrived, they say. Really! again that has  
 come
- á-biamá. Ca<sup>n'</sup>ckáxe tai áça, hní'a bácé, á-biamá. Qáça çagçé tai  
 said they, they Enough ye do will indeed, ye fail must, said they, they Back you go will  
 say. say. say. home
- 15 áça, á-biamá. Éga<sup>n'</sup> ðamú agí-biamá. Hídadi agí-biamá. Hau! u'éça  
 indeed, said they, they So down hill they were coming At the bottom they reached home, Ho! scattering  
 say. home, they say. they say.
- hné tai áça, a-biamá. Gá-biamá Waha<sup>n'</sup>çicige aká: Kě, angágçe tai  
 you go will indeed, said they, they Said as follows, the Orphan the Come, let us go homeward.  
 they say (sub.):
- Çicíxa<sup>n'</sup> agíña<sup>n'</sup>be te áça, á-biamá. Agá-bi ega<sup>n'</sup> égiçe çí xa<sup>n'</sup>ha ké  
 Your hus- I see mine will indeed, said he, they Went homeward, having at length lodge border the  
 band's siste they say they say (ob.)
- 18 ė'di cín gajín'ga wa'ú çínké edábe íça<sup>n'</sup>waça-biamá Égiçe íñañ'ge  
 there child woman the (ob.) also he placed them, they say. And behold, his sister
- çínké waqpániqtia<sup>n'</sup> çínké amá, na<sup>n'</sup>péhi<sup>n'</sup>qti-t'é etéga<sup>n'</sup> çañká amá.  
 the (ob.) very poor the (one st.) they say, very hungry to die apt the ones they say.
- Lañgéha, wíñáha<sup>n'</sup> méga<sup>n'</sup>, agí, á-biamá. Uçáde çíngéga<sup>n'</sup> nújínga  
 O sister, my sister's husband likewise, I have said he, they say. Cause for none, as boy  
 come home, complaint

aŋgúkiji ma<sup>n</sup>/tanahá ičé-ga<sup>n</sup> a<sup>n</sup>čañ'giča-báji éga<sup>n</sup> uwáŋčaqti<sup>n</sup> aŋ'gata<sup>n</sup>.  
 we are related to him to a lone place he had as we could not find him as we are suffering very much.

Wačáhíde ejida<sup>n</sup> eha<sup>n</sup>+, á-biamá. Nǎ! ɬaŋgéhǎ, wíebčei<sup>n</sup> há, á-biamá  
 To ridicule it is unnecessary ! said she, they say. Indeed! O sister, I am he said he, they say.

Égiče ɬaŋ'ge aká ictá ča<sup>n</sup> gidígugudá-bi ega<sup>n</sup> giča<sup>n</sup>/be ga<sup>n</sup>/ čéča- 3  
 At length his sister the (sub.) eye the (ob.) rubbed holes in repeat- having to see her own so sent it (vision)

biamá. Igídaha<sup>n</sup>-biamá. Hǎ! wísa<sup>n</sup>ča<sup>n</sup>! in'gči hǎ, á-biamá. Čiáha<sup>n</sup>  
 they say. She knew her own, they say. Hoigho! my dear younger has come and she, they say. Your wife's brother

gčí hǎ, á-biamá, nú číŋké čispa<sup>n</sup>-bi ega<sup>n</sup>. ɬaŋgéhǎ, čičiča<sup>n</sup> gátědi  
 has re- said she, they man the (st. ob.) pulled at, they having. O sister, your brother's in that place

gčí<sup>n</sup>. Čiúčka č'di ačín' gčí<sup>n</sup>. Ě'di ačíma<sup>n</sup>čín'-gǎ, á-biamá Waha<sup>n</sup>čicige 6  
 sits. Your brother's there having she sits. There walk for her, said, they say Orphan

aká. Ačín' akí-biamá. Ačín' akí-bi ega<sup>n</sup>, waníja bčúgaqti čí qáča  
 the Having her reached home, they say. Having her reached home, having, animals every one again back again

agí-biamá. Či ɬáha<sup>n</sup> aká čí ɬqtaqti t'éw:áčá-biamá. Égiče ɬaŋ'ge aká  
 were coming. Again his sister's the again at pleasure killed them, they say. At length his sister the (sub.)

i<sup>n</sup>/ta<sup>n</sup> uckúda<sup>n</sup>-biamá Ceta<sup>n</sup>.  
 now kind they say. So far.

9

## NOTES.

ɬačín-na<sup>n</sup>páji's variation from the first version begins after the meeting of the Orphan and the Buffalo-woman in the white tent on the prairie. In the morning he found himself lying on the grass, the woman and tent having disappeared. He followed her all day, and overtook her at night. This was repeated three times.

142, 3. čéču ece-qti ča<sup>n</sup>, "Here, just as you said in the past," or, "here, just in the place that you said."

144, 12-13. mačpi kǎ atataqti ača-biamá. The Omahas imagine that the upper world is like stone, and that ground is there. The ground rests on the stone. The Orphan pushed his way through both stone and ground, when he pursued his wife.

144, 19. waqpaniqti<sup>n</sup> číŋke ama "She had been sitting very poor"; equivalent to waqpaniqti<sup>n</sup> akama; the state or act continued till the arrival of the Orphan, as the classifier implies.

145, 2. ejida<sup>n</sup> conveys the idea that the act referred to is superfluous, unnecessary: "There is no necessity for making us suffer by your ridiculing us, for we are great sufferers already."

145, 7. From the time that the Orphan left his sister till his return, his brother-in-law had no success in hunting.

145, 7. bčúgaqti, pronounced bču+gaqti by ɬačín-na<sup>n</sup>páji.

## TRANSLATION.

On the fourth night the woman said as follows: "Though I go home, please continue to follow me. When I reach home on the other side of the water, please come hither. Say as follows, when you stand on the shore: 'Well, my wife, here, just as you said, I will be going to you.' When you say it, close your eyes and make a stride

over the water. And the next thing which they will make for you will be a cañon hollowed out by a stream, so deep that the bottom can hardly be reached. When you get there, say, 'Well, my wife, here, just as you said, I will be going to you.' When you say it, close your eyes and make a stride across the cañon. And next to it they will make for you sharp thorns over the surface of the whole land. When you arrive, say, 'Well, my wife, here, just as you said, I will be going to you.' When you say it, close your eyes and make a stride over the thorns. And next to it they will make a road to the upper world, and go thither. When you arrive at the place, say, 'Well, my wife, here, just as you said, I will be going to you.' When you say it, close your eyes and make a stride in the air," said the woman. The woman departed and left him. She reached home, and walked among the Buffaloes. The Buffaloes had reached their home on the other side of the water. The Orphan came in sight again. "Really! that Orphan has come hither," they said. He continued following his wife and child. "Seek ye a difficult thing for him," said the Buffaloes. And when he arrived they made four female Buffaloes lie in a row. "Come," said they, "which one lying down is your wife?" She moved her right ear very briskly. "That one is my wife," said the Orphan. "Well, seek again for him a difficult thing," said the Buffaloes. The next morning when the Orphan awoke, he lay alone on the grass. The woman had gone with the Buffaloes. The Buffaloes went across a very deep cañon hollowed out by a stream. The Orphan reached the cañon. Closing his eyes, he said, "Well, my wife, here, just as you said, I will be going to you." He made a stride, and behold, he was across the cañon. "Really! that Orphan has come hither. Seek ye again something difficult for him," they said. At length, on the morning of the next day, when the Orphan awoke, he lay alone on the grass. The woman had gone with the Buffaloes. And they had made sharp thorns extending all over the surface of the land. The Orphan arrived there. Having said, "Well, my wife, here, just as you said, I will be going to you," he closed his eyes, and made a stride across, and had gone. "Really! that Orphan has come hither. Seek again something difficult for him," said they. At length, on the morning of the next day, when the Orphan awoke, he lay alone on the grass. The woman had gone with the Buffaloes. Having made a road to the upper world, they had gone. Having gone up above, the Buffaloes kept bellying. As the road went up hill, the Orphan arrived there. "Well, my wife, here, just as you said, I will be going to you," said he. Having closed his eyes, he made a stride and departed. He went far beyond the clouds, and he reached the other side. "Really! that Orphan has come hither. Make an end of your attempts. You must fail. You shall go home," said they. So they were coming down-hill (*i. e.*, from the upper world to this earth). They reached home at the bottom. "Well, go ye in all directions," said they. The Orphan said as follows to his wife: "Come, let us go home. Let me see your husband's sister." Having gone home, he placed the child and the woman by the outside of the tent. And behold, his sister was very poor; she and her husband had been, and were still, apt to die from starvation. "O elder sister, and my sister's husband, I have come home," said he. "Without any cause for complaint, the boy, our relation, went to some unknown place. We have not found him, and we are great sufferers. It is not necessary to ridicule us," said she. "Indeed, sister, I am he," he said. At length his sister rubbed her eyes repeatedly with her hands, and looked toward him. She recognized him. "Heigho! my dear younger brother has come home

to me,' she said. "Your wife's brother has come back," said she, having pulled at the man to attract his attention. "O sister, your brother's wife sits in that place out of sight, holding your brother's son. Go for her," said the Orphan. She brought her home. Having brought her home, all the animals came back again. And again did his sister's husband kill them at pleasure. And at length his sister was kind to him. The End.

## THE MAN WHO HAD A CORN-WOMAN AND A BUFFALO-WOMAN AS WIVES.

TOLD BY NUDA'-AXA.

Égiçe ta<sup>n</sup>wañgça<sup>n</sup> wi<sup>n</sup> édedí-amáma. Máçe ééga<sup>n</sup>-da<sup>n</sup> amá waha<sup>n</sup>-  
 It happened tribe one there it was, they say. Winter as this is when they say they re-  
 moved  
 biamá. Waçáha<sup>n</sup> te, ní aça+, á-biamá. Égiçe nú wi<sup>n</sup> wa'ú çíngá-biamá,  
 they say. You are to remove, he says indeed, said, they say. It hap- man one woman had none they say, pened  
 ian'ge aká dúba-biamá. Ga<sup>n</sup> waha<sup>n</sup>-biamá xi, A<sup>n</sup>a'çai-gá, á-biamá nú 3  
 his sister the four they say. And removed they say when, Leave ye me, said, they say man  
 (sub.)  
 aká. Ga<sup>n</sup> a<sup>n</sup>ça-biamá. Nú aké cénujinga wakéga kéça<sup>n</sup> ian'ge amá  
 the And they left they say. Man the one young man sick he who his sister the  
 (sub.) him (sub.) was (pl. sub.)  
 gia<sup>n</sup>ça atíi há, é-hna<sup>n</sup>-biamá ta<sup>n</sup>wañgça<sup>n</sup> beúga. Çi waha<sup>n</sup>-biamá éé xi  
 left him they said invari- they say tribe the whole. Again removed they say this lodge  
 have come ably  
 amá beúga. Kí éé ian'ge háci jingá aká qçabé ian'ga ké'di iñinaqçá- 6  
 the all. And this his sister after small the tree big by the hid herself  
 (sub.) (sub.)  
 biamá. Ga<sup>n</sup> agçá-biamá. Qáça ujan'ge ugíha-biamá. Égiçe xi té  
 they say. And she went back, they Back again road she followed again, At length lodge the  
 say.  
 éça<sup>n</sup>be akí-biamá. Kí xagé agçá-biamá ian'ge. Ga<sup>n</sup> iñnu aká ceta<sup>n</sup>  
 in sight of she reached home, And crying went homeward, his sister. And her elder the so far  
 they say, they say brother (sub.)  
 níja ja<sup>n</sup> akáma. Eáta<sup>n</sup> cki á, wihe, á-biamá. Ga<sup>n</sup>, iñuhá, caté xi 9  
 alive was lying, they say. Why have you I O younger said he, they And, O elder brother, you die when  
 come back sister say.  
 iwidaha<sup>n</sup> téga<sup>n</sup> dí, á-biamá. Ga<sup>n</sup> júgigçe naji<sup>n</sup>-biamá. Égiçe gá-biamá:  
 I know you in order I have said she, they And with her own she stood, they say. At length he said as fol-  
 that come back say. lows, they say:  
 Wihe, najíha i<sup>n</sup>çíñ'gahá-gá, á-biamá. Ga<sup>n</sup> najíha ian'ge aká giáha-biamá.  
 O younger hair for me comb, said he, they And hair his sister the combed they say.  
 sister, say. (sub.) for him  
 Waii<sup>n</sup> ça<sup>n</sup> i<sup>n</sup>çíñ'çizá-gá há, á-biamá. Ga<sup>n</sup> igiçizá-biamá. Céçu wa'í<sup>n</sup> té'di 12  
 Robe the take mine for me said he, they And she took his they say. Yonder pack in the  
 (ob.) say. for him  
 hi<sup>n</sup>qpe uági'a<sup>n</sup>he há; é cti i<sup>n</sup>çíñ'çizá-gá há, wihe, á-biamá. Ga<sup>n</sup> igiçizá-  
 fine feather I put mine in that too take mine for me O younger said he, they And she took his  
 sister say. for him

- biamá. Ga<sup>n'</sup> hi<sup>n'</sup>bé ɸa<sup>n</sup> cti, uta<sup>n'</sup> ɸa<sup>n</sup> cti, á-biamá. Zani ígiɸizá-biamá. Ga<sup>n'</sup>  
they say. And moccasin the too, leggings the too, said he, they All she took his they say. And  
(ob.) (ob.) say. for him
- ugɸta<sup>n'</sup>-biamá bɸúga, hi<sup>n'</sup>bé ɸa<sup>n</sup>, uta<sup>n'</sup> gɸ edábe, hi<sup>n'</sup>qpe kɸ cti ágidaxa<sup>n'</sup>-  
he put on his, they say all, moccasins the leggings the also, fine feather the too he stuck his own  
(ob.) (ob.) (ob.) (ob.) on
- 3 biamá ásku ɸan'di. Ga<sup>n'</sup> waii<sup>n'</sup> ɸa<sup>n</sup> waii<sup>n'</sup>cíɸe i<sup>n'</sup>-biamá; ɸigɸipi-qtí-biamá.  
they say scalp-lock at the. And robe the with he wore, they he wore it very they say.  
(ob.) (ob.) say; well
- ɸi'a<sup>n'</sup>-biamá. Gá-biamá: Wihé, ukie ɸiɸi<sup>n'</sup>gega<sup>n'</sup> icíɸa<sup>n</sup> uwíne bɸé tá  
he painted his face, He said as follows, O younger to talk as you have none your brother's I seek I go will  
they say. they say: sister with wife for you
- mi<sup>n'</sup>ke, á-biamá. Ga<sup>n'</sup> dúbá ja<sup>n'</sup>-biamá. ɸjjebe eɸá tɸ unáji<sup>n</sup> éga<sup>n</sup> ca<sup>n'</sup>ca<sup>n'</sup>-  
I who, said he, they And four sleeps they say. Door his the he stood as always  
say. (ob.) in
- 6 bi-te weáhide aɸá-baji-biamá. Ga<sup>n'</sup> égasáni ɸi daze hí amá. Kí ɸéaka  
they say, far he not they say. And the next day when evening arrived, they say. And this one  
as went
- i<sup>n'</sup>nu aká ga<sup>n'</sup> ja<sup>n'</sup>-biamá. Égiɸe gá-biamá i<sup>n'</sup>an'ge aká, áci aɸá-bi ega<sup>n'</sup>:  
her elder the as he lay down, they say. At length said as follows, his sister the out went, they having:  
brother (sub.) was they say (sub.), say
- ɸinuhá, wa'ú wi<sup>n'</sup> atí aká hɸ, á-biamá. ɸiciɸa<sup>n</sup> aɸi<sup>n'</sup> gí-gá, á-biamá  
O elder brother, woman one has come said she, they Your brother's come with her, said he, they  
say. say.
- 9 Ciɸa<sup>n'</sup>, ɸiaa i-á hɸ, á-biamá. Ha<sup>n'</sup> amá. Kí a<sup>n'</sup>ba amá. Cí daze hí amá.  
O brother's to the come said she, they Night they say. And day they say. Again evening ar- they  
wife, lodge say. rived say.
- Ugáhanaɸaze uhan'ge tɸ'di i<sup>n'</sup>an'ge aká áci aɸá-biamá. Kí cí wi<sup>n'</sup> atí akáma.  
Darkness (first) end when his sister the out went they say. And again one had come, they  
(sub.) say
- ɸinuhá, ɸéaka wa'ú wi<sup>n'</sup> atí aká hɸ, á-biamá. ɸiciɸa<sup>n</sup> aɸi<sup>n'</sup> gí-gá, á-biamá  
O elder brother, this one woman one has come said she, they Your brother's come with her, said he, they  
say. say.
- 12 i<sup>n'</sup>nu aká. Ga<sup>n'</sup> na<sup>n'</sup>ba wagɸa<sup>n'</sup>-biamá. Ga<sup>n'</sup> akiwa watézugɸa<sup>n'</sup>-biamá.  
her the And two he married they say. And both pregnant they say.  
brother (sub.). them
- Ga<sup>n'</sup> akiwa ci<sup>n'</sup>gaji<sup>n'</sup>ga ídawaɸá-biamá, akiwa nújĩnga-biamá. Ga<sup>n'</sup>  
And both child bore them they say, both boy they say. And
- újawaqti ga<sup>n'</sup> júwagigɸe ɸɸi<sup>n'</sup>-biamá. Kí ci<sup>n'</sup>gaji<sup>n'</sup>ga akiwa íe wakan'dagi-  
very so with them he sat they say. And child both to forward  
pleasantly speak
- 15 hna<sup>n'</sup>-biamá. Ga<sup>n'</sup>, ɸisan'ga éɸa<sup>n</sup>ba kiɸina-baji-gá, á-biamá iɸádi aká.  
only they say. And, Your younger brother he too fight ye not, said, they say his father the  
(sub.)
- Ga<sup>n'</sup> éga<sup>n</sup>-biamá. ɸjgaxe júkigɸe-hna<sup>n'</sup>-biamá. Égiɸe kiɸina-biamá  
And so they say. Playing with each other invariably they say. At length fought they say
- nújĩnga na<sup>n'</sup>ba akiwa. Akiwa kigɸa<sup>n'</sup>-hna<sup>n'</sup>-biamá. ɸí ɸiha<sup>n'</sup> ɸe-wa'ú ɸi<sup>n'</sup>,  
boy two both. Both reviled only they say. You your Buffalo-woman she is,  
each other mother
- 18 á-biamá. Cí áma aká, ɸí cti ɸiha<sup>n'</sup> Wata<sup>n'</sup>zi-wa'ú ɸi<sup>n'</sup>, á-biamá. Ga<sup>n'</sup>  
said (one), Again the the You too your Corn-woman she is, said he, they And  
they say. (sub.), mother say.
- aki-biamá ɸi ɸe-jĩn'ga aká iha<sup>n'</sup> ɸi<sup>n'</sup> ugɸá-biamá. Ga<sup>n'</sup>ki cí áma aká cí  
they reached when Buffalo-calf the his the told of they say. And again the the again  
home, they say (sub.) mother (ob.) himself (sub.)
- ugɸá-biama. Na<sup>n'</sup>há, wi<sup>n'</sup>je aká, Wata<sup>n'</sup>zi-wa'ú hni<sup>n'</sup>, áí, aná'a<sup>n</sup>, á-biamá.  
told about himself, O mother, my elder the he I heard said (one) they  
they say. brother (sub.) said. him. say.

Ki áma aká, gá-biamá: Kagé aká, na<sup>h</sup>há, Jé-wa'ú hni<sup>n</sup>, aí, aná<sup>a</sup>,  
 And the the said as follows, My younger the O mother, Buffalo-woman you are, he said I heard  
 other (sub.), they say: brother (sub.),  
 á-biamá. Ga<sup>n</sup> ha<sup>n</sup> te akiwa waji<sup>n</sup> cta-biamá wa'ú aká, nú ñínké ukía-bají-  
 said (the other), And night when both in a bad humor, they say woman the man the (ob.) they did not  
 they say. (sub.), talk with

biamá. Ca<sup>n</sup> fé Jé-wa'ú ñínké ja<sup>n</sup> a<sup>n</sup>há-biamá.  
 they say. Yet this Buffalo-woman the one cum ea coit they say.

3

Ga<sup>n</sup> a<sup>n</sup>ba amá. Égiçe nú aká enáqtei ja<sup>n</sup> akáma; wa'ú amá akíwa  
 And day they say. Behold man the alone was lying, they say; woman the both  
 (sub.) (pl. sub.)

ákiágça-bitéama. Ga<sup>n</sup> gçi<sup>n</sup>-biamá. Égiçe gá-biamá: Wi<sup>h</sup>é, á-biamá, ñíúcka  
 had gone again, they say. For some he they say. At length he said as fol- O sister said he, they your  
 time sat lows, they say: say, brother's son

uáigine bçé tá minke, á-biamá. Ga<sup>n</sup> a<sup>n</sup>ba té'di aça-biamá. Ca<sup>n</sup> ga<sup>n</sup> ñan'de 6  
 I see, my I go will I who said he, they And day when he went, they say. Right along (?) ground  
 own say.

áçita ma<sup>n</sup>çi<sup>n</sup>-biamá. Égiçe ðazéqtei hí xi aça-bikéama, sigçé wéça-  
 crossing he walked, they say. At length late evening arrived when had gone homeward, trail he found  
 they say

biamá. Ga<sup>n</sup> sigçé kē wíuha-biamá. Iha<sup>n</sup> amá cti ga<sup>n</sup> Jéi tē, ga<sup>n</sup>ki cī  
 they say. And trail the (ob.) he followed them, His the too was a Buffalo and again  
 they say. mother (mv. sub.)

ijjinge amá cti Jē-jin'ga-bitéama, nañ'gēqtei aça-bikéama iha<sup>n</sup> éça<sup>n</sup>ba. 9  
 her son the too was a Buffalo-calf, they say running fast had gone homeward, his mother she too.  
 (mv. sub.) they say

Égiçe watcicka wi<sup>n</sup> cúgaqti naji<sup>n</sup> te amá xi, í wi<sup>n</sup> waçíona améde, Çétē é  
 At length creek one very thick stood they say when, tent one plain they say, This it  
 when,

te-ána, eçéga<sup>n</sup>-biamá nú aká. Ga<sup>n</sup> é'di a-ígçi<sup>n</sup>-biamá, éça<sup>n</sup>ba-bají-biamá.  
 must be ! thought they say man the (sub.). And there approaching he sat, not in sight they say.  
 they say

Égiçe ijin'ge éça<sup>n</sup>be ahí-biamá. Jē-jin'ga aké aké (á-biamá). I<sup>n</sup>dádi aká 12  
 At length his son in sight arrived, they say. Buffalo-calf the it is (said he, they say). My father the  
 (sub.) (sub.)

atí aká há, á-biamá (Jē-jin'ga aká). Içádi çat'a<sup>n</sup> edécte a<sup>n</sup>baçé'qti ma<sup>n</sup>çi<sup>n</sup>  
 has come said, they say (Buffalo-calf the). His father you had even if this very day walking

çaxáge ma<sup>n</sup>hni<sup>n</sup>, á-biama. Edída! wágima<sup>n</sup>çi<sup>n</sup>-ä hē, á-biamá Jé-wa'ú  
 you cried you walked said she, they Simpleton ! go after him said, they say Buffalo-woman

aká. Ga<sup>n</sup> é'di ahí-biamá. Ki ja<sup>n</sup>-uqpé jingáqtei 'í-biamá, çéde áçibçá- 15  
 the (sub.). And there he arrived, they And wooden bowl very small she gave, they bottom spread on  
 say.

biamá. Ní bçáta<sup>n</sup>-máji éga<sup>n</sup> a<sup>n</sup>ça<sup>n</sup>bize ça<sup>n</sup>cti, djúb inahi<sup>n</sup> há, eçéga<sup>n</sup>  
 they say. Water I drink I not but I was thirsty heretofore a little truly thinking

gçi<sup>n</sup>-biamá nú aká. Çata<sup>n</sup>-biamá; ça<sup>n</sup>á-biamá ní kē. Djúbaqtei  
 sat they say man the (sub.). He drank they say. he left (some) water the. A very little

a<sup>n</sup>ça<sup>n</sup>wa<sup>n</sup>hébe ça<sup>n</sup>cti, égiçe ní tē be<sup>n</sup>á ába<sup>n</sup>, eçéga<sup>n</sup>-biamá. Uqpé tē cī 18  
 insufficient for me heretofore, at length water the I fail to ! thought he, they say. Bowl the again  
 drink

'í-biamá. Ki íá hébe çéça<sup>n</sup>ska 'í-biamá. Na<sup>n</sup>pa<sup>n</sup>hi<sup>n</sup> ça<sup>n</sup>cti, jañgéga<sup>n</sup>  
 she gave, they And jerked place this size she gave, they I hungry heretofore somewhat large  
 say.

a<sup>n</sup>f etéde, eçéga<sup>n</sup>-biamá. Cī ça<sup>n</sup>á-biamá. Ki hébe uçacte gíí-biamá.  
 she should have he thought, they say. Again he failed in eating, And piece left from he gave it back, they say.  
 given me they say. eating

- Wafáte jin'ga ínahi<sup>n</sup>, á-biamá wa'ú aká Ga<sup>n'</sup> íá fa<sup>n</sup> wa'ú aká na<sup>n'</sup> báfa<sup>n</sup>  
 Food small truly said, they say woman the (sub.). And jerked the meat (ob.) woman the (sub.) in two parts
- gaxá-bi ega<sup>n'</sup> g'fásmi<sup>n</sup> íc'c'fa-biamá. Ga<sup>n'</sup> ha<sup>n'</sup> éga<sup>n</sup> ga<sup>n</sup> ja<sup>n'</sup>-biamá wa<sup>n'</sup> g'riçe.  
 made, they say having swallowed suddenly, they say. And night so as they were slept, they say all.
- 3 Umí<sup>n'</sup> je úda<sup>n</sup> qti gaxá-bi ega<sup>n'</sup> ja<sup>n'</sup>-biamá. A<sup>n'</sup> ba ega<sup>n'</sup> ja<sup>n'</sup> qídata<sup>n</sup>-bi ega<sup>n'</sup>  
 Bed very good made, they say having they slept, they say. Day being lying turned himself, having they say
- ne'ixidá-biamá. Égiçe íí qíng'c' ja<sup>n'</sup> akáma, uta<sup>n'</sup> nadiqti. Ga<sup>n'</sup> wíuhá-biamá  
 he looked around, they say Behold tent he was lying, in a very lone place. And he followed them, they say
- sig'f'c' afaí t'c' Edúzég'ti hí qí égiçe úqca-biamá c'í. C'í wate'icka wi<sup>n'</sup>  
 trail went. Late that evening ar- when at length he overtook them, again. Again creek one they say
- 6 édedí-ké ama; c'í íí wi<sup>n'</sup> édedí-té ama. Ga<sup>n'</sup> c'í é'di a-íq'pí-biamá íí qa<sup>n'</sup> ha  
 there it was, they say, again tent one it was there, they say. And again there approaching he sat, tent border they say
- k'c'di. É nújinga aká c'í éfa<sup>n'</sup> be ahí-biamá. Ná! í'dádi aká atí aká há,  
 at the. That one boy the (sub.) again in sight arrived, they say. Why! my father the (sub.) has come
- á-biamá. Íc'ádi cat'a<sup>n'</sup> edécté a<sup>n'</sup> ba'f'c' qti ma<sup>n'</sup> pi<sup>n'</sup> faxáge ma<sup>n'</sup> hni<sup>n'</sup>, á-biamá  
 said he, they say His father you had even if this very day walking you cried you walked, said, they say
- 9 J'c'-wa'ú aká. Wéba<sup>n'</sup> f'c'fa-á h'c', á-biamá. Dadíha, í-gá hau, á-biamá  
 Buffalo-woman the (sub.) To call them send (the voice) said she, they say O father be coming ! said, they say
- nújinga aká. Ga<sup>n'</sup> é'di ahí-biamá. Kí ja<sup>n'</sup>-uq'pé jingáq'ti í-biamá, f'c'c'c'  
 boy the (sub.). And there he arrived, they say. And wooden bowl very small she gave, they say bottom
- á'ib'f'c'-biamá. Kí nú aká úcka<sup>n</sup> t'c' íbaha<sup>n</sup>-bi ega<sup>n'</sup>, f'c'qúba-bají-biamá  
 spread on they say. And man the (sub.) deed the (ob.) knew, they say because, did not wonder they say.
- 12 C'ata<sup>n'</sup>-biamá; f'c'a'á-biamá ní t'c'. Uq'pé t'c' c'í í-biamá. Kí íá hébe  
 He drank they say; he failed in drink- water the (ob.). Bowl the (ob.) again she gave, they say. And jerked piece meat
- f'c'c'fa<sup>n</sup> ska í-biamá. Kí nú aká úcka<sup>n</sup> t'c' íbaha<sup>n</sup>-bi ega<sup>n'</sup>, f'c'qúba-bají-biamá  
 this size she gave, they say. And man the (sub.) deed the (ob.) knew, they say because, did not wonder they say.
- Kí íá fa<sup>n</sup> c'í f'c'a'á-biamá. Kí hébe u'f'acte g'í'í-biamá. É wafáte jin'ga  
 And jerked the meat (ob.) again he failed in eating, And piece he left he gave back, they say That food small
- 15 ínahi<sup>n</sup>, á-biamá J'c'-wa'ú aká. J'á fa<sup>n</sup> f'ic'pá-bi ega<sup>n'</sup> g'fásmi<sup>n</sup> f'c'c'fa-biamá.  
 truly, said, they say Buffalo-woman the (sub.). Dried the (ob.) pulled a piece having swallowed suddenly, they say
- Ga<sup>n'</sup> ha<sup>n'</sup> éga<sup>n</sup> ja<sup>n'</sup>-biamá. Nú aká hájinga wi<sup>n'</sup> a'f'i<sup>n'</sup>-bi éde wa'ú k'c' síhí t'c'  
 And night as they slept, they say. Man the (sub.) cord one had, they say but woman the (sub.) lying the
- wan'da<sup>n</sup> íkika<sup>n</sup> ta<sup>n'</sup>-biamá. Ha<sup>n'</sup> ja<sup>n'</sup> t'c' f'iqíí-bají éga<sup>n</sup>, f'iqíí ga<sup>n'</sup> f'ai éga<sup>n</sup>,  
 together he tied with it they say. Night slept when he was not roused as to be he wished as,
- 18 Oka<sup>n'</sup> í tédíhi a<sup>n'</sup> f'iqi etéga<sup>n</sup> áha<sup>n</sup>, e'f'éga<sup>n</sup>-biamá nú aká. Ga<sup>n'</sup> ja<sup>n'</sup>-biamá.  
 Moving when to wake m- apt ! thought they say man the (sub.). And they slept, they say.
- Égiçe a<sup>n'</sup> ba amá. Égiçe ictá f'ib'f'c'-bi ega<sup>n'</sup> uta<sup>n'</sup> nadiqti ja<sup>n'</sup> akáma.  
 At length day they say. At length eye opened, they say having in a very lone place he was lying, they say.
- Ga<sup>n'</sup> sig'f'c' c'í wíuhá-biamá. Baxú ía'ngáq'ti k'c'di éfa<sup>n'</sup> be ahí-biamá.  
 And trail again he followed them, they say. Fork very big at the in sight of he arrived, they say.



Égiçe ní ǵaṅǵáqti wiṅ' ǵiṛé tá akamá ǵi ḗ'di ahi-biamá (nú aká). Kí  
 At length water very big one they would have to cross when there arrived, they say (man the). And  
 nú aká jaṅ' tē ákaṅ-bi, íṅinaqǵá-biamá. Égiçe ní úha maṅ'ǵiṅ'-bi tē'di  
 man the wood the leaned against he hid himself, they say. At length water following he walked, they when  
 (sub.) (ob.) they say, say  
 ihaṅ' éǵaṅba íe na'aṅ'-biamá nú aká. Cin'gajin'ga tégiçe améde hindá 3  
 his her too speaking he heard, they say man the Child he loves if let me see  
 mother (sub.).  
 ní kēdi gákēdi atí tá amé, á-biamá. Gaṅ' ihaṅ' éǵaṅba ní ǵiṛé agǵá-  
 water at the at that place he will come, said she, they And his mother she too water crossing went  
 say. homeward  
 biamá ijin'ge aká: qǵáje-bnaṅ'-bi, ci ihaṅ' amá cti égaṅ'-hnaṅ'-biamá. Gaṅ'  
 they say her son the cried out regularly again his the too so regularly they say. And  
 (sub.): mother (mv. sub.)  
 ní ukaṅ'ska idaṅ'be ahi-bi ǵi ihaṅ' éǵaṅba, égiçe nú aká hiṅqǵé kē 6  
 water in a straight through the they arrived, when his she too, behold man the fine feather the  
 line middle they say mother (sub.) (ob.)  
 gǵiṛa-biamá. Gaṅ' hiṅqǵé kē nú aká bihiǵa éǵaṅ-biamá. Étaṅ'ǵiṅ'  
 took his, they say. And fine feather the (ob.) man the (sub.) blew away suddenly, they say. He first  
 the other reached, they say. He blew off sud- when that without the other he reached, they Fine feather  
 side deuly stopping side say.  
 ǵiṅǵaxai, ci ǵiḗdhiǵa éǵai nú aká. Kí qǵabé wiṅ' áǵaskabá-biamá. Gaṅ' 9  
 he made again blew himself off sud- man the (sub.). And tree one he stuck to they say. And  
 himself, deuly  
 ihaṅ' éǵaṅba wadaṅ'be gǵiṅ'-biamá. Masáni agǵi-biamá ijin'ge éǵaṅba.  
 his mother her too seeing them he sat they say. The other side they came back, they say her son he too.  
 they say  
 Hiṅ' ǵaṅ' bibiṛa-biamá, uṅiḗdataṅ'-biamá dízá kēdi. Cin'gajin'ga tégiçe  
 Hair the they rubbed dry, they rolled themselves, sand on the. Child he loves  
 they say, they say  
 améde hindá atí ta amé, á-biamá Lé-wa'ú aká. Gaṅ' naṅ'gēqti agǵá- 12  
 if let me see he will come, said, they say Buffalo woman the (sub.). And running fast they went  
 homeward  
 biamá uǵaṅ'be. Gaṅ' wíuḗha-biamá nú aká. Baxú kē éǵaṅ'be ahi-bi ǵi  
 they say up-hill. And followed they say man the he did not they say, fine feather made himself  
 them (sub.). Peak the in sight of he arrived, when they say  
 égiçe ǵi édedi-ǵaṅ' amá, húǵuga jin'gajǵi ǵaṅ' amá. Gaṅ' ḗ'di a-ǵǵiṅ'-  
 behold lodge there was the (circle), tribal circle not small the they say. And there approaching  
 they say he sat  
 biamá baxú kē'di. Naṅ'há, iḗdádi aká atí aká há, á-biamá. É'di 15  
 they say peak on the. O mother, my father the (sub.) has come said (the Culf), There  
 they say.  
 wágimaṅ'ǵiṅ'-á, á-biamá. É'di ahi-biamá ǵi wéǵajǵi-biamá, hiṅqǵé ǵiṅǵa-bi  
 walk for them said (the mother), There he arrived, they when he did not they say, fine feather made himself  
 they say, say find them they say, they say  
 egaṅ'. Ci, Wiḗé, ḗ'di wágimaṅ'ǵiṅ'-á, á-biamá Lé-wa'ú aká. Gaṅ' wágiahi-  
 having. Again, O sister, there walk for them, said, they say Buffalo- the (sub.). And she arrived  
 woman for them  
 biamá ǵi wéǵajǵi amá. Jaṅ'ǵéha, ǵiṅǵai hé, á-biamá Tēṅá! It'áǵewáǵé 18  
 they say when she did not they say. O older sister, there is none said she, they say. Why! hateful  
 find them  
 inahiṅ' é, á-biamá. Wéǵana'úqtei-hnaṅ'i, á-biamá Lé-wa'ú aká. Gaṅ' ci  
 truly I said she, they You passed close by only said, they say Buffalo woman the (sub.). And again  
 say, them  
 wiṅ' aká ḗ'di aǵá-biamá. Jaṅ'ǵéha, wéǵa-máǵi, á-biamá ci. Ci wiṅ'  
 one the (sub.) there went, they say. O older sister. I do not find them. she said, they say again. Again one

- aká é'di ačá-biamá cī, wéčaji amá Ja<sup>n</sup>čéha, weáča-máji, á-biamá. Cī  
 the there went they say again, she did not they say. O elder sister, I have not found said she, they Again  
 (sub.) find them them say.
- wi<sup>n</sup> aká é'di ačá-biamá Ja<sup>n</sup>čéha, weáča-máji, á-biamá. Čit'ačewáčē  
 one the (sub.) there went, they say. O elder sister, I have not found said she, they say. You hateful  
 them,
- 3 ičanahi<sup>n</sup> i é. Akiha<sup>n</sup>-hna<sup>n</sup> cīi hē, á-biamá. Adibē tá minke, hinda!  
 you indeed ! Beyond, invariably yewent . said she, they say. I go for him will I who, behold!  
 á-biamá Jé-wa'ú aká. Hinda! ičáča-máji eska<sup>n</sup>, á-biamá. Kī ēdi ahí-  
 said, they say Buffalo-woman the Let me see! have I not found him! said she, they say. And there she  
 (sub.) arrived
- biamá. Wahnáte téga<sup>n</sup> ačigiati<sup>n</sup>-hna<sup>n</sup>, eáta<sup>n</sup> čagči<sup>n</sup>-hna<sup>n</sup> ā, á-biamá.  
 they say. You eat in order that they came inva- why you sit invariably ! said she, they  
 riably say.
- 6 Éga<sup>n</sup>ča<sup>n</sup>ja é'be aňgiti-āji éga<sup>n</sup>. Ga<sup>n</sup> agči<sup>n</sup> minke, á-biamá nú aká  
 Nevertheless who came not for me so. Just so I was sitting, said, they say man the (sub.).
- Ga<sup>n</sup> júgče agčá-biamá Egiče wa'ú aká ukikiji aká dúbá akáma, é  
 And with him she went they say. Behold woman the near the four they were, she  
 homeward relations (sub.) it is said,
- wésatā<sup>n</sup> aká é wáčixe ahí aká. Ga<sup>n</sup> grčika<sup>n</sup>-biamá. Ji té úkiza  
 the fifth the (sub.) that marrying arrived the And made room they say. Lodge the no one  
 the (sub.) one who for her there
- 9 giáxa-biamá. Čé ian'ge aká e-hna<sup>n</sup> júwagigčai tē.  
 they made for her, This her sister the (sub.) only she was with them.  
 they say.
- Egiče ha<sup>n</sup>ega<sup>n</sup>tce amá. Ixa<sup>n</sup> aká gá-biamá (iúcpa é wagiká-bi  
 At length morning they say. His grand- the said as follows, (her grand- him she meant her  
 mother (sub.) they say child own, they say
- ega<sup>n</sup>): Čiadi i<sup>n</sup>'č jeégča<sup>n</sup> hē, i<sup>n</sup>úde juágče téga<sup>n</sup>, á-biamá. Ga<sup>n</sup> i<sup>n</sup>úde  
 having Your stone I have heated for him sweat- I with in order said she, they And sweat-  
 father him bath him that, say. bath
- 12 júgča-biamá ian'de aká. Ga<sup>n</sup> Je-núga amá nan'dičégaspe gáxai fi tē  
 he with her, they her daughter's the And Buffalo-bull the to hold down the walls making came, when  
 say husband (sub.) (pl. sub.)
- déčabči<sup>n</sup>-biamá. Ga<sup>n</sup> ixa<sup>n</sup> aká i<sup>n</sup>'č jahá-bi xi gáča<sup>n</sup>ská-biamá; cī pi  
 eight they say. And his wife's the stone pushed at, when that size they say; again again  
 mother (sub.) they say
- jahá-bi xi gáča<sup>n</sup>ská-biamá; wéčabči<sup>n</sup>a<sup>n</sup> jahá-bi xi gata<sup>n</sup>'hiča<sup>n</sup>-biamá; cī  
 she pushed when that size they say; the third time she thrust at, when that high suddenly, they and  
 at, they say say;
- 15 pi jahá-bi xi i<sup>n</sup> tē éča<sup>n</sup>skáqtcia<sup>n</sup>-biamá i<sup>n</sup>'č tē. Nú aká hi<sup>n</sup>qpé  
 again she thrust at, when lodge the just the size of they say stone the Man the fine feather  
 they say (col.) (sub.)
- xi<sup>n</sup>áxa-bi ega<sup>n</sup> Je-núga iha biákibesa<sup>n</sup>-bi ega<sup>n</sup> hi<sup>n</sup>qpé bihiča<sup>n</sup> čéča-  
 made himself, having Buffalo-bull tent-skin made double up by lean- having fine feather blew off suddenly  
 ing against, they say
- biamá, iha ákibesa<sup>n</sup> kē égih áiáča-biamá. Jé-wa'ujin'ga, Jandé,  
 they say, tent skin fold the right into he had gone, they say. Buffalo old-woman, O daughter's  
 husband,
- 18 učínadáča<sup>n</sup> éga<sup>n</sup>, á-biamá. A<sup>n</sup>, xa<sup>n</sup>há, á-biamá. Cī ga<sup>n</sup>te amá. Jandé  
 you are accus- somewhat, said, they say. Yes, O wife's said he, they Again a long they say. O daughter's  
 toed to heat mother, say. while husband
- e'a<sup>n</sup> éga<sup>n</sup> ā, á-biamá Jé-wa'ujin'ga aká. Nát'e eska<sup>n</sup> ečéga<sup>n</sup> éga<sup>n</sup> imaxá-  
 how is it ! said, they say Buffalo old-woman the Killed by she hoped as asked him  
 (sub.) heat
- biamá. Xa<sup>n</sup>há, ga<sup>n</sup> gči<sup>n</sup> minke, á-biamá. Ga<sup>n</sup> wasisige ie tē  
 they say. O wife's mother, all right I am sitting. said he, they say. And active he spoke

ájì'ájì'qti égičá'-biamá. Cì ga'-akáma xī, Jandé, e'a' éga' á, a-biamá.  
spoke very he said to her, they say. Again they sat for when, O daugh- how is it I said she, they  
fearlessly

Ya'ha, ga' gfi' minké, a'wa'nabčì ctěwa-máji, á-biamá. Égičē  
O wife's all right I am sitting, I perspire in the least I not, said he, they say. At length  
mother

Jé-wa'ujin'ga náwakandičá-biamá; é nát'exičē ačá-biamá fáčuháqtcì. 3  
Buffalo old-woman was made impatient by heat, they she caused herself she went, they say almost.  
say;

A'wan'kandičē'qti-ma', gátē i'čičiba-ā hē, á-biamá. Gíčiáxá-biamá xī  
I am very impatient from heat, that undo for me said she, they say. They pulled off for her, when  
they say

éčá'be aki-biamá. Ca'ca' t'é áiáčá-biamá Jé-wa'ujin'ga aká. Čéaka  
in sight she reached home, Without dead had gone they say Buffalo old-woman the (sub.). This one  
they say; stopping

ijan'de aká éčá'be aki-bi xī ca' unábčì ctěwa'-baji-biamá. Nā! i'úade 6  
her daugh- the in sight reached when yet he perspired in the least not they say. Why! I took a  
ter's husband (sub.) home, they say sweat-bath

áči'hé ctě snia't'e a'wan'kandičē, á-biamá. Igáqčá aká gá-biamá:  
I who move even I cold I am impatient of, said he, they say. His wife the (sub.) said as follows,  
they say:

Učínabčì ctěwa'ji; wa'újin'ga akéja nát'e ké, á-biamá. Éga'ja snia't'e  
You perspire not in the least; aged woman on the other lies dead from said she, they  
the heat.  
say.

a'wan'kandičē, á-biamá. Égičē ixa' aká gisi'-biamá. Gisi'-biam éga' 9  
I am impatient of, said he, they say. At length his wife's the revived they say. She revived, they as  
mother (sub.) say

égasani wa'ú čaňká zaní ixa' aká wagígčá-biamá. (Jé-jin'ga aká)  
the next day woman the (pl. ob.) all his wife's the (see note) they say. (Buffalo-calf the)

gá-biamá: Nā! dadíha, i'na'ha ubníxide taí (íčagícčá-paha' te), á-biamá.  
said as follows, Why! O father, my mother you will look around (you will know your said he, they  
they say: own), say.

Čéaka ijan'ge méga' indé ča' wi'áqtcì-biamá, wa'ú úda'qti-hna'-biamá, ca' 12  
This one her sisters likewise face the one they say, woman very beautiful as a class, they say, in fact  
(ob.)

indé ča' wi'áqtcì-biamá, úda'ni tē. Ga' wáčicta'-biamá, xī'an'kičá-biamá  
face the (ob.) one they say, as to beauty. And they finished them, they they caused to paint them-  
selves, they say

wan'gičē, naji'wakičá-biamá. Égazeze naji'wakičá-biamá, xidáquwi'xe-  
all, they caused them to stand, they say, In a row they caused them to stand, they they caused them to  
say,

wákičá-biamá, igáqčá' čin ké ígipaha'ji gíga'čai éga'. Ga' égazezei tē, 15  
push themselves around, his wife (the ob.) not to know his wished for him because. And they were in when,  
they say, a line

Ké, Jandé, čigáqčá' ugčixidá-ā hē, á-biamá. Jé-wa'ujin'ga aká. Ga' ugčí-  
Come, O daugh- your wife look around for said, they say Buffalo old-woman the And looked  
ter's hus- band, (sub.)

xidá-biamá nú aká. Gáta' éē hā, á-biamá. Učá'-biamá. Ga' čaň'gaxá-  
around for his, man the That one is she he said, they He took hold, they say. And they ceased  
they say (sub.)

biamá. Gá-biamá Jé-jin'ga aká: Dadíha, gasáni núnjin'ga ákibána'wakičai 18  
they say. Said as follows, Buffalo-calf the O father, to-morrow boy to make them run a race  
they say (sub.):

'íčai éde édučē tá minké. A'wa'hnixide taí, á-biamá. A'čá'cpaha'ji  
spoke of but I join it will I who. You will look around for me, he said, they say. You do not know me.

tědři wi'xa' aká t'éčič 'íčai, á-biamá. Ga' ákibana'-biamá égasani xī.  
in case my grand the killing spoke of, he said, they And they ran they say the next day when  
mother (sub.) you say.

- Gá-biamá nújnga aká: Dadíha, Je-jin'ga sáta<sup>n</sup> waa'cha-ma é wécađe ma<sup>n</sup>-  
Said as follows, they say, boy the (sub.): O father, Buffalo-calf five those who leave that the sixth I
- bfi<sup>n</sup> tá minke, á-biamá. Ga<sup>n</sup> égasáni ákibana<sup>n</sup>-biamá. Je-jin'ga amá  
walk will I who, he said, they say. And the next day they ran a race they say. Buffalo-calf the (pl. sub.)
- 3 sáta<sup>n</sup> waa'cha-biamá, kī wi<sup>n</sup> winta<sup>n</sup> ina<sup>n</sup>fi<sup>n</sup>-biamá. Kī nú aká gá-biamá:  
five left them they say, and one next to them he walked they say. And man the (sub.) said as follows, they say:
- Cin'gajin'ga wiwíja fi<sup>n</sup> é, á-biamá. Áwafi<sup>n</sup> á, á-biamá Je-wa'ujin'ga  
Child my the that, said he, they say. Where is he I said, they say Buffalo old-woman
- aká. Sáta<sup>n</sup> waa'cha amá é wécađe eduáta<sup>n</sup> fi<sup>n</sup> éh há', á-biamá. Ga<sup>n</sup>  
the (sub.). Five left them the (sub.) that the sixth next to the (mv. ob.) it is he he said, they say. And
- 6 ca<sup>n</sup>gaxá-biamá. Úwagiča-hna<sup>n</sup>i atá', á-biamá Je-wa'ujin'ga aká.  
they ceased they say. They told him invariably I won- said, they say Buffalo old woman the (sub.):
- Ga<sup>n</sup> égasáni Je-jin'ga aká gá-biamá: Dadíha, wiča<sup>n</sup> aká fiki-  
And the next day Buffalo-calf the (sub.) said, they say, as follows: O father, my grand- mother the (sub.) running
- bana<sup>n</sup> 'fai, á-biamá. Účaqčaji xi t'éfič 'fai, á-biamá. Wácka' égañ-gá,  
a race spoke of said he, they say. You do not if she kills she said, they say. Do be strong with you overtake her you say:
- 9 á-biamá A<sup>n</sup>, nisíha, fiča<sup>n</sup> éga<sup>n</sup> téga<sup>n</sup> cée há', á-biamá. Ga<sup>n</sup> égasáni  
he said, they say. Yes, my child, your grand- mother so in order she said he, they say. And the next day
- xi ian'de fiñké gikibana<sup>n</sup>-biamá. Ga<sup>n</sup> júgče ača-biamá. Jahé waču-  
when her dugh- ter's husband the (ob.) she ran a race with her own they say. And with him she went, they say. Hill very
- deäji'qti ja<sup>n</sup> ké é júgče ača-biamá. Jandé, cehikédita<sup>n</sup> aňgagi taté,  
distant it was lying that with him she went, they say. O daughter's husband, from yonder place we coming shall, back
- 12 á-biamá. E'di júgče ahí-biamá. Kī ejáta<sup>n</sup> júgče agí-biamá. Ga<sup>n</sup> fē  
she said, they say. There with him she arrived, they say. And thence with him she was coming back, they say. And this
- níaci<sup>n</sup>ga wačúdeäji a<sup>n</sup>cha-biamá. Ga<sup>n</sup> çaté taté, á-biamá Je-wa'ujin'ga  
man very far she left him, they say. And you die surely said, they say Buffalo old-woman
- aká. Ga<sup>n</sup> a<sup>n</sup>cha agča-biamá. Ga<sup>n</sup> baxú wi<sup>n</sup> éča<sup>n</sup>be akí-biamá. Kī  
the (sub.). And she left him she went they say. And peak one in sight of she reached home, And they say.
- 15 ca<sup>n</sup>ca<sup>n</sup>qti agča-biamá Wa'ujinga amá a<sup>n</sup>cha agfi, á-biamá. Wa'ujinga  
without she went they say. Old woman the (mv. ob.) left him she is coming back they say. Old woman
- fi kan'ge akí-bi xi, Man'dehi háha ihéfi<sup>n</sup>kičái-ñ, cagčé, á-biamá. Nú  
lodge near to reached home when, they say, Dart prepare ye mine for me, I go home- she said, they say. Man ward to you.
- amá hi<sup>n</sup>qpé gfiža-bi ega<sup>n</sup> bihiča éčča-biamá xi, égičé fi tē égiha  
the (mv. sub.) fine feather took his, they say having he blew off suddenly, they say when, behold lodge the right into (ob.)
- 18 ákiagča-biamá, wa'ujinga aká man'dehi giná agfi tē. Kī ja<sup>n</sup>t'éqti  
had gone again, they say, old woman the (sub.) dart asked for her was when. And sound asleep coming
- ja<sup>n</sup>-biamá; cōččētēwa<sup>n</sup>jī. Ceta<sup>n</sup>qtihi učúaa<sup>n</sup>bče hē, á-biamá. Kī ijin'ge  
he lay, they say; he stirred not at all. At last I have hindered him she said, they say. And his son
- aká gá-biamá: Wa'ujinga gáfi<sup>n</sup> edé hna<sup>n</sup> énte; i'dádi aká xáciqti agfi,  
the (sub.) said as follows, Old woman that one what only it may be: my father the (sub.) the very long ago came back

- á-biamá. Hm+! á-biamá wa'újīnga. Iha<sup>n'</sup> aká gá-biamá: Ǿiadi kí ada<sup>n'</sup>,  
said he, they Paha! . said, they say old woman. His mother the said as follows, Your reached I  
say. they say. (sub.) they say. father home
- á-biamá. Ǿáci i<sup>n'</sup>dádi agǾí éga<sup>n'</sup> ja<sup>n'</sup>t'éqti ja<sup>n'</sup>i, wa'ú cti i<sup>n'</sup>gǾéza,  
said she, they Long ago my father had come as sound asleep he lies, woman too talks  
say. (sub.) home
- á-biamá nújīnga aká. Ga<sup>n'</sup>, Wa'újīnga, qǾiāji éga<sup>n'</sup>-ā hě, Ǿáci agǾí, á-biamá 3  
said, they say boy the (sub.). And, Old woman, do keep quiet long ago came said, they say  
back,
- ija<sup>n'</sup>ge aká. Cí ga<sup>n'</sup> ja<sup>n'</sup> biamá. Dadíha, wiǾa<sup>n'</sup> aká heǾúbaja<sup>n'</sup> a<sup>n'</sup> júǾigǾ  
her daugh- the Again so he slept, they say. O father, my the swing to play with you  
ter (sub.). grandmother (sub.)
- 'Ǿpai, á-biamá. Ga<sup>n'</sup> hájīnga ukiátcatcáqti é'di naji<sup>n'</sup>, á-biamá. Kí áma  
she said (the boy), And cord tied in many places there stands, said he, they And the  
spoke of they say. say. other
- tě úda<sup>n'</sup>qtia<sup>n'</sup> sé Ǿīngé, á-biamá. Kí gátě hájīnga sása ké uǾúda<sup>n'</sup>beǾí- 6  
the very good break there is he said, they say. And that cord broken in the they cause  
(ob.) none, many places (ob.)
- kíǾe Ǿi é a<sup>n'</sup>g-Ǿá, á-biamá nújīnga aká. Ga<sup>n'</sup> é'di júǾe ahi-biamá.  
you to when that use, said, they say boy the (sub.). And there with her he arrived, they  
examine say.
- Ga<sup>n'</sup> hájīnga áwa<sup>n'</sup>ji ké é Ǿizá-biamá nú aká. QǾabé ma<sup>n'</sup>ciadi tě  
And cord strong the (ob.) that took, they say man the (sub.). Tree high the (ob.)
- ma<sup>n'</sup>á Ǿa<sup>n'</sup>ha ké áǾe akáma. Hau, Ké, iandé, a<sup>n'</sup>ǾáǾe té, á-biamá. IǾa<sup>n'</sup> 9  
cliff edge the (ob.) was standing on, they say. Well, Come, O daughter's let us go, said she, they And the  
husband say. mother
- éǾa<sup>n'</sup>ba wa<sup>n'</sup>da<sup>n'</sup> aǾá-biamá. Uka<sup>n'</sup>skaqti ida<sup>n'</sup>be ahi-bi Ǿi, éǾiǾe iǾa<sup>n'</sup>de  
she too together went, they say. Right in a line in the middle they arrived, when, behold her daugh-  
ter's husband
- bisá-biamá hájīnga. I<sup>n'</sup>é ké ka<sup>n'</sup>gěqtcí ahi-bi Ǿi, éǾiǾe gisǾa-bi; hi<sup>n'</sup>qǾé  
broke it, they say cord. Stone the very near to arrived, when, at length remembered, fine feather  
they say; they say;
- kě gǾizá-bi ega<sup>n'</sup> bíhíǾa ǾéǾa-biamá. ÉǾiǾe masániǾa a-Ǿja<sup>n'</sup>-biamá. 12  
the took his, they having blew it off suddenly, they say. At length to the other side approached and lay,  
(ob.) say they say.
- Ga<sup>n'</sup> akí-biamá, ǾigǾí'a-biamá iǾa<sup>n'</sup>de éǾa<sup>n'</sup>ba. ÉǾiǾe bana<sup>n'</sup>ge kide  
And reached home, they say, failed in doing for her- her daughter's he too. At length bana<sup>n'</sup>ge they were  
husband play.
- akáma. Je-núga jīn'ga wi<sup>n'</sup> naji<sup>n'</sup>-bi ega<sup>n'</sup> a-i-biamá. Kagéha, á-biamá,  
ing, they Buffalo-bull young one stood, they say having came, they say. My friend, said he, they  
say, say.
- Ǿé Je-wa'ú wi<sup>n'</sup> ní agí taté, éǾa<sup>n'</sup>be tí Ǿi ǾikíǾa taté. KíǾaji-Ǿá; 15  
this Buffalo-woman one water go for will, in sight has come when laugh at you will. Laugh not at her;  
her husband the (sub.) bad, said he, they say. In sight came they say woman the (sub.). In sight
- atí-bi Ǿi kíǾa-biamá. Nú aká da<sup>n'</sup>ba-baji-biamá Cí áǾuta<sup>n'</sup> a-i-biamá  
she came, when she laughed at him, Man the did not look at her, they say. Again straight to was coming,  
they say they say. (sub.) they say
- Ǿi, cí kíǾa-biamá; cí nú aká kíǾa-baji-biamá. Agí-biamá Ǿi ní tě 18  
when, again laughed at him, again man the did not laugh at her, they say. Coming back, they when water the  
they say; they say; (sub.) say (ob.)
- ǾiǾe agí-biamá; cí éǾata<sup>n'</sup> kíǾa agí-biamá. Kí uhékiǾa-baji tě, nú ta<sup>n'</sup>  
laughing coming back, again thence laughing at him was coming back, And she did not let him have man the  
out they say; they say; (sub.) they say. his way, (std. ob.)
- Ǿa amá. Kí Ǿéama Je-núga amá bana<sup>n'</sup>ge kide amá bǾúga a<sup>n'</sup>ha-  
laughed, they say. And those Buffalo-bull the (pl. sub.) bana<sup>n'</sup>ge those who played all fled,  
(std. ob.)
- biamá. ÉǾiǾe éǾa<sup>n'</sup>be atí-biamá, iénaxiǾa-biamá éǾeǾa<sup>n'</sup>ge aká. Ga<sup>n'</sup> 21  
they say. At length in sight came, they say, attacked him, they say her husband the (sub.). And

- eja<sup>n</sup>ta<sup>n</sup> é<sup>n</sup>pa<sup>n</sup>be atí tē ɬan<sup>n</sup>de ké bacpé é<sup>n</sup>épa-biamá, ɬeska amá waji<sup>n</sup>-pí<sup>n</sup>baji  
 thence in sight he when ground the thrust off sent suddenly, ox the enraged  
 came they say, (sub.)
- ma<sup>n</sup>na<sup>n</sup>‘u ta<sup>n</sup> ‘ga<sup>n</sup>qtia<sup>n</sup>’-biamá. Ga<sup>n</sup>, A<sup>n</sup>‘ha-gă, é-hna<sup>n</sup>-biamá. Ca<sup>n</sup>’  
 pawing the the standing just so, they say. And, Flee said all they say. Yet  
 ground on
- 3 cé<sup>n</sup>é<sup>n</sup>etewa<sup>n</sup>‘jī naji<sup>n</sup>’-biamá. Gida<sup>n</sup>be naji<sup>n</sup>’-biamá nú aká. Ē<sup>n</sup>‘di ahí-  
 not stirring in the he stood they say. To see him stood they say man the (sub.). There he  
 least arrived.
- biamá. Ē<sup>n</sup>‘di ahí-biamá ɬi, nú aká waii<sup>n</sup> i<sup>n</sup>‘i ɬa<sup>n</sup> a<sup>n</sup>‘ɬa é<sup>n</sup>épa-bi ega<sup>n</sup>,  
 they say. There he arrived, they when, man the (sub.) robe he wore the threw away suddenly having,  
 say (ob.) they say
- man<sup>n</sup>‘de ké ugí<sup>n</sup>na<sup>n</sup>‘qú<sup>n</sup>-biamá. Jáwahe ɬé amá ɬi, hí<sup>n</sup>‘qú<sup>n</sup> gɬíza-bi ega<sup>n</sup>’  
 how the strung his they say. To gore went they say when, fine feather took his, they say having
- 6 bihi<sup>n</sup>ɬa é<sup>n</sup>épa-biamá. ɬié áma<sup>n</sup>ɬica<sup>n</sup> ahí-biamá nú aká. Cí ega<sup>n</sup>’-biamá.  
 blew it off suddenly, they say. Side towards the other arrived they say man the (sub.). Again so they say.
- ‘Ŭ ɬíngé ké<sup>n</sup>ɬa<sup>n</sup>ɬica<sup>n</sup> cī é<sup>n</sup>‘di ahí-biamá. Ga<sup>n</sup>’ níaci<sup>n</sup>‘ga aká ɬe-núga  
 Wound none towards the side again there he arrived, they say. And man the (sub.) Buffalo-hull
- t’é<sup>n</sup>pa-biamá. Ga<sup>n</sup>’ki i<sup>n</sup>‘a<sup>n</sup> ɬí<sup>n</sup>ké iénaxí<sup>n</sup>ɬe agɬá-biamá. Ga<sup>n</sup>’ i<sup>n</sup>‘idaha<sup>n</sup>’  
 he killed, they say. And his wife’s the (ob.) to attack he went back, they say. And he knew for  
 mother himself
- 9 amá áda<sup>n</sup> ɬíbaq<sup>n</sup>ɬa a-í-biamá. Ga<sup>n</sup>’ t’égi<sup>n</sup>ɬá-biamá i<sup>n</sup>‘a<sup>n</sup> ɬí<sup>n</sup>ké.  
 they therefore from an oppo- he was coming. And he killed his, they say wife’s the (ob.).  
 say site direction they say. mother

## NOTES.

147, 1. ma<sup>n</sup>é ɬega<sup>n</sup>-da<sup>n</sup>. Nuda<sup>n</sup>-axa told this myth during the winter; hence he refers to the season: “It was during the winter, as it now is.”

147, 2. ɬa<sup>n</sup>+. Criers say ɬa<sup>n</sup>+, instead of á<sup>n</sup>ɬa, when those addressed are at a great distance.

148, 3. waii<sup>n</sup>ci<sup>n</sup>ɬe, equivalent to the Omaha ahí<sup>n</sup>ci<sup>n</sup>ɬe. See 99, 11.

148, 20. na<sup>n</sup>‘ha, wiji<sup>n</sup>‘ɬe aka. The Corn-woman’s son was the younger, so he calls the Buffalo-woman’s son his elder brother.

149, 7. dazéq<sup>n</sup>tei, pronounced ɬa-zéq<sup>n</sup>tei by Nuda<sup>n</sup>-axa.

149, 12. ɬe-jiŋga ake ake. Sanssouci gives the equivalent ɬwiwere: ɬe-yiŋe e aré ke, “Buffalo-calf that is it”; to be distinguished from the following: ɬe-jiŋga aká é aka há/ (in ɬwiwere, ɬe-yiŋe e aré táhe ke), said by one (not the father) who discovered, all at once, the calf for which he had been seeking; ɬéaka ɬe-jiŋ‘ga aká: “There is the calf,” or, “There is a calf” (one for which he was not hunting); ɬéaka é aka ɬe-jiŋ‘ga aka há: “There is the calf for which I have been looking!” (denoting surprise at finding it unexpectedly).

149, 13. i<sup>n</sup>ɬadi ɬat‘a<sup>n</sup> edecté a<sup>n</sup>ba<sup>n</sup>ɬéq<sup>n</sup>ti ma<sup>n</sup>‘ɬi<sup>n</sup> ɬaxage ma<sup>n</sup>‘hni<sup>n</sup>. Sanssouci gives as the ɬwiwere, a<sup>n</sup>‘tce ratū<sup>n</sup> cke, ha<sup>n</sup>‘we ɬe mányi raxá<sup>n</sup>ɬe ramányi; and he says that the Buffalo-woman doubted that it was the father whom her son saw. “If you had a father, you would not have been crying to-day when walking”; or, “You should have had a father, for to-day you have been crying while walking.”

149, 15. ja<sup>n</sup>-uqpe jiŋgaq<sup>n</sup>tei. This bowl was not over two inches in diameter, and the water barely covered the bottom.

149, 18. uqpe. The larger bowl was about six inches in diameter; and the piece of jerked meat was about three inches in diameter.

- 150, 3.  $uda^nqti$ , pronounced  $u+da^nqti$ .

- 150, 5. edazēgtci, pronounced eda+zeqtcī.

- 150, 19.** uta<sup>n</sup>nadiqti, pronounced uta<sup>n</sup>+nadiqti.

- 151, 5. qeaje, refers to the cry of the Buffalo-calf and its mother.

- 151, 14. hučuga, pronounced hu+čuga.

152. 13-15. The stones in the sweat-lodge became the size of men's heads the first time that the old woman thrust at them. Next they became larger than good-sized watermelons. The third time, she made them as high as a table (about three feet high). The last time they became so large that they filled the lodge.

- 152, 14. *gata<sup>h</sup>ica<sup>n</sup>-biama*, contracted from *gata<sup>h</sup>ha* and *ica<sup>n</sup>*.

- 152, 18. ga<sup>n</sup>te ama, pronounced ga<sup>n</sup>+te ama.

- 153, 9. gisi<sup>n</sup>-biam égan, in full, gisi<sup>n</sup>-biamá égan, equivalent to gisi<sup>n</sup>-bi éga<sup>n'</sup>.

153. 10. egasani wagigḥa-biama ika<sup>a</sup> aka wa'u ḥaṅka zani. Sanssouci says that this would mean "the grandmother resembled the women who were her relations," which is not the meaning, and is obscure. He would substitute wágawakiḥa-biama for wagigḥa-biama, the former meaning, "to cause them to go as messengers to invite to a feast, game, or assembly." The old woman plotted against her son-in-law; and arranged for her five daughters to stand in a row. I am inclined to read, wagigḥa-biama, from wagiḥe, "To go homeward for them (i. e., for those who were not her relations)."

- 153, 12. *uda<sup>n</sup>qti-hna<sup>n</sup>-biama*, pronounced *u+da<sup>n</sup>qti-hna<sup>n</sup>-biama*.

154.6. uwagiŋa-hna<sup>1</sup> atē. "I wonder if some one has not been telling," or, "I am sure that they have been telling." The old woman suspected this. It was something which she did not wish to be told.

- 154, 13. wačudeäjl, pronounced waču+deäjl.

- 155, 1. ciadi ki ada<sup>n</sup>. The mother was not in the lodge when the father came.

- 155, 3. wa'ujfŋga qeiäjŋ ega<sup>n</sup>-ă he. The old woman was speaking in a loud voice.

- 155, 11. i<sup>n</sup>ě kě kaŋgəqtcɛi ahi-bi ɣǎ, about two feet from the rocks.

- 155, 11. kañgěqtei, pronounced kañ+gěqtei.

155. 13. *banāŋge kide*, a game played by the Ponkas, Omahas, and other tribes: "to shoot at something caused to roll by pushing." (A description of the game will be given elsewhere in this volume.)

155, 19. uhekiča-baji tē. The man tried to keep from laughing; but the Buffalo-woman would not let him have his way, so at last he had to laugh.

- 155, 20. bệuga, pronounced bệu+ga.

156. 8. *iqidaha* ama. The man knew by experience that it would be difficult to overcome his mother-in-law. So it seems probable that he did not go directly towards her, after leaving the buffalo that he killed. He went around her, and approached her from the opposite side. (This is the only explanation which the collector can give.)

It is probable that there is another part of this myth, which relates how the man recovered the Corn-woman and her son, and then returned home with all of his family.

TRANSLATION.

It happened that there was a tribe. During the winter, as it is now, they removed their camp. "He says that you are to remove!" said the crier. Now there was one man who had no wife; his sisters were four in number. And when they removed, the man said, "Leave me." And they left him. All the women in the camp said con-

tinually, "The sisters of the young man who lay sick, left him and have come hither." All these lodges removed again. And his last sister, the smallest one, hid herself among the large trees. And she went back. She followed the road back to the starting-point. At length she got back in sight of the lodge. And the sister went back crying. And her brother was still alive. "My sister, why have you come back?" said he. And she said, "O elder brother, I have come back to ascertain if you were dead." And she dwelt with him. At length he said as follows: "O younger sister, comb my hair for me." And his sister combed his hair. "Get my robe for me," said he. And she got it for him. "I put my fine feather yonder in the pack; get it, too, for me, O younger sister," he said. And she got it for him. "And the moccasins too, and the leggings," said he. She got all for him. And he put on all of his clothing, the moccasins, the leggings also; the fine feather, too, he stuck in his scalp-lock. And he wore the robe with the hair out, he drew it well around him; and he had painted his face. He said as follows: "O younger sister, as you have no one to talk with, I will go and seek a sister-in-law for you." And there were four days. As he stood in his door, he did not go to a distance. The evening of the fifth day arrived. And this one, her elder brother, lay down as he was. At length his sister said as follows, having gone outside: "O elder brother, a woman has come." "Come back with your brother's wife," said he. "O brother's wife, come to the lodge," she said. It was night. And it was day. Again the evening arrived. When it was the beginning of darkness the sister went outside. And again one had come. "O elder brother," said she, "this woman has come." The brother said, "Come back with your brother's wife." And he married the two. And both became pregnant. And they gave birth to children, both boys. And he dwelt with them very happily. And both of the children were very forward in learning to speak. And their father said, "You and your younger brother must not fight." And it was so. They always played children's games with each other. At length both boys fought. Both reviled each other. "As for you, your mother is a Buffalo-woman," said one. "As for you too, your mother is a Corn-woman," said the other. And when they reached home, the Buffalo-calf told about himself to his mother. And the other one, too, told about himself. "O mother, I heard my elder brother say that you were a Corn-woman," said one. And the other said as follows: "O mother, I heard my younger brother say that you were a Buffalo-woman." And at night both of the women were in a bad humor; they would not talk with the man. Yet, as for this Buffalo-woman, *cum ea concubuit*. And it was day. Behold, the man was lying all alone; the women had gone away again. He sat for some time. At length he said as follows: "O sister, I will go to seek your brother's sons." And when it was day, he departed. Right ahead he went, crossing the land by the nearest way. At length, when it was very late in the evening, he discovered the trail. And he followed their trail. The mother was a Buffalo, and her son was a Buffalo-calf. He and his mother had gone homeward to the Buffaloes, running very swiftly. At length when he reached a creek along which the trees stood very thick, and when a lodge was in sight, the man thought, "This must be it!" And approaching it, he sat down; he was not in sight. At length his son came in sight. "It is the Buffalo-calf," said the man. "My father has come," said the Buffalo-calf. "Even if you had a father, when walking this very day you cried as you walked. Simpleton! go after him," said the Buffalo-woman. And the man arrived there. She gave him a very small wooden bowl, in which the water barely spread over the bottom. The man sat thinking, "As



I did not drink water, I was very thirsty heretofore. It is very little." He drank; but failed to drink all of the water. "A very little was insufficient for me heretofore; at length I have failed to drink all of the water!" thought he. And she gave him a bowl, which contained a piece of dried buffalo meat this size. "I was hungry heretofore; she should have given me a larger piece," he thought. And he failed to eat all of the meat. And he gave back to her the meat that remained after he had eaten. "It is very little food," said the woman. And the woman having divided the dried meat into two parts, she bolted it down. And as it was night, all slept as they were. Having made a very excellent couch, they slept. At day, he turned himself when lying, and looked around. Behold, there was no lodge at all; he was lying in a very lone place. And he followed their trail as it went. When it was very late that evening he overtook them again. Again there was a creek; again there was a tent. And approaching he sat there, by the outside of the tent. And his son came in sight. "Why! my father has come," said he. "Even if you had a father, when walking this very day you cried as you walked," said the Buffalo-woman. "Call him by raising your voice." "O father, come!" said the boy. And he arrived there. And she gave him a very small wooden bowl, in which the water barely spread over the bottom. And as the man understood the matter, he did not wonder. He drank; but failed to drink all of the water. And she gave him the bowl, which contained a piece of dried buffalo meat this size. And as the man understood the matter, he did not wonder. And again he failed to eat all of the dried meat, so he gave back to her the piece which remained. "That is a very little food," said the Buffalo-woman. Having pulled off a piece of the dried meat, she swallowed it suddenly. And as it was night, they slept. The man had a piece of cord; and he tied the woman's feet together with it. As he had not been roused when he slept on the preceding night, and since he wished to be roused, "When she moves, she will be apt to rouse me!" thought the man. And they slept. At length it was day. At length, having opened his eyes, he was lying in a very lonely place. And he followed their trail again. He arrived in sight of a very large peak. At length he reached a very large stream, which they would have to cross. And the man leaned against a tree, and hid himself. At length when they walked along the stream, the man heard the Buffalo-calf and his mother speaking. "As he prizes the child, let me see if he will come to the water at that place," said she. And the son and his mother went crossing the stream, he bellowing, and his mother doing so from time to time. And when he and his mother, going in a straight line to the water, reached the middle, behold, the man took his fine feather. And the man blew off the fine feather suddenly. He was the first to reach the other side. When he blew it off suddenly, he reached the other side without stopping. He changed himself into the feather, and the man blew himself away suddenly. And he stuck to a tree. And he sat (*i. e.*, remained) to see him and his mother. She and her son came back to the other side. They rubbed the hair dry, they rolled themselves on the sand. "As he prizes the child, let me see if he will come," said the Buffalo-woman. And they ran homeward very swiftly, up-hill. And the man followed them. When he arrived in sight of the peak, behold, there was the circle of lodges, a large tribal circle. And approaching it, he sat on the peak. "O mother, my father has come," said the Buffalo-calf. "Go thither for him," she said. When he went thither for him, he did not discover him, as he had changed himself into a fine feather.

Again the Buffalo-woman said, "O younger sister, go for him." And when she went for him, she did not find him. "O elder sister, there is none," said she. "Why! it is indeed hateful! You must have passed close by him," said the Buffalo-woman. And again one went thither. "O elder sister, I have not found him," she said. Again one went thither. Again she did not find him. Again one went thither. "O elder sister, I have not found him," she said. "You are indeed hateful! You have invariably gone beyond him. Stop! I will go for him," said the Buffalo-woman. "Let me see! have I not found him?" said she (or, "I will see if I cannot find him"). And she arrived there. "They have been coming for you regularly. Why have you staid here?" said she. "Nevertheless, hardly any one has come for me. I was sitting as I am," said the man. And she went back with him. Behold, the woman's sisters were four; the fifth was she who had gone to marry him. And they made room for her. They made a lodge for her by itself. Those who were her younger sisters were the only ones with her. At length it was morning. His grandmother said as follows (meaning her grandchild): "I have heated stones for your father, in order to take a sweat-bath with him." And her daughter's husband took a sweat bath with her. And the Buffalo-bulls that came to make a weight for holding down the sides of the tent, were eight. And when his wife's mother pushed at the stones, they were that size. And when she pushed at them again, they were that size. The third time that she pushed at them, they became that high very suddenly. And when she pushed at them again, the stones were just as large as the lodge. The Buffalo-bulls having made the tent-skin double up on itself by leaning on it, and the man having changed himself into a fine feather, he blew off the fine feather very suddenly. He had gone (ere the old woman made the stones large) right into the fold of the tent-skin. The aged Buffalo-woman said, "O daughter's husband, have you become somewhat accustomed to the heat?" "Yes, O wife's mother," said he. And a long while elapsed. "O daughter's husband, how is it?" said the aged Buffalo-woman. She hoped that he was killed by heat, so she questioned him. "O wife's mother," said he, "I am sitting just as I was." And when he sat for a while, she said, "O daughter's husband, how is it?" "O wife's mother, I am sitting just as I was. I am not perspiring in the least." At length the aged Buffalo-woman grew impatient of the heat; she had nearly caused herself to die from the heat. "I am very impatient of the heat; undo that for me," she said. When they pulled it off for her, she came in sight again (*i. e.*, in the open air, her native element). Without stopping, the aged Buffalo-woman had already fainted. When this one, her daughter's husband, came back in sight, he was not perspiring in the least. "Why! even though I have taken a sweat-bath, I am impatient of the cold," he said. His wife said as follows: "You do not perspire in the least; the old woman, on the other hand, has fainted from the heat." "Nevertheless, I am impatient of the cold," said he. At length his wife's mother revived. Having recovered, his wife's mother went on the morrow for all of the women (?). The Buffalo-calf said as follows: "Why! O father, you must look around for my mother and recognize your own." This one and her younger sisters had but one face; they were all beautiful women, yet they had but one face, as regards beauty. And they finished with them; they caused all to paint themselves; they made them stand. They made them stand in a row; they caused them to push themselves around (*i. e.*, to push one another around), as they did not wish him to recognize his

wife. And when they were in a line, the aged Buffalo-woman said, "O daughter's husband, look around for your wife." And the man looked around for her. "That standing one is she," he said. He took hold of her. And they brought the trial to an end. The Buffalo-calf said as follows: "O father, they speak of making the boys run a race to-morrow, and I will join it. You must look around for me. Should you not recognize me, my grandmother speaks of killing you." And they ran the race the next day. The boy said as follows: "O father, I will walk the sixth after the five Buffalo-calves that leave the others behind." And they ran the race the next day. Five Buffalo-calves left the others behind, and one walked following them. And the man said as follows: "That is my child." "Where is he?" said the aged Buffalo-woman. "He is the sixth one, he is next to the five that have left the rest behind," he said. And they made an end of the race. "I wonder if they have been telling him?" said the aged Buffalo-woman. And the next day the Buffalo-calf said as follows: "O father, my grandmother speaks of running a race with you. If you do not overtake her, she speaks of killing you. Be strong." "Yes, my child; what your grandmother says must be so," said he. On the next day she ran a race with her daughter's husband. And she went with him. She went with him to a very distant hill. "O daughter's husband, we will come back from yonder place," said she. And thence she was coming back with him. And she left this man very far behind. And the aged Buffalo-woman said, "You shall surely die." And she left him and went homeward. And she came in sight on a hill on her way home. And without stopping at all, she went homeward. "The old woman has left him, and is coming back," they said. When the old woman came near to the lodge, she said, "Place my spear ready for me; I am coming home to you." The man took his fine feather, and when he blew it off suddenly, behold, he had gone right into his lodge, as the old woman asked for her spear when she was coming back. And he lay sound asleep; he did not stir at all. "At last I have hindered him," she said. And his son said as follows: "What does that old woman keep saying? My father came back a very long time ago." "Hm+!" said the old woman. His mother said as follows: "Has your father reached home?" The boy said, "As my father came home long ago, he lies sound asleep. The woman, too, talks incessantly and may disturb him." And her daughter said, "Old woman, do keep quiet; he came home long ago." And so he slept. "O father, she speaks of playing swinging with you," said the Buffalo-calf. "And a cord is there which is tied in many places. The other one is very good; it is not broken. And when they cause you to examine the cord broken in many places, do you use that," said the boy. And he arrived there with her. And the man took the strong cord. A high tree was standing on the edge of the cliff. Well, she said, "Come, O daughter's husband, let us go." He and his wife's mother went together (*i. e.*, when in the swings). Going directly in a line with the tree, when they were in the middle, behold, her daughter's husband broke the cord by his weight. When he came very near the rocks, he remembered, and having taken his fine feather, he blew it off suddenly. Behold, he approached the other side, and lay there (*i. e.*, as a feather). And they reached home, she and her daughter's husband, having failed in her effort. At length they were playing the game "banañge-kide." One young Buffalo bull approached him and stood. "My friend," said he, "this one Buffalo-woman will go for water. When she shall have come in sight, she will laugh at you. Do not laugh with her. Her

husband is bad." When the woman came in sight, she laughed at him. The man did not look at her. Again, when she was coming directly towards him, she laughed at him. And the man did not laugh with her. When she was coming back, she was lading the water out of the kettle. And she did not let the man have his way; the man laughed with her. And all of these Buffalo-bulls who were playing "banañge-kide" fled. At length her husband came in sight and dashed on him. And when he came thence in sight, he sent the pieces of ground flying, by thrusting his horns into the ground; he was just like an enraged ox, standing pawing the ground. And they said nothing but "Flee." Yet the man stood, not heeding it in the least. The man stood to see him. He reached there. When the Buffalo reached there, the man threw away the robe which he wore, and strung his bow. When the Buffalo went to gore him, the man took his fine feather and blew it away suddenly. The man arrived on the other side of the Buffalo. Again it was so. He arrived on the side of the Buffalo which was not wounded. And the man killed the Buffalo-bull. Then he went homeward to attack his wife's mother. And as he knew her ways by experience, he approached her from an opposite direction. And he killed his wife's mother.

### THE ADVENTURES OF HIQPE-AGÇE.

TOLD BY JOSEPH LA FLÈCHE.

- Gañ'ki wa'ú çinké cin'gajin'ga pahan'ga idaçè çinké a'ñañ'ka' añañáti,  
 And woman the one who child before born the one who we have a contest with him we have come
- á-biamá. (Níaci'ga píñji aká wiñ' égiçañ'-biamá.) Gañ' núñjiga aká é'di  
 said they, they (Man bad the one said to her, they say) And boy the there (sub.)
- 3 açá-biamá. Içádi ihañ' çinké éça'ba uçi'aga-bi ça'ja. cañ' é'di açá-biamá.  
 went they say. His his the one she too were unwilling, though, yet there he went, they say.  
 father mother who they say
- É'di ahí-biamá xi, A'ça'çika' tañ'gatañ, á-biamá. Añ'hañ, içáñahiñ,  
 There he arrived, they say when, We have a contest with you we will, said they, they say. Yes, I consent,
- á-biamá. Edádañ añañe taí á, á-biamá núñjiga aká. Kí níaci'ga píñji  
 said he, they say. What we do will I said, they say boy the (sub.). And man bad
- 6 aká jañ' wiñ snédeqti múza-bité'ama, anáqtei. Gañ'ki, Jañ' cété añañe xi  
 the wood one very long had planted as a post, very smooth. And. Wood that (ob.) we climb when (sub.)
- wiñ'añ'wa háci añañgi xi t'eañ'kiye taté, á-biamá. Gañ' áne açá-biamá xi,  
 which one behind we come when we kill him will said they, they say. And climbing they went, when, they say
- égiçe níaci'ga píñji aká é pahan'ga akí-bi egañ' núñjiga t'éça-biamá.  
 at length man bad the he before got back, having boy he killed, they say. (sub.) they say
- 9 Gañ'ki ci wa'ú çinké ci cin'gajin'ga idaçè aná. Çi nañ' amá núñjiga  
 And again woman the one who again child she bore him, they say. Again grown they say boy

ɸiŋké. Na' amá xī, cī wi' áðē ahi-biamá. Cín'gajin'ga ɸiɸiŋa  
 the one He was the when, again one to ask him arrived, they say. Child your  
 who. grown say

a'ɸaŋ'ka' aŋgáti, á-biamá. Kī iɸádi aká iha' éɸa'ba cī uɸi'agá-biamá.  
 we have a con- we have said he, they And his the his she too again were unwilling, they  
 test with come say. father (sub.) mother say.

Égiɸe, cī nújiŋga aká na'-biamá, ga' é'di aɸá-biamá. Gaŋ'ki é'di hí 3  
 Behold, again boy the (sub.) was grown, they and there he went, they say. And there ar-  
 say, rived

amá nújiŋga ɸi'. Cī éga' ika'-biamá. Cī, Edáda' a'a' te á, á-biamá.  
 they say boy the Again so they had a contest And, What we do will I said he, they  
 (mv. one.), with, they say. say.

Kī, Heɸúbaja' a'a' te há, á-biamá. Heɸúbaja' a'-biamá. Háajiŋga áma  
 And, Swing we use will said they, they Swing they used, they say. Cord the one  
 say.

kē sásaqtia'-biamá, kī áma kē úda'qtia'-biamá. Háajiŋga úda' kē é 6  
 the was broken very much, and the the was very good, they say. Cord good the that  
 (ob.) they say other (ob.)

nújiŋga ɸiŋké aŋ'kiɸá-biamá; kī háajiŋga sása kē é níaci'ga píaji' aká  
 boy the (ob.) they caused him to use, and cord broken the that man bad the  
 they say, (sub.)

a'-biamá. Égiɸe háajiŋga úda' kē égiɸe píaji' kē amá. Háajiŋga  
 he used, they say. At length cord good the behold bad lay they say. Cord  
 (one which)

gaséga' nújiŋga gat'é amá. Ga' té amá nújiŋga kē. Cī wa'ú ɸiŋké cī 9  
 it was cut, as boy the fall they killed they say. And dead they say boy the Again woman the one again  
 who killed say. (one lying), who

cín'gajin'ga ídaɸá-biamá nújiŋga wi'. Cī nújiŋga ídaɸai ɸiŋké cī na'  
 child bore they say boy one. Again boy born the one again was  
 who growa

amá. Na' amá xī, cī aɸiáhi-biamá. Cín'gajin'ga ɸiɸiŋa a'ɸaŋ'ka' aŋgáti  
 they say. He was they when, again they came for him, Child you we have a con-  
 grown say they say. test with come

á-biamá. Iha' aká iɸádi éɸa'ba uɸi'agá-bi ɸa'ja, ca' nújiŋga aká é'di 12  
 said they, they His the his father he too the were unwilling, though, yet boy the there  
 say. mother (sub.) they say (sub.)

aɸá-biamá. Ke, cī a'ɸa'ɸika' taŋ'gata', á-biamá. Cī íka' bi xī cī  
 went they say. Come, again we have a contest we will, said they, they Again they con- when again  
 with you say. say. tested with him, they say

nújiŋga kíbana' ákiɸá-biamá. Cī nújiŋga ɸi' gia'ɸa-bi éga' cī nújiŋga  
 boy racing they contended, they Again boy the left him, they having again boy  
 say. (mv. ob.) say

ɸi' t'éɸa-biamá. Égiɸe cī wi' ídaɸá-biamá iha' aká. Égiɸe cín'gajin'ga 15  
 the they killed, they At length again one bore they say his the At length child  
 (mv. ob.) say. mother (sub.)

Hi'qpé-ágɸe ídaɸá-biamá. Kī maja' bɸúgaqti ídaɸai té uná'a'-biamá,  
 Fine-feather-stick-in she bore, they say. And land all over that he was born heard of it, they say,  
 Fine-feather-stick-in

Hi'qpé-ágɸe ídaɸai té. Nújiŋga ɸi' wakíde-pi héga'ega' edáda' waníŋa  
 Hi'qpé-ágɸe that he was born. Boy the good marks- very being what animal  
 (mv. ob.) man

etéwa' ɸi'á ɸiŋgé'qtia' amá. Ca' maja' ɸa' bɸúgaqti nújiŋga íbaha'- 18  
 soever falling there was none at they say. Indeed land indeed all over boy knew him  
 all

biamá, nújiŋga úda' héga'ji-biamá. Égiɸe nújiŋga na' xī, égiɸe cī áðē  
 they say, boy good very they say. At length boy was when, at length again to ask  
 grown him to go with him

- ahí-biamá. Nújĩnga çíçĩa a<sup>n</sup>çañ'ka<sup>n</sup> aṅgátĩ, á-biamá. Kĩ íçádi aká  
they arrived, they Boy your we contend with we have said they, they And his father the  
say. say. say. say. (sub.)
- ihá<sup>n</sup> éça<sup>n</sup>ba uçí'agá-biamá. Çnájĩ te, á-biamá. Kĩ nújĩnga aká: Na<sup>n</sup>há,  
his she too were unwilling, they say. Please do not go, said they, And boy the (sub.): O mother,  
mother they say. they say.
- 3 ídádi éça<sup>n</sup>ba, é'di bçé tá minke, á-biamá. Çijĩ<sup>n</sup>çe éga<sup>n</sup> wágiatĩ éde  
my father he too, there I go will I who said he, they say. Your elder so they came for but  
them
- wáçĩ<sup>n</sup> açái éde t'éwaçé-hna<sup>n</sup>'i, á-biamá ihá<sup>n</sup> aká. Kĩ, Ca<sup>n</sup>, na<sup>n</sup>há, é'di  
they took them but they killed them said, they say his the And, Still, O mother, there  
away invariably, mother (sub.).
- bçé tá minke, á-bi éga<sup>n</sup>, é'di açá-biamá nújĩnga aká. É'di ahí-biamá.  
I go will I who said, having, there went they say boy the There he arrived, they  
they say (sub.). say.
- 6 A<sup>n</sup>'ha<sup>n</sup>, ca<sup>n</sup> há çatĩ tẽ, á-biamá. Kĩ, Ké, edáda<sup>n</sup> a<sup>n</sup>a<sup>n</sup> taĩ á, á-biamá  
Yes, that will do you have as, said they, they And, Come, what we do will I said, they say  
say.
- nújĩnga aká. Ja<sup>n</sup> cétẽ aṅgane taté, á-biamá. Ga<sup>n</sup> nújĩnga aká hi<sup>n</sup>qpé  
boy the Wood that we climb shall, said they, they And boy the fine feather  
(sub.) (std.) say.
- gçĩza-bi éga<sup>n</sup> hi<sup>n</sup>qpé ágigçá-biamá. Ga<sup>n</sup> ja<sup>n</sup> tẽ áne açá-bi éga<sup>n</sup>, é  
took his, they having fine feather stuck his in, they say. And wood the climbing went, they having, he  
say (ob.) say.
- 9 pahan'ga nújĩnga aká ahí-biamá. Çi agĩ-bi çĩ, çĩ é pahan'ga híde  
before boy the arrived, they say. Again coming when, again he before below  
(sub.) back, they say
- akí-biamá nújĩnga aká Ga<sup>n</sup> akí-bi çĩ, gaçqé-biamá níaci'ga píjĩ kẽ,  
got back, they boy the (sub.). And he got when, he killed him, they man bad the  
say back, they say say (ob.).
- dúba e wi<sup>n</sup> gaçqé-biamá. Ga<sup>n</sup> nújĩnga aká agçá-biamá. Iha<sup>n</sup> çĩnké'di  
four that one he killed they say. And boy the went homeward, His at the  
(sub.) (sub.) they say. mother
- 12 íçádi çĩnké'di edábe akí-biamá. Na<sup>n</sup>há, wiji<sup>n</sup>çe t'éwaçé hna<sup>n</sup> çañ'ka wi<sup>n</sup>  
his father at the also he reached home, O mother, my elder killed them invari- they who one  
ably
- t'éaçé há, á-biamá. Ga<sup>n</sup>, Siji<sup>n</sup>qçĩça<sup>n</sup>+! wacka<sup>n</sup> éga<sup>n</sup>-á hẽ. Éga<sup>n</sup>qtĩ  
I killed him said he, they say. And, O dear little child! do exert yourself. Just so
- çtewa<sup>n</sup> çiji<sup>n</sup>çe t'éwaçé-hna<sup>n</sup>'i hẽ, á-biamá. Égasáni çĩ, çĩ égiçe çábçĩ<sup>n</sup>  
notwith- your elder they killed invari- said she, they The morrow when, again behold three  
standing brother them ably say.
- 15 aká ahí-biamá. A<sup>n</sup>ça<sup>n</sup>'çika<sup>n</sup> aṅgátĩ, nújĩnga, á-biamá. A<sup>n</sup>'ha<sup>n</sup>, cubçé tá  
the arrived, they say. We contend with we have O boy, said they, they Yes, I go to you will  
(sub.) you come, say.
- minke, á-biamá. Kĩ ihá<sup>n</sup> aká gá-biamá: Wacka<sup>n</sup> éga<sup>n</sup>-á hẽ, siji<sup>n</sup>qçĩça<sup>n</sup>+!  
I who, said he, they say. And his the said as follows, Do try O dear little child!  
mother (sub.) they say:
- éga<sup>n</sup>qtĩ çtewa<sup>n</sup> çiji<sup>n</sup>çe t'éwaçé-hna<sup>n</sup>'i hẽ. Wacka<sup>n</sup> éga<sup>n</sup>-á hẽ, á-biamá.  
just so notwith- your elder they killed invariably Do be strong said she, they  
standing brother them say.
- 18 Nújĩnga aká é'di açá-biamá. Ga<sup>n</sup> é'di ahí-biamá. Égiçe çĩ heçúbaja<sup>n</sup>  
Boy the (sub.) there went they say. And there he arrived, they say. At length again swing
- a<sup>n</sup> 'íça-biamá. Heçúbaja<sup>n</sup> kẽ háajĩnga úda<sup>n</sup> kẽ a<sup>n</sup>-ga há, á-biamá  
to use they spoke of, Swing the (ob.) cord good the (ob.) use it said they, they  
they say. say.
- Nújĩnga é waká-biamá. Áma kẽ píjĩ há. Háajĩnga ita<sup>n</sup>'çiadi kẽ, sása  
Boy him they meant, they say. Other the bad Cord old the broken  
(ob.) (ob.),

kē pīāji hā, á-biamá. Ga<sup>n'</sup> gá-biamá: An'kaji, pīāji ctéctewa<sup>n'</sup> ca<sup>n'</sup>  
 the bad said they, they And he said as follows, Not so, bad even if yet  
 (ob.) say.

ma<sup>n'</sup> tá minké, á-biamá. An'kaji hā éde, Pīāji hā, ecéce hā, á-biamá.  
 I use it will I who, said he, they Not so but, Bad you say said he, they  
 say.

Úda<sup>n</sup> kē an'-gā hā, á-biamá. An'kaji, ca<sup>n'</sup> pīāji ca<sup>n'</sup> ma<sup>n'</sup> tá minké, 3  
 Good the (ob.) use it said they, they say. Not so, still bad at any rate I use it will I who,

á-biamá nújīnga aká. Ga<sup>n'</sup> hečúbaja<sup>n</sup> a<sup>n'</sup> ačá-biamá. Nújīnga aká  
 said, they say boy the (sub.). And swing to use they went, they say. Boy the (sub.)

úda<sup>n</sup>qti ačá-biamá Háajīnga sása kē é a<sup>n'</sup>-biamá, kī áma čínké,  
 very good went they say. Cord broken the (ob.) that he used, they say, and the other the (ob.)

háajīnga úda<sup>n</sup> a<sup>n'</sup> čínké, gaté amá Ga<sup>n'</sup> agčá-biamá čí nújīnga amá. 6  
 cord good used the one the fall they say. And went homeward, again boy the  
 who, killed him they say (mv. sub.).

Akí-bi ega<sup>n'</sup>, Na<sup>n</sup>há, i<sup>n</sup>dádi éča<sup>n</sup>ba, níaci<sup>n</sup>ga wiji<sup>n'</sup>če t'éwačé-hna<sup>n'</sup> ča<sup>n'</sup>ka  
 Reached having, O mother. my father he too, man my elder killed them habit- they who  
 home, they say usually

čí wi<sup>n'</sup> t'éačé hā, á-biamá. Sji<sup>n</sup>qteča<sup>n</sup>! čiji<sup>n'</sup>če éga<sup>n'</sup>qti ctéwa<sup>n'</sup> t'éwačé-  
 again one I killed said he, they O my dear little child! your elder just so notwith- they killed  
 say.

hna<sup>n'</sup>i. Wacka<sup>n'</sup> ega<sup>n'</sup>-ā hē, á-biamá. Čí égasáni xī čí na<sup>n'</sup>ba ahí-biamá. 9  
 always. Do be strong said she, they Again the morrow when again two arrived, they say.

Nújīnga, a<sup>n'</sup>ča<sup>n'</sup>čika<sup>n</sup> a<sup>n</sup>gáti, á-biamá. A<sup>n'</sup>ha<sup>n'</sup>, cubčé tá minké, á-biamá.  
 Boy, we contend with you we have come, said they, they Yes, I go to will I who, said he, they  
 say.

Ga<sup>n'</sup> égasáni xī é<sup>n</sup>di ačá-biamá. Ě<sup>n</sup>di ahí-biamá xī, Edáda<sup>n</sup> a<sup>n</sup>-a<sup>n'</sup>  
 And the morrow when there he went, they say. There he arrived, they say when, What we do

taí ā, á-biamá. An'kikibana<sup>n'</sup> te hā, á-biamá. Čí nújīnga aká hi<sup>n'</sup>qpé 12  
 will I said he, they Let us run a race said they, they Again boy the fine feather  
 say.

gčiza-bi ega<sup>n'</sup> ágigčá-biamá. Ga<sup>n'</sup> júqče ačá-biamá. Kíbana<sup>n</sup> agí-biamá  
 he took his, having stuck his in, they say. And with him went they say. Racing coming back, they say

xī, čí nújīnga aká Hi<sup>n'</sup>qpé-ágče é paha<sup>n'</sup>ga akí-biamá Akí-bi ega<sup>n'</sup> čí  
 when, again boy the (sub.) Hi<sup>n'</sup>qpe-agče he before got back, they Got back, ega<sup>n'</sup> čí  
 say.

t'éča-biamá, níaci<sup>n</sup>ga pīāji ča<sup>n</sup>ká wi<sup>n'</sup>. Agčá-bi ega<sup>n'</sup> iha<sup>n'</sup> čínké<sup>n</sup>di akí-bi 15  
 he killed him, man bad they who one. Went home- having his at the reached  
 they say, were ward, they say mother home, they say

ega<sup>n'</sup>, Na<sup>n</sup>há, i<sup>n</sup>dádi éča<sup>n</sup>ba, čí wiji<sup>n'</sup>če t'éwačé ča<sup>n</sup>ká čí wi<sup>n'</sup> t'éačé hā,  
 having, O mother, my father he too, again my elder killed them the ones again one I killed  
 brother who him

á-biamá. Sji<sup>n</sup>qteča<sup>n</sup>! wacka<sup>n'</sup> ega<sup>n'</sup>-ā hē. Éga<sup>n'</sup>qti ctéwa<sup>n'</sup> čiji<sup>n'</sup>če  
 said he, they say. O my dear little child! do be strong Just so notwith- your elder  
 standing brother

t'éwačé-hna<sup>n'</sup>i hē, á-biamá Égasáni xī nújīnga aká níaci<sup>n</sup>ga wi<sup>n'</sup>áqte 18  
 they killed invariably said she, they The morrow when boy the (sub.) man one  
 them say.

čínké ičápe gčí<sup>n</sup>-biamá. Kí níaci<sup>n</sup>ga wi<sup>n'</sup>áqte aká ahí-baji-biamá.  
 the (ob.) waiting for sat they say. And man one the (sub.) arrived not they say.

Ahí-baji-bi xī nújīnga aká é<sup>n</sup>di ačá-biamá. Jí tē<sup>n</sup>di ahí-bi xī  
 He arrived not, when boy the (sub.) there went, they say. Lodge at the he arrived, when  
 they say they say

čigče čīngá-bitéamá níaci<sup>n</sup>ga wi<sup>n'</sup>áqte ucté aká. Uné ačá-biamá. Uné 21  
 behold he was not man one remaining the Seeking he went, they say. Seeking  
 (sub.). him him

- açá-bi xī égiçe wa'ú wi' ákipá-biamá. Wa'ú wi' úda<sup>n</sup>qti ákipá-bi  
he went, they say when at length woman one he met they say. Woman one very beautiful met her, they say
- ega<sup>n</sup>, gá-biama Hi<sup>n</sup>qpé-ágçe aká: Eáta<sup>n</sup> ma'oni<sup>n</sup> ä. A<sup>n</sup>ça<sup>n</sup>çaka<sup>n</sup>-ona<sup>n</sup>i  
having, said as follows, they say Hi<sup>n</sup>qpé-ágçe the (sub.): Why you walk I You contended with me habitually
- 3 éde iwika<sup>n</sup>i xījī eáta<sup>n</sup> çaa<sup>n</sup>'he, á-biamá. Kī wa'ú aká, Ena+! é'be  
but I contend with when why you flee, said he, they say. And woman the (sub.), Fie! who
- íçika<sup>n</sup> éi<sup>n</sup>te íçápaha<sup>n</sup>-maji<sup>n</sup>qti-nia<sup>n</sup> hē. Hi<sup>n</sup>qpé-ágçe ábçiçe bçé, á-biamá.  
contended it may be I know I not indeed I do Hi<sup>n</sup>qpé-ágçe I marry I go, said she, they say.
- An<sup>n</sup>kaji hā, a<sup>n</sup>ça<sup>n</sup>çaka<sup>n</sup>-hna<sup>n</sup>'i ega<sup>n</sup> iwika<sup>n</sup>i hā, á-biamá Eáta<sup>n</sup> çaa<sup>n</sup>'he  
Not so you contended habitually having I contend with you said he, they say Why you flee
- 6 éi<sup>n</sup>te, á-biamá. Nā! an<sup>n</sup>kaji<sup>n</sup>qtia<sup>n</sup> éde ecéce hē. Hi<sup>n</sup>qpé-ágçe ábçiçe bçé,  
it may be! said he, they say. Fie! not so at all but you say it often Hi<sup>n</sup>qpé-ágçe I marry I go
- á-biamá. Tēnā! Hi<sup>n</sup>qpé-ágçe wiebçi<sup>n</sup> hā. Ena+! é ta<sup>n</sup> éde úwagiçega<sup>n</sup>  
said she, they say. Why! Hi<sup>n</sup>qpé-ágçe I am he Fie! he the but he told somewhat (it is) (std. one)
- etéde, á-biamá. Ançi<sup>n</sup> te hē, á-biamá wa'ú aká Gçi<sup>n</sup> júçça-biamá.  
should have, said she, they say. Let us sit said, they say woman the (sub.). Sat he with her, they say.
- 9 Ga<sup>n</sup>'ki wa'ú aká, Hé uwíne te hē'. Gátēdi ja<sup>n</sup>-ā, á-biamá Çédehi  
And woman the (sub.), Lice I hunt for will In that place sit thou, said she, they say. Lap
- ājañkiçá-biamá. Égiçe hé uína-biamá. Kī Hi<sup>n</sup>qpé-ágçe ja<sup>n</sup>'t'e amá,  
she caused him to lie on, they say. At length lice she hunted for him, they say. And Hi<sup>n</sup>qpé-ágçe sound asleep was, they say.
- çi<sup>n</sup>ja<sup>n</sup>-biamá. Ja<sup>n</sup>'t'e xī nīça uça<sup>n</sup>'-bi ega<sup>n</sup> çizizi-hna<sup>n</sup>-biamá. Ga<sup>n</sup>  
she put him to sleep, they say. Sound asleep when ear she took hold of, they say having she pulled and stretched repeatedly, they say. And
- 12 cínuda<sup>n</sup> tígçe gaxá-biamá. Hi<sup>n</sup>qpé-ágçe cínuda<sup>n</sup> amá. Ga<sup>n</sup> Hi<sup>n</sup>qpé-ágçe  
dog to become suddenly she made him, they say. Hi<sup>n</sup>qpé-ágçe dog they say. And Hi<sup>n</sup>qpé-ágçe
- díxēqtia<sup>n</sup> amá, júga kē' cti bçúga. Ga<sup>n</sup> júççe açá-biamá cínuda<sup>n</sup> çin.  
very scabby they say, body the too all. And with him he went, they say dog the (mv. ob.).
- Ga<sup>n</sup> hi<sup>n</sup>qpé kē é níaci<sup>n</sup>ga piāji çin é ágça-biamá. Ga<sup>n</sup> ta<sup>n</sup>'wāñçça<sup>n</sup>  
And fine feather the that man bad the that stuck in, they say. And ta<sup>n</sup>'village (mv. sub.)
- 15 jañgáqti wi<sup>n</sup> é'di ahí-biamá. Wuhú! Hi<sup>n</sup>qpé-ágçe tī hā, á-biamá. Níaci<sup>n</sup>ga  
very large one there they arrived, they say. Wonderful! Hi<sup>n</sup>qpé-ágçe has come said they, they say. Man
- uça<sup>n</sup>-hna<sup>n</sup>i çá<sup>n</sup>ctī tī áha<sup>n</sup>, á-biamá. Égiçe níkagahi úju aká na'a<sup>n</sup>-biamá.  
told about inva- heretofore has I said they, they say At length chief principal the heard it, they say. riably come (sub.)
- Wían<sup>n</sup>'de i<sup>n</sup>çin<sup>n</sup>çin<sup>n</sup> gfi-gā, á-biamá níkagahi úju aká. Ga<sup>n</sup> é'di ahí-  
My daughter's husband bring ye him back to me, said, they say chief principal the (sub.). And there he arrived
- 18 biamá níkagahi qī tē'di. Níkagahi ijañge aká na<sup>n</sup>bá akáma Ga<sup>n</sup>  
they say chief lodge at the. Chief his daughter the (sub.) two were, they say. And
- na<sup>n</sup> çin<sup>n</sup>ké áçixekiçá-biamá. Kī Hi<sup>n</sup>qpé-ágçe wakíde-pi na'a<sup>n</sup> améga<sup>n</sup>  
grown the one who he caused her to marry, they say. And Hi<sup>n</sup>qpé-ágçe good marksman heard as they had
- éskana eçéga<sup>n</sup>-bi ega<sup>n</sup> ábae ágají-biamá. Kī ábae çé xī çí'á kí-hna<sup>n</sup>  
it might be they thought, they say having to hunt they commanded him, they say. And to hunt he when fail- he reached went ing home invariably



amá, mactciñ'ge cti wáçin<sup>n</sup> kí-hna<sup>n</sup> amá. Kí éaka níaci<sup>n</sup>ga aká gá-biamá:  
they say, rabbit too having he reached home they say. And this one man the said as follows,  
them invariably (sub.) they say:

Cínuda<sup>n</sup> ééçínké bæa<sup>n'</sup> píäji, gaççíwaçákiçe te hä, i<sup>n'</sup>c'áge. Ja<sup>n'</sup>xe hégaçi,  
Dog that smells bad, you cause them to kill it will, old man. Offensive very,

á-biamá. Kí mi<sup>n'</sup>jinga wáçixáji aká, Dadihá, ca<sup>n'</sup>çínkéça-ä, gaççí-baj-ä. 3  
said he, they And girl unmarried the (sub.), O father, let it alone, do not kill it.  
say.

Abçi<sup>n'</sup> rá minkáçé, á-biamá. A<sup>n'</sup>çéçtci-hna<sup>n'</sup> açi<sup>n'</sup>-biamá cínuda<sup>n</sup> çínké.  
I have it will I who must, said she, they Gently habitually she had they say dog the (ob.).  
say. him,

Kí ija<sup>n'</sup>çe aká gá-biamá: Hi<sup>n</sup>+! cínuda<sup>n</sup> çínké píäji, ja<sup>n'</sup>xe hégaçi, édega<sup>n</sup>  
And h-r elder the said as follows, Oh! dog the one who bad, offensive very, but  
sister (sub.) they say:

waná<sup>n</sup>/deçagçáji é oní<sup>n</sup> hë, á-biamá. Égiçe 'ábae açá-biamá níaci<sup>n</sup>ga 6  
you do not loathe it that you are said she, they say. At length hunting went, they say man

aká. 'Ábae éé çí ékita<sup>n</sup> cínuda<sup>n</sup> aká áci açá-biamá. Égiçe 'ábae akí-bi  
the Hunting he went when at the same time dog the out went, they say. At length hunting he reached  
(sub.) home they say

çi inççan'ga açi<sup>n'</sup> akí-biamá níaci<sup>n</sup>ga aká. Gañ'ki cínuda<sup>n</sup> aká akí-bi  
when wild-cat having it reached home man the (sub.). And dog the reached home  
they say (sub.) they say

ega<sup>n'</sup>, mi<sup>n'</sup>jinga çínké baspa<sup>n'</sup>-hna<sup>n</sup>-biamá. Éata<sup>n</sup> éda<sup>n</sup> eçéga<sup>n</sup>-bi ega<sup>n</sup> 9  
having, girl the (ob.) he pushed against repeatedly, Why I thought, they say having  
they say. (in thought)

uçúhe açá-biamá mi<sup>n'</sup>jinga aká cínuda<sup>n</sup> çin<sup>n</sup>. Égiçe qa<sup>n'</sup>xaxa júççe  
following went they say girl the (sub.) dog the (ob.). At length at some distance with him

ahí-bi çí íáçti mi<sup>n'</sup>ga íañgáçti wi<sup>n'</sup> cínuda<sup>n</sup> aká t'éçé akáma. Ga<sup>n'</sup> mi<sup>n'</sup>jinga  
she ar. when deer female very large one dog the had killed, they say. And girl  
rived, they say (sub.)

amá íaça ía<sup>n'</sup>çi<sup>n</sup> agçá-bi ega<sup>n'</sup> íçádi iha<sup>n'</sup> edábe uçá-biamá. Dadihá, 12  
the to the lodge running went homeward, having her father her mother also she told, they say. O father,  
(mv. sub.) they say

i<sup>n'</sup>na<sup>n</sup>ha méga<sup>n</sup>, cínuda<sup>n</sup> wiwíña aká íáçti mi<sup>n'</sup>ga íañgáçti wi<sup>n'</sup> t'éçé hë,  
my mother likewise, dog my the (sub.) deer female very large one killed

á-biamá. Íçádi amá iha<sup>n'</sup> éça<sup>n</sup>ba é'di ahí-biamá íáçti ké'di. Ga<sup>n'</sup>,  
said she, they Her father the her mother she too there arrived, they say deer at the. And,  
say. (mv. sub.)

Ca<sup>n'</sup>çtia<sup>n'</sup>, nisíha, á-biamá i<sup>n'</sup>c'áge aká. 15  
It will do very well, my child, said, they say old man the (sub.).

Ga<sup>n'</sup> mi<sup>n'</sup>jinga aká ija<sup>n'</sup>çe umi<sup>n'</sup>je eçá té eca<sup>n'</sup>adi umi<sup>n'</sup>je gáxe-hna<sup>n'</sup>-  
And girl the her elder couch her the close by couch made habitually,  
(sub.) the sister (ob.)

biamá. Guátëñiha gáxa-ä hë. Cínuda<sup>n</sup> çínké bæa<sup>n'</sup> píäji hë, á-biamá. (Umi<sup>n'</sup>je  
they say. Further off make it Dog the one smells bad, said she, they (Couch  
who say.)

té ugçi<sup>n'</sup>-hna<sup>n'</sup> té é wakaí Mi<sup>n'</sup>jinga aká cínuda<sup>n</sup> çínké umi<sup>n'</sup>jea gçiñ'kiçá- 8  
the he sat in habit- the that she meant. Girl the dog the (ob.) on the couch caused to sit  
(ob.) nally (act) (sub.)

biamá) Çí 'ábae açá-biamá níaci<sup>n</sup>ga aká. 'Ábae éé çí, çí ékita<sup>n</sup> cínuda<sup>n</sup>  
they say. Again hunting went they say man the (sub.). Hunting went when, again at the same time dog

aká é'di açá-biamá. Égiçe níaci<sup>n</sup>ga aká çí miçá wi<sup>n'</sup> íñ' akí-biamá. Çí  
the there went they say. At length man the again raccoon one carry- reached home, Again  
(sub.) (sub.) ing they say.

- cínuda<sup>n</sup> aká akí-biamá. Akí-biamá xī'jī, cī mī'jīngā çinké baspa<sup>n</sup>-hna<sup>n</sup>-  
 dog (the sub.) reached home, they say. He reached home, when, again girl the (ob.) he pushed against invariably
- biamá. Kī mī'jīngā aká cínuda<sup>n</sup> çin cī uçuhe açá-biamá. Uçuhe qa<sup>n</sup> xaqa  
 they say. And girl (the sub.) dog (the ob.) the again following went, they say. Following to some distance
- 3 é'di ahí-bi xī, égiçe wasábe wi<sup>n</sup> t'éçç akáma cínuda<sup>n</sup> aká. Cī içádi çinké  
 there she arrived, when, behold black bear one he had killed, they say dog the (sub.) Again her the (ob.)
- ihā<sup>n</sup> éça<sup>n</sup>ba úwagiça açá-biamá. Dadihá, i<sup>n</sup>na<sup>n</sup>ha éça<sup>n</sup>ba, wasábe wi<sup>n</sup>  
 her mother her too to tell them she went, they say. O father, my mother she too, black bear one
- cínuda<sup>n</sup> wiwīqa aká t'éçç hē, á-biamá. Kī içádi aká ihā<sup>n</sup> éça<sup>n</sup>ba wasábe  
 dog my the (sub.) killed said she, they say. And her the her she too black bear
- 6 kē açi<sup>n</sup> akí-biamá řaqa. Cī égasáni cī 'ábae açá-biamá. 'Ábae açá-bi  
 the having it reached home, at the lodge. Again the morrow again hunting he went, they say. Hunting he went, they say
- xī mactciñ'ge wi<sup>n</sup> açi<sup>n</sup> akí-biamá níaci'ga aká. Kī cínuda<sup>n</sup> aká égiçe  
 when rabbit one having reached home, man the (sub.) And dog the (sub.) at length
- akí-bi xī, cī mī'jīngā çinké baspa<sup>n</sup>-hna<sup>n</sup>-biamá. Cī uçuhe açá-bi ega<sup>n</sup>,  
 the having it reached home, when, again girl the (ob.) he pushed against frequently, Again following went, they say
- 9 égiçe, a<sup>n</sup>pa<sup>n</sup> kéde t'éçç akáma. Cī égasáni 'ábae açá-biamá níaci'ga aká.  
 behold, elk it lay, but he had killed it, Again the morrow hunting went they say man the (sub.)
- Níaci'ga si<sup>n</sup>snédewágiçe wi<sup>n</sup> açi<sup>n</sup> kī amá. Égiçe cínuda<sup>n</sup> aká jábe wi<sup>n</sup>  
 Man muskrat one having reached they home say. At length dog the (sub.) the beaver one
- t'éçç akáma. Ga<sup>n</sup> içádi aká ihā<sup>n</sup> éça<sup>n</sup>ba gíççeqtia<sup>n</sup>-biamá; cínuda<sup>n</sup> çinké  
 he had killed, they say. And her the her she too were very glad, they say; dog the (ob.)
- 12 qtágiçe-hna<sup>n</sup>-biamá. Mī'jīngā aká cti cínuda<sup>n</sup> çinké qtágiççeqti-hna<sup>n</sup>-  
 they loved their own habitually, Girl the (sub.) too dog the (ob.) loved her own habitually very much
- biamá. Égiçe níaci'ga aká gá biamá: I<sup>n</sup>c'áge, waha<sup>n</sup>wakiçç te hā. U'ábae  
 they say. At length man the (sub.) said as follows, Old man, please make them remove Hunting
- çinçé hā. U'ábae t'añgéqa řiwakiçç te hā, á-biamá. Kī waha<sup>n</sup>-biamá  
 there is none Hunting abounds at cause them to please said he, they say. And they removed, they say
- 15 égasáni xī. Kī waha<sup>n</sup> açá-bi xī cínuda<sup>n</sup> aká açá-bají-biamá. Níaci'ga  
 the morrow when. And removing they went, when dog (the sub.) the went not they say. Man
- bçúgaqti áiaça-bi xī mī'jīngā enáqtcī açá-bají-biamá. Cínuda<sup>n</sup> ugiña-  
 all had gone, they when girl alone went not they say. Dog she sought her own
- biamá, cínuda<sup>n</sup> íxinaçá-bi ega<sup>n</sup>. Ga<sup>n</sup> çí'údççeqtia<sup>n</sup>-bi xī řiúççiqçge ugáca<sup>n</sup>-  
 they say, dog hid himself, they having. And fully deserted, they when remains of went among lodges
- 18 hna<sup>n</sup>-biamá, xagé-hna<sup>n</sup>-biamá mī'jīngā aká. Égiçe dázççeqti xī cínuda<sup>n</sup>  
 frequently, they say, crying frequently, they say girl the (sub.). At length very dark when dog
- aká utçiçe kçáta<sup>n</sup> éça<sup>n</sup>be akí-biamá. Mī'jīngā aká, Eáta<sup>n</sup> ma<sup>n</sup>hni<sup>n</sup> éi<sup>n</sup>te.  
 the (sub.) thickest from the in sight got back, they say. Girl the (sub.), Why you walk it may be

Uwíne hē Bēúgaqtei áíáçai hē. Wínaqtei a'wa'cte. Uwíne hē, á-biamá.  
I sought you . All have gone . I alone I am left. I sought you said she, they say.

A'ha<sup>n</sup>, téqi héga<sup>j</sup>i, á-biamá cínuda<sup>n</sup> aká. Ía-biamá. Néça-gă, dēde gáxa-gă  
Yes, difficult very said they say dog . the He spoke, they Kindle a fire, fire make  
(sub.). say.

hă, mi'jînga é waká-bi ega<sup>n</sup> Jăçage cēhiçetē'di ē'di oné te, á-biamá; 3  
girl her meant, they having. Headland at yonder there you go will said he, they say;

wa'ú çínké é waká-biamá. Géçe te hă, á-biamá: Jiga<sup>n</sup>há, çínúpa i<sup>n</sup>'ē  
woman the (ob.) her he meant, they say. You will say thus , said he, they Grandfather, your grand- stone  
say: child

d'úba édiatí hē, ecé te, á-biamá. Kí ñan'de aká, Ku+! á-biamá. In'ē  
some I have come after for him you will say, said he, they And ground the Ku-! said, they say. Stone  
(sub.),

d'úba éça<sup>n</sup>be tíça-biamá. Ga<sup>n</sup> mi'jînga aká i<sup>n</sup>'ē açi<sup>n</sup> agçá-biamá. Kí 6  
some in sight it made come, they And girl the stone took homeward they say. And  
say.

i<sup>n</sup>'ē té açi<sup>n</sup> akí-bi ega<sup>n</sup>, I<sup>n</sup>'ē çéteē hē, á-biamá. Kí açuha, ma<sup>a</sup>  
stone the (ob.) reached home with, having, Stone these ar- they said she, they And finally, cliff  
they say

cēhiçetē'di ma'çin'-gă, á-biamá. Jiga<sup>n</sup>há, çínúpa ñici d'úba édiatí hē,  
at yonder walk thou, he said, they Grandfather, your grand- tent- some I have come .  
say. child poles

á-gă, á-biamá. Ėgiçe aça-biamá wa'ú amá. Ma<sup>a</sup> té'di ahí-biamá. 9  
say thou, said he, they At length went they say woman the Cliff at the she arrived, they say.  
(mv. sub.).

Jiga<sup>n</sup>há, çínúpa ñici d'úba édiatí hē, á-biamá. Oí wēs'să d'úba éça<sup>n</sup>bă-  
Grandfather, your grand- tent- some I have come said she, they Again snake some came in sight  
child poles after for him say.

biamá. Ga<sup>n</sup> wa'ú aká wăçiză-biamá, wēs'să çanká; wăçi<sup>n</sup> agçá-biamá.  
they say. And woman the took them they say, snake the took them homeward, they  
(sub.) (pl. ob.): say.

Wăçi<sup>n</sup> akí-bi xi, Kē, í jî'ga gáxa-gă, a-biamá cínuda<sup>n</sup> aká. Wa'ú aká 12  
She reached home when, Come, lodge small make said, they say dog the Woman the  
with them, they say (sub.).

wēs'să ñici éga<sup>n</sup> gaxă-biamá, qáde í gaxă-biamá  
snake tent- pole so made they say, grass lodge made they say.

Kí wa'ú çin' ukia-biamá cínuda<sup>n</sup> aká. Ça'ea<sup>n</sup>çaçē eon'ga<sup>n</sup> éinte.  
And woman the (ob.) talked with, they dog the (sub.). You pitied me you think may.  
say

Wí ça'ewiçē, á-biamá. Waçiqpaniäji tat'ú, á-biamá. Hi<sup>n</sup>qpé-agçe wiebçi<sup>n</sup> 15  
I I pity you, said he, they You not poor shall, said he, they Hi<sup>n</sup>qpe-agçe I am he  
say.

édega<sup>n</sup> niaci<sup>n</sup>ga cēçu çínké a'ça<sup>n</sup>qrai éga<sup>n</sup> a'çi<sup>n</sup>uäji hă, á-biamá.  
but man yonder he who vented his spite so he maltreated said he, they say.  
on me

Ga<sup>n</sup> í jî'ga té ñima<sup>n</sup>te aça-biamá cínuda<sup>n</sup> aká. Ga<sup>n</sup> i'úda-biamá  
And lodge small the (ob.) within the went they say dog the (sub.). And took a sweat-bath, they say  
lodge

cínuda<sup>n</sup> aká. Ėgiçe gá-biamá: Ca<sup>n</sup>; a<sup>n</sup>çíaza-gă, á-biamá. Ėgiçe niaci<sup>n</sup>ga 18  
dog the (sub.). At length he said as fol- That pull the cover said he, they Echold man  
lows, they say: will do; off me say.

úda<sup>n</sup>qti akáma; cínuda<sup>n</sup>-büji, niaci<sup>n</sup>ga úda<sup>n</sup>qti akáma. Ga<sup>n</sup> ē'di ja<sup>n</sup>-  
very handsome, they say; dog not, man very handsome, they say. And there they  
slept

biamá. Ėgasani xi, Ké, aŋgăçe taí, á-bi ega<sup>n</sup>, júgçe aça-biamá.  
they say. The morrow we-ŋ, Come, let us go. said, they say having, with him she went, they say.

- Mi<sup>n</sup>jĩnga ʕi<sup>n</sup> gǝǝ<sup>n</sup>-biamá Hi<sup>n</sup>qǝ-ágǝ, ɛdihi xi. Ɛgiǝ xi ʕa<sup>n</sup> ɛʕa<sup>n</sup>be  
 Girl the (ob.) he married, they say Hi<sup>n</sup>qǝ-agǝ, it occurred when. At length vill- the in sight of  
 age (ob.)
- ahí-biamá. Ki níaci<sup>n</sup>ga wada<sup>n</sup>/ba-bi xi, Mi<sup>n</sup>jĩnga cínuda<sup>n</sup> ugíne amá ʕa<sup>n</sup>  
 they arrived, they And man saw them, they say when, Girl dog sought her she who did  
 say. own
- 3 níaci<sup>n</sup>ga júǝǝ atí, á-biamá. Ki níaci<sup>n</sup>ga egé-hna<sup>n</sup>-biamá: Kagǝha,  
 man with him has come, said he, they And man said habit- thus to ally they say: Friend,  
 say.
- níaci<sup>n</sup>ga ʕi<sup>n</sup> úda<sup>n</sup> hǝgaji ɛdega<sup>n</sup> Hi<sup>n</sup>qǝ-ágǝ é ebǝǝga<sup>n</sup>, á-biamá. Jíadi  
 man the (ob.) good very but Hi<sup>n</sup>qǝ-agǝ he I think, said he, they At the  
 lodge
- ahí-biamá xi hi<sup>n</sup>qǝ kǝ ágǝ gǝi<sup>n</sup> ákama níaci<sup>n</sup>ga píaji aká. Ga<sup>n</sup>  
 they arrived, when fine feather the sticking in was sitting, they man bad the (sub.). And  
 they say say
- 6 Hi<sup>n</sup>qǝ-ágǝ amá aki-bi ega<sup>n</sup> hi<sup>n</sup>qǝ kǝ gígǝzǝ-bi ega<sup>n</sup> hi<sup>n</sup>qǝ  
 Hi<sup>n</sup>qǝ-agǝ the reached having fine feather the took back his own, having fine feather  
 (mv. sub.) home, they say (ob.) they say
- ágigǝǝ-biamá. Ga<sup>n</sup> níaci<sup>n</sup>ga ʕínké na<sup>n</sup>tá-bi xi ɛgiǝ cínuda<sup>n</sup> tíǝǝ amá:  
 his own he stuck in, And man the (ob.) he kicked, when behold dog he became sud-  
 they say, they say
- cínuda<sup>n</sup> díxǝqti, na<sup>n</sup>xǝǝqti iǝa<sup>n</sup>ʕa amá xi, I<sup>n</sup>c'áǝ, gǝǝínke gǝǝíwaǝǝ-  
 dog very scabby, made cry much he put him they when, Old man, that one please make  
 by kicking say
- 9 kiǝ te, píaji cínuda<sup>n</sup> ʕínké, á-biamá. Ga<sup>n</sup> cínuda<sup>n</sup> ʕínké áci aǝi<sup>n</sup>  
 them kill, bad dog the (ob.), said he, they say. And dog the (ob.) out took  
 they say
- aǝá-bi ega<sup>n</sup> gǝǝí-biamá. Ga<sup>n</sup>ki Hi<sup>n</sup>qǝ-ágǝ aká 'ábae-ona<sup>n</sup>-bi ega<sup>n</sup>  
 they say having they killed, they say. And Hi<sup>n</sup>qǝ-agǝ the (sub.) hunted regularly, they say  
 they say
- wanǝa dáda<sup>n</sup>, ca<sup>n</sup> ǝé, a<sup>n</sup>pa<sup>n</sup>, ǝǝqti-má cti, ca<sup>n</sup> wanǝa bǝǝǝqti t'ɛwaǝǝ-  
 animal what, for buffalo, elk, deer too, in fact animal all killed them  
 example
- 12 bi ega<sup>n</sup>, wǝcǝqti gǝi<sup>n</sup>-biamá. Níaci<sup>n</sup>ga, ta<sup>n</sup>waǝǝǝ bǝǝǝqti, úda<sup>n</sup>qti,  
 they having, very rich he sat, they say. Man, village all, very good,  
 say
- gígǝǝqti ma<sup>n</sup>ǝi<sup>n</sup>-biamá. Ga<sup>n</sup>ki ǝaǝǝǝ ʕínké egǝǝǝǝ gǝǝǝǝ aká gǝ-  
 very joyful walked they say. And her younger the one her husband killed for the said as  
 sister who her (sub.) follows,
- biamá: Wi<sup>n</sup>hé, ǝǝǝǝǝǝ uǝǝǝ aǝǝǝǝǝ te hǝ, á-biamá. Ja<sup>n</sup>ǝǝha,  
 they say: My younger sister, your husband together let us marry him said she, they say. My elder  
 sister,
- 15 éga<sup>n</sup>ja, wiǝǝǝǝǝ bǝa<sup>n</sup> píaji ecé hǝ, ja<sup>n</sup>xe hǝ. Áqta<sup>n</sup> ǝíci'ɛ áhnixe  
 nevertheless, my husband smells bad you said strong odor How pos- sible your sister's you marry  
 husband
- tǝ', á-biamá. Ga<sup>n</sup>ki wa'ú aká na<sup>n</sup> aká xagé-hna<sup>n</sup> ca<sup>n</sup>ca<sup>n</sup>-biamá, nú  
 shall? saidshe, they And woman the grown the weeping inva- riably always they say, man  
 say.
- ʕínké áǝǝǝ ga<sup>n</sup>ǝá-bi ega<sup>n</sup>. Ɛgiǝ gǝ-biamá nú aká: Ké, ʕínǝga<sup>n</sup> ʕiǝa<sup>n</sup>  
 the one to marry him wished, they having. At length said as follows, man the Come, thy hus- band's father mother  
 who him say they say (sub.):
- 18 edábe eonáqti awágia<sup>n</sup>bǝa pí ɛdega<sup>n</sup> gata<sup>n</sup>qti awágia<sup>n</sup>be ka<sup>n</sup>bǝa.  
 also alone I left mine I came hither but now, at last I see them, I wish.  
 my own,
- Agǝǝ te há, á-biamá. Wa'ú aká iǝádi ʕínké uǝǝa-biamá Dadihá, iǝádi  
 I go will said he, they say. Woman the her father the (ob.) told it to him, they O father, his father  
 homeward say.
- iha<sup>n</sup> edábe wǝǝǝa<sup>n</sup>be 'íǝai ega<sup>n</sup> agǝǝ 'íǝai hǝ, á-biamá. Ga<sup>n</sup>, A<sup>n</sup>ha<sup>n</sup>,  
 his also to see them, he spoke having to go he spoke said she, they And, Yes,  
 mother his own, of homeward of say.

nisíha, á-biamá ífádi aká. Nisíha, nú wáñixai xí wiúhe-ona<sup>ní</sup> há.  
 my child, said, they say her father the (sub.). My child, man they marry when they follow inva-  
 riably  
 Ufúha-gá há, á-biamá. Ga<sup>ní</sup> íñga<sup>ní</sup> aká cañ'ge áhigíqti íñan'de ñínké  
 Follow thou said he, they say. And his wife's father the (sub.) horse a very great his daugh- the one  
 ter's husband who  
 gí'í-biamá. Gañ'ki ca<sup>ní</sup> wa'ú áma aká ca<sup>ní</sup> wiúha-biamá. Nú aká ukía-báji, 3  
 gave to him, they And at any woman the the at any followed them, they Man the talked not to  
 say. rate other (sub.) rate say. (sub.) her,  
 kí wa'ú aká cti ukía-báji xí, ca<sup>ní</sup> wiúha-biamá, xagé-hna<sup>ní</sup> ca<sup>ní</sup>ca<sup>ní</sup>-biamá.  
 and woman the too talked not to when, yet she followed them, crying inva-  
 (sub.) her riably always they say.  
 Égiçe ní té'di ahí-biamá. Égiçe ífádi ñínké íha<sup>ní</sup> ñínké ctéwa<sup>ní</sup>  
 At length lodge at the they arrived, they Behold his father the one his mother the one notwith-  
 stand-  
 waqpániqti<sup>ní</sup> ña<sup>ní</sup>kámá, xáxe ictá wádujá-bi ega<sup>ní</sup>. Égiçe wa'ú áma aká 6  
 they were very poor, they say, crow eye picked them out, having. At length woman the the  
 other (sub.)  
 na<sup>ní</sup> aká gí-biamá: Wihé, ñiñga<sup>ní</sup> ñiñga<sup>ní</sup> edábe ictá ña<sup>ní</sup> zéawáçé tá  
 grown the said as follows, My younger your hus- your hus- also eye the I heal them will  
 one who they say: sister, band's father band's mother (ob.)  
 minke, ehé. Ñiegfañge añgá<sup>ní</sup> te hě, á-biamá. Kí nú aká ía-báji-biamá  
 I who, I say. Your husband let him marry me said she, they And man the spoke not, they say.  
 say. say. (sub.)  
 Kí wa'ú aká gá-biamá: Ja<sup>ní</sup>çéha, éga<sup>ní</sup>-á hě. Waqpáñi<sup>ní</sup> báçé. Ga<sup>ní</sup> nú 9  
 And woman the (sub.) said as follows, O elder sister, do so They must be poor. And man  
 they say:  
 ñínké ñigçá<sup>ní</sup> taté, á-biamá. Gañ'ki wa'ú aká ictá ña<sup>ní</sup> wéçita<sup>ní</sup>-bi ega<sup>ní</sup>,  
 the one marry you shall, said she, they And woman the eye the worked on for them, they say  
 who say. (sub.) (ob.)  
 ictá ña<sup>ní</sup> égiğa<sup>ní</sup> waxá-biamá.  
 eye the (ob.) as before she made them, they say.

## NOTES.

The beginning of this myth, as well as the conclusion, could not be given by the narrator, who had forgotten them.

Hiqpe-agqe, from hiqpe, a *fine feather*, not a *quill* (maca<sup>ní</sup>), and ágqe, to *stick an upright object* or feather in something. "He who sticks a fine feather in his hair."

162, 6. snedēqti, pronounced sne+dēqti by Joseph La Flèche.

163, 16; 163, 18; 170, 11. bēugaqti, pronounced bēu+gaqti.

164, 17. ega<sup>ní</sup>qti ctéwa<sup>ní</sup> ñiñçé t'ewaçé-hua<sup>ní</sup> hě: "Notwithstanding it is so (*i. e.*, though they have always *seemed* to give your brothers the advantage in the contest), they invariably killed your brothers. Do your best, and try to outwit them, as they are very cunning. Do not be elated so soon. You have not yet overcome them."

166, 1. wa'ú wi<sup>ní</sup> akipa-biama. This was the surviving bad man in the shape of a beautiful woman. The hero suspected this at first.

166, 3. ena+! e ta<sup>ní</sup> uwagiçega<sup>ní</sup> etede, spoken as if addressed to another, but really equivalent to "Ena+! ñeani<sup>ní</sup> çata<sup>ní</sup>cé-de i<sup>ní</sup>wi<sup>ní</sup>çaa<sup>ní</sup> éga<sup>ní</sup> etéde: Fie! as it is you, you should have told me a little (*or*, you should have given me some intimation)."

169, 4. etc. qiga<sup>ní</sup>ha, ñiucpa . . . ediatí. The woman addressed the hill and cliff as grandfathers, that is, as sacred beings or gods.

169, 19. uda<sup>ní</sup>qti akama, pronounced u+da<sup>ní</sup>qti akama.

170, 8. *na<sup>h</sup>xagēqti iḡa<sup>n</sup>ḡa ama*. The hero placed the bad man (*iḡa<sup>n</sup>ḡa*) as he kicked him, that is, he kicked him into a place, changing him into a dog that howled violently at being kicked.

171, 2. *caṅge*, a modern interpolation.

171, 4. *xage-hna<sup>n</sup> ca<sup>n</sup>ca<sup>n</sup>-biana*, pronounced *xa-ge-hna<sup>n</sup> ca<sup>n</sup>ca<sup>n</sup>-biana*.

171, 6. *waqpaniqti<sup>n</sup> ḡaṅkama*, pronounced *waqpa-niqti<sup>n</sup> ḡaṅkama*.

#### TRANSLATION.

And he said, "We have come to contend with the first child born of the woman." One of the bad men said it to her. And the boy went thither. Though his father and mother were unwilling, yet he went thither. When he arrived there, they said, "We will contend with you." "Yes, I consent. What shall we play?" said the boy. And the bad men had planted in the ground a very tall and smooth pole. And they said, "We will climb that pole, and which one of us gets back last, shall be killed." And when they went climbing, behold, the bad man, having returned before the other, killed the boy. The woman bore a son again. And the boy was grown. When he was grown, again there came one to ask him to go with him. "We have come," he said, "to contend with your child." Again were his father and mother unwilling. Behold, the boy was grown, and he went thither. And the boy arrived there. And they contended with him likewise. And he said, "What shall we play?" And they said, "Let us play with swings." They played with swings. One cord was broken in many places, and the other one was very good. They made the boy use the good cord, and the bad man used the bad cord broken in many places. At length the good cord became bad. The cord having been cut, the boy was killed by the fall. The boy was dead. And the woman gave birth to a child again, a boy. And the boy who was born became grown. When he was grown, they came for him. "We have come to contend with your child," said they. Though his mother and father too were unwilling, yet the boy went thither. "Come, we will contest with you," said they. And when they contested, they contended in racing with the boy. And having left the boy behind, they killed the boy. At length his mother bore one again. At length she bore *Hiṅqe-agḡe*. And all over the land they heard of his birth, the birth of *Hiṅqe-agḡe*. As the boy was a very good marksman, he never failed to get any kind of animal which he desired. In fact, the whole country knew the boy; he was a very excellent boy. At length when the boy was grown, they came again to ask him to go with them. "We have come to contend with your boy," said they. And his father and mother were unwilling. "Please do not go," said they. And the boy said, "O mother and father, I will go thither." "They came thus for your elder brothers and took them away, but they invariably killed them," said his mother. And having said, "Still, O mother, I will go thither," the boy went thither. He arrived there. "Yes," they said, "you have done well by coming." And the boy said, "Come, what shall we play?" Said they, "We will climb yonder pole." And the boy took his fine feather, and stuck it in his hair. And having gone climbing the pole, the boy arrived first at the top. And when they were coming back again, the boy was the first to get back below. And when he returned, he killed the bad man, he killed one of the four. The boy went homeward. He reached home, where was his father and also his mother. "O mother," said he, "I have killed one of those who used to kill my elder brothers." And she said "O, dear youngest child! Do

be strong. Notwithstanding it was just so, they invariably killed your elder brothers. Do your best." On the morrow the three arrived. "Boy," said they, "we have come to contend with you." "Yes," said he, "I will go to you." And his mother said as follows: "Do your best, O dear youngest child! Notwithstanding it was just so, they invariably killed your elder brothers. Do be strong." The boy went thither. And he arrived there. At length they spoke of using the swings again. "Use the swing with the good cord," said they to the boy. "The other one is bad. The old cord, which is broken in many places, is bad," said they. And he said as follows: "No, even if it be bad, still I will use it. It is not so, but you often say, 'It is bad.'" "Use the good one," said they. "No, I will use the bad one at all events," said the boy. And they went to play swinging. The boy went very well (*i. e.*, successfully). He used the cord broken in many places, and the other one, who used the good cord, was killed by a fall. And the boy went homeward. Having reached home he said, "O mother and father, again have I killed one of the men who used to kill my elder brothers." "O dear youngest child! Notwithstanding it was just so, they always killed your elder brothers. Do be strong." And on the morrow two arrived. "Boy," said they, "we have come to contend with you." "Yes, I will go to you," said he. And he went thither the next day. When he arrived there, he said, "What shall we play?" "Let us run a race," said they. And the boy took his fine feather and stuck it in his hair. And he went with the bad man. When they were coming back in the race, Hi<sup>q</sup>pe-ag<sup>q</sup>e got back first. Having returned, he killed one of the bad men. When he reached home he said, "O mother and father, again have I killed one of those who used to kill my elder brothers." "O dear youngest child! Do be strong. Notwithstanding it was just so, they invariably killed your elder brothers," said the mother. On the morrow the boy sat waiting for the one man. And the one man did not arrive. When he did not arrive, the boy went thither. When he reached the lodge, behold, the one remaining man was not there. He departed to search for him. When he went to seek him, behold, he met a very beautiful woman. Hi<sup>q</sup>pe-ag<sup>q</sup>e said as follows: "Why did you go? You used to contend with me; but when I contend with you, why do you flee?" And the woman said, "Fie! I do not know at all who it was that contended with you. I go to take Hi<sup>q</sup>pe-ag<sup>q</sup>e for my husband." "No, you contended with me, and I contend with you. Why did you flee?" said he. "Fie! It is not so at all, but you say it repeatedly. I go to take Hi<sup>q</sup>pe-ag<sup>q</sup>e for my husband," she said. "Why! I am Hi<sup>q</sup>pe-ag<sup>q</sup>e." "Fie! The one standing is he, but he should have told it." "Let us sit down," said the woman. He sat with her. And the woman said, "Lie there. I will hunt lice for you." She caused him to lie with his head on her lap. And she hunted lice for him. And Hi<sup>q</sup>pe-ag<sup>q</sup>e was sound asleep; she put him to sleep with her hands. When he was sound asleep, she took hold of his ears, and stretched them repeatedly by pulling them. And she made him become a dog, suddenly. Hi<sup>q</sup>pe-ag<sup>q</sup>e was a dog. And Hi<sup>q</sup>pe-ag<sup>q</sup>e was very mangy all over his body. And the man (who had assumed the form of a woman) went with the dog. And the bad man stuck the fine feather in his own hair. And they reached a very large village. "Wonderful!" said the people, "Hi<sup>q</sup>pe-ag<sup>q</sup>e has come. The man about whom they always tell has come." At length the head-chief heard it. "Bring my daughter's husband to me," said the head-chief. And he arrived there at the lodge of the chief. The chief's daughters were two. And the chief caused the elder one to take the bad man for her husband. And as they

had heard that Hi<sup>o</sup>qpe-ag<sup>o</sup> was a good marksman, they thought that they would try him; so they told him to hunt. And when he went hunting, he always came home unsuccessful; he invariably brought rabbits home. And this man said as follows: "That dog smells bad. Venerable man, cause them to kill him. He is very offensive." And the unmarried girl said, "O father, let him alone. Do not kill him. I must have him." She took the best care of the dog. And her elder sister said as follows: "Oh! the dog is bad, and very offensive, but you are the only one not loathing him." At length the man went hunting. When he went hunting, the dog went out at the same time. At length, when the man reached home from the hunt, he brought back a wildcat. And the dog, having come home from the hunt, pushed repeatedly against the girl to attract her attention. Having thought "Why should he do it?" the girl went following the dog. At length, when they arrived at some distance from the village the dog had killed a very large doe. And the girl, having run homeward, to the lodge, told about it to her father and mother. "O father and mother, my dog has killed a very large doe," said she. Her father and mother reached the place where the doe was lying. And the old man said, "My child, it will do very well." And the girl was accustomed to making her bed close by the bed of her elder sister. "Make it further off. The dog smells bad," said the elder sister. She meant that he sat on the bed. The girl caused the dog to sit by the bed. The man went hunting again. When he went hunting, the dog went thither at the same time. At length the man reached home again, carrying a raccoon. The dog reached home again. When he reached home again, the dog pushed against the girl repeatedly, to attract her attention. And the girl went following the dog. When she had followed him to a place at some distance from the village, behold, the dog had killed a black bear. And she went to tell her father and mother. "O father and mother, my dog has killed a black bear," said she. And her father and mother brought the black bear home to the lodge. And the next day they went hunting again. When he went hunting, the man brought home a rabbit. And when at length the dog reached home, he pushed against the girl repeatedly to attract her attention. And having gone following him, behold, he had killed an elk. The next day the man went hunting again. The man brought home a muskrat. Behold, the dog had killed a beaver. And her father and mother were very glad; they always loved their dog. The girl, too, loved her dog very much. At length the man said as follows: "Venerable man, please make them remove. There is no game here to be hunted. Please make them pitch the tents at some place where there is plenty of game for us to hunt." And they removed the following day. And when they removed, the dog did not go. When all the people had gone, the girl alone did not go. She sought her dog, he having hid himself. And when the place was altogether deserted, she went around where the lodges had been, crying frequently. At length, when it was very late in the evening, the dog came back in sight, emerging from the thicket. The girl said, "Why have you been walking? (i. e., on what errand have you been?). I sought you. All have gone; I alone am left. I sought you." "Yes," said he, "it is very hard." The dog spoke. "Kindle a fire, make a fire," said he, addressing the girl. "You will please go to yonder headland. You shall say as follows: 'Grandfather, I have come after some stones for your grandchild.'" And the girl having done so, the ground said, "Ku+!" It caused some stones to come suddenly to the surface. And the girl took the stones back to her former home. And



having reached home with the stones, she said, "These are the stones." He said, "And finally, go to yonder cliff. Say, 'Grandfather, I have come after some tent-poles for your grandchild.'" At length the woman went. She arrived at the cliff. Said she, "Grandfather, I have come after some tent-poles for your grandchild." And some snakes came in sight. And the woman took them; she took the snakes homeward. When she reached home with them, the dog said, "Come, make a small lodge." The woman made tent-poles of the snakes; she made a grass lodge. The dog talked with the woman. "You may think that you have pitied me; but I pity you. You shall be rich. I am Hi<sup>2</sup>qpe-ag<sup>2</sup>ee; but yonder man vented his spite on me, and maltreated me." And the dog went within the small lodge. And the dog took a sweat-bath. At length he said, "That will do. Uncover me." Behold, he was a very handsome man; he was not a dog, he was a very handsome man. And they slept there. The next day he said, "Let us go." And she went with him. Then Hi<sup>2</sup>qpe-ag<sup>2</sup>ee took the girl for his wife. At length they arrived at the circle of lodges. And when the people saw them, they said, "The girl who sought her dog has come with a man." And a man said thus to others: "Friends, the man is very handsome, but I think that he is Hi<sup>2</sup>qpe-ag<sup>2</sup>ee." When they arrived at the lodge, the bad man sat with the fine feather sticking in his hair. And Hi<sup>2</sup>qpe-ag<sup>2</sup>ee having reached home, he took back his fine feather, and stuck it in his own hair. And when he kicked the bad man, behold, the latter suddenly became a dog, a very mangy dog, caused to howl violently by the kicking. Then Hi<sup>2</sup>qpe-ag<sup>2</sup>ee said, "Venerable man, please make them kill that dog. The dog is bad." And they took the dog out and killed it. And Hi<sup>2</sup>qpe-ag<sup>2</sup>ee hunted regularly. He killed various sorts of animals, such as buffaloes, elk, deer—in fact, all kinds of animals—and became very rich. All the tribe continued prosperous and happy. And she whose husband had been killed said to her younger sister, "My younger sister, let us have your husband together." "My elder sister, nevertheless you have said that my husband smells bad. He is very offensive. How could you marry your sister's husband?" And the elder woman was crying all the time, because she wished to marry the man. At length the man said as follows: "Come, I came hither and left none but your husband's father and mother; but at last I wish to see them. I wish to go homeward." The woman told it to her father. "O father, he spoke of seeing his father and mother, he spoke of going homeward," said she. And her father said, "Yes, my child, when they marry men, they invariably follow them. Follow him." And the wife's father gave to his daughter's husband a great many ponies. And the other woman followed them at any rate. When neither the man nor the woman talked with her, still she followed them, crying continually. At length they reached the lodge. Behold, his father, and even his mother, they were very poor, the crows having picked out their eyes. At length the other woman, the elder one, said as follows: "My younger sister, I say that I will heal the eyes of your husband's father and mother. Let him marry me." And the man did not speak. And the woman said as follows: "My elder sister, do so. They must be poor. The man shall surely marry you." And the woman having worked on their eyes, restored their sight.

## THE CHIEF'S SON AND THE THUNDERS.

TOLD BY JOSEPH LA FLÈCHE.

- Ta'wangcha<sup>n</sup> wi' ēdedīcha<sup>n</sup> amá. Kī níkagahi aká cénuijīnga wi' t'a'-  
 Tribe one there it was they say. And chief the young man one had him  
 (sub.)
- biamá. Kī cénuijīnga aká t'ēga hégabaji-biamá. Kī edáda<sup>n</sup> ctēwa<sup>n</sup> ga'pha-  
 they say. And young man the lazy very they say. And what soever desired  
 (sub.)
- 3 bají-biamá cénuijīnga aká. Ja'-hna<sup>n</sup> ca'ca'qtia'-biamá Ga' ícádi aká,  
 not they say young man the lying invariably down bly he was always they say. And his father the  
 (sub.)
- Nisíha, nú xī ugáca<sup>n</sup>-hna'í. Ugáca<sup>n</sup> éga<sup>n</sup>-gá. Cénuijīnga júwagpá-da<sup>n</sup> ugácañ-  
 My child, man when travels invariably. Do travel. Young man go with them and travel  
 (sub.)
- gá. Kī wa'ú cti úwakiá-da<sup>n</sup> miñ'gphá'ctēañ'-gá, á-biamá. Kī ijin'ge aká  
 (imper. And woman too court them and do marry some one said he, they say. And his son the  
 sign) (sub.)
- 6 íabají'qti-hna<sup>n</sup> ca'ca'-biamá, ca' gípha-bajíqti-hna<sup>n</sup> ca'ca'-biamá. Ícádi pínke  
 spoke not at invariably always they say, and very sad invariably always they say. His father the (ob.)  
 all bly
- úwakié ctē ía-bájí-hna'-biamá. Kī égiçe, Dadíha, i'n'na'ha jí wi' ingáxe  
 talked to even he spoke invariably they say. And at length, Father, my mother lodge one make for  
 him not bly me
- te, á-biamá. Kī íha' aká jí gíaxa-biamá Na'há, umi'je cti ingáxa-gá,  
 will, he said, they And his the lodge made for they say. O mother, couch too make for me,  
 say (sub.) him
- 9 á-biamá. Ga' nújīnga aká jí tē udá-bi ega', nájija'-biamá. Uma'pínka  
 said he, they And boy the lodge the entered, having, fasted they say. Season  
 say (sub.) (ob.) they say
- dúba nájija'-biamá: waqáta-bájictēa'-biamá, ni qáta'-bájictēa'-biamá.  
 four he fasted they say: he ate nothing at all they say, water he drank not at all they say.
- Ata'ctēqteí waqáta-biamá, kī ní cti qáta'-biamá. Égiçe nan'de qá'á  
 Just a few times he ate they say, and water too he drank, they say. At length heart the at
- 12 nájija'-bi tē'di, Híndá! níka-nájíha wáimí' au, ephéga'-biamá. Kí égiçe  
 fasted, they say when, Let me see! human hair I wear as a robe will, he thought, they say. And behold
- wakan'da aká ukíá-biamá: Edáda<sup>n</sup> cka'hna tē égija<sup>n</sup> taté, á-biamá. Níkana-  
 deity the talked they say: What you desire the so you do shall, said he, they Human  
 (sub.) to him (ob.) say
- jíha wáimí' taté, á-biamá. Ga' nájija<sup>n</sup> tē cañ'gaxá-biamá. Égiçe, Dadíha,  
 hair you wear as shall, said he, they And fast the (ob.) he ceased they say. At length, Father,  
 a robe say
- 15 i'n'na'ha i'wi'ha<sup>n</sup> te há, á-biamá. Dadíha, i'c'áge wi' in'giçewaçakiçá-gá,  
 my mother cook for me will said he, they Father, old man one do you make them go after him  
 say for me,
- á-biamá. Kí, Dadíha, uágaca<sup>n</sup> bçé ka'pça, á-biamá. A'ha<sup>n</sup>, nisíha, nú  
 said he, they And, Father, I travel I go I wish, said he, they Yes, my child, man  
 say
- xī ugáca<sup>n</sup>-hna'í. Éga<sup>n</sup> uqágaca<sup>n</sup> wíka'pça-hna'-ma' Tíadi çat'é wíka'pça-  
 when travels invariably. As you travel I desired you invariably I have. At the you die I did not de-  
 lodge

máji. Águdi ctécte pat'é wika<sup>b</sup>pha. Uçágaca<sup>n</sup>ji tē i<sup>n</sup>pha-máji, á-biamá  
sire you. Whosoever you die I desire you. You did not travel when I was sad, said he, they say.

I<sup>n</sup>c'áge amá ahí-biamá. Grá-biamá: Cénujinga d'úba, i<sup>n</sup>c'áge-á, in'gima<sup>n</sup>-  
Old man the arrived, they say. He said as follows, they say: Young man some, old man O! go after

çin'-gá há, á-biamá. Ga<sup>n</sup> i<sup>n</sup>c'áge amá aça-biamá. Ga<sup>n</sup>'ki i<sup>n</sup>i gēdi ahí-bi- 3  
for me said he, they say. And old man the went they say. And lodges at the he arrived, they say

dé, Níkagahi ijin'ge aká çikui há, é úwagiça-hna<sup>n</sup>-biamá. Ga<sup>n</sup> cēnu-  
when, Chief his son the invites that he told them invari- they say. And young

jinga hégaji ahí-biamá, níkagahi ijin'ge çinké'di. Kí grá-biamá: Hau!  
man a great number arrived, they say, chief his son at the. And he said as follows, Ho! they say:

añgúgaca<sup>n</sup> añgáçe tai éga<sup>n</sup> wikui há, á-biamá. Nuda<sup>n</sup> añgáçe tai, á-biamá. 6  
we travel we go in order that I invited said he, they say. To war let us go said he, they say.

Ga<sup>n</sup> cénujinga amá gíçeqtia<sup>n</sup>-biamá. Ca<sup>n</sup>, Dúba ja<sup>n</sup>, hi<sup>n</sup>bé batéwaçakiçē  
And young man the very glad they say. And, Four sleep, moccasin ye cause them to sew

tai, á-biamá. Dúba ja<sup>n</sup> çí aça-biamá nuda<sup>n</sup>. (See Translation and sec-  
will, said he, they say. Four sleep when they went, they say on war-path.

ond Note). \* \* \* Kí dúba ja<sup>n</sup>-qti éga<sup>n</sup> çí wada<sup>n</sup>'be níaci<sup>n</sup>ga dúba ahí- 9  
And four sleep about when scouts four arrived

biamá. Ahí-biamá çí i<sup>n</sup>i hégactewa<sup>n</sup>ji édiça<sup>n</sup> amá. Ga<sup>n</sup> akí-bi éga<sup>n</sup>,  
they say. They arrived, when lodges a great many it was they say. And returned, having, they say

Núda<sup>n</sup>hañgá, çí hégactewa<sup>n</sup>ji a<sup>n</sup>da<sup>n</sup>'bai áça, á-biamá. Níkawasa<sup>n</sup>, ca<sup>n</sup>'  
Leader, lodge a great many we saw indeed, said they, they say. Warrior, enough

áça, á-biamá. Ga<sup>n</sup> i<sup>n</sup>i pha<sup>n</sup> kañ'gēqti ahí-biamá. Kí é'di ahí-biamá çí 12  
indeed, said he, they say. And lodges the very near they arrived. And there they arrived, when they say

grá-biamá wagáçqa<sup>n</sup> amá: Hau! núda<sup>n</sup>hañgá, iñadi añgáti, á-biamá. Hau!  
said as follows, servant the Ho! leader, to the we have said they, they Ho!  
they say (pl. sub.): lodge come, say.

níkawasa<sup>n</sup>, é uána-máji áça, á-biamá. Áji uáne áça, á-biamá. Ga<sup>n</sup>  
warrior, that I seek not indeed, said he, they say. Different I seek indeed, said he, they say. And

ta<sup>n</sup>wañçqa<sup>n</sup> dúba<sup>n</sup> éga<sup>n</sup> wada<sup>n</sup>'ba-biamá ékiga<sup>n</sup>qti. Hau, çí wada<sup>n</sup>'be aça- 15  
tribe four times so they saw them they say just like it. Well, again scouting they went

biamá. Wada<sup>n</sup>'be aça-biamá çí grá-biamá nuda<sup>n</sup>hañga aká: Níkawasa<sup>n</sup>,  
they say. Scouting they went, they when said as follows, leader the Warrior,

éçiçe çiniga<sup>n</sup> wi<sup>n</sup> édediçi<sup>n</sup> çí éçiçe t'éçaçe tai há. T'éça-bajji-gá, á-biamá.  
beware your grand- one there he is if 'beware lest you kill him Kill him not said he, they say.

Éçiçe wada<sup>n</sup>'be amá je-núga wi<sup>n</sup> íça-biamá. Éçiçe je-núga ta<sup>n</sup> t'éç 'íça- 18  
At length scouts the buffalo-bull one found, they say. At length buffalo-bull the to kill they (std. ob.) him spoke of

biamá. Kagéha, je-núga ta<sup>n</sup> t'ea<sup>n</sup>çē tai, á-biamá. Tēñá! kagéha,  
they say. My friend, buffalo-bull the let us kill, said (one), they say. Pie! my friend,

nuda<sup>n</sup>hañga aká t'ea<sup>n</sup>'pha-báji ai pha<sup>n</sup>cti, á-biamá. An'kaji, nuda<sup>n</sup>hañga aká  
leader the we kill it not said in the said (another), Not so, leader the (sub.)

- é waka-báǂi ebǂéga<sup>n</sup>, á-biamá. An'kaji há, nuda<sup>n</sup>haŋga aká é wakaí,  
that he meant not I think, said (the former), Not so , leader the that he meant,  
(sub.)
- á-biamá. Ca<sup>n</sup> t'éǂa-bi ga<sup>n</sup>ǂá-biamá ǂi ǂe-núga aká níaci<sup>n</sup>ga ǂaǂká wi<sup>n</sup> t'éǂa-  
said he, they And to kill it; they wished, they when buffalo-bull the man the one killed  
say. they say say (sub.) (pl. ob.)
- 3 biamá. Ga<sup>n</sup> ǂábǂi<sup>n</sup> agǂá-biamá. Akí-biamá ǂi, Núda<sup>n</sup>haŋgá, ǂe-núga wi<sup>n</sup> éǂí  
they say. And three went homeward, They reached when, Leader, buffalo-bull one there  
they say. home, they say
- amédega<sup>n</sup> wi<sup>n</sup> t'éawaǂaí áǂa, á-biamá. Níkawasa<sup>n</sup>, ǂiǂiǂa<sup>n</sup> t'éǂaǂa-báǂi tá-bi,  
he was moving, one he killed indeed, said they, Warrior, your grand- father you shall not kill,  
but (of)us they say.
- ehé ǂa<sup>n</sup>ctí, á-biamá. É<sup>n</sup>di ahí-biamá ǂi t'éǂa-bikéamá. Hau! níkawasa<sup>n</sup>,  
I said in the past, said he, they There they arrived, when he lay killed, they say. Ho! warrior,  
say. they say
- 6 uǂaŋge ǂúta<sup>n</sup> ihéǂa-gá. Ga<sup>n</sup> níkawasa<sup>n</sup> ǂéǂu ja<sup>n</sup> ga<sup>n</sup>ǂéga<sup>n</sup> ǂéǂu ja<sup>n</sup> te  
road straight place it. By all warrior here to lie he wished since here let him lie  
means
- áǂa, á-biamá. Hau, cí aǂá-biamá. Cí aǂá-biamá ǂi cí wada<sup>n</sup>be aǂá-  
indeed, said he, they Well, again they went, they Again they went, when again scouting they  
say. say. they say went
- biamá dúba. Wada<sup>n</sup>be aǂá-biamá ǂi gá-biamá nuda<sup>n</sup>haŋga aká: Hau!  
they say four. Scouting they went, they when said as follows, leader the Ho!  
say. they say (sub.):
- 9 níkawasa<sup>n</sup>, ǂiǂiǂa<sup>n</sup> wi<sup>n</sup> éǂedíǂiǂkǂé éǂiǂe t'éǂaǂé taí há. T'éǂa-báǂi-gá,  
warrior, your grand- one the one sitting beware lest you kill him Do not kill him,  
father there
- á-biamá Éǂiǂe ca<sup>n</sup>'ǂaŋga wi<sup>n</sup> cí da<sup>n</sup>'ba-biamá. Éǂiǂe ca<sup>n</sup>'ǂaŋga ta<sup>n</sup>  
said he, they At length big wolf one again they saw, they say. At length big wolf the  
say. (std. ob.)
- t'éǂé 'ǂá-biamá. Kageha, t'ea<sup>n</sup>ǂé taí, á-biamá. Těǂǂ! kageha, nuda<sup>n</sup>haŋga  
to kill they spoke of, My friend, let us kill him, said (one), they Fie! my friend, leader  
him they say. say.
- 12 aká t'ea<sup>n</sup>ǂa-báǂi taí ai ǂa<sup>n</sup>ctí, á-biamá. An'kaji há, nuda<sup>n</sup>haŋga aká é  
the we kill him not will said in the past said (a second), Not so , leader the that  
(sub.) he they say. (sub.)
- waka-báǂi ebǂéga<sup>n</sup>, á-biamá. An'kaji há, nuda<sup>n</sup>haŋga aká é wakaí  
did not mean I think, said (the first), Not so leader the that he meant  
they say. (sub.)
- ebǂéga<sup>n</sup>, á-biamá. Áqta<sup>n</sup> ca<sup>n</sup>'ǂaŋga é wake tába, á-biamá. Ga<sup>n</sup> ca<sup>n</sup>'ǂaŋga  
I think, said he, they How possi- big wolf that he mean should! said he, they And big wolf  
say. ble say.
- 15 ǂi<sup>n</sup> kída-biamá ǂi éǂiǂe ca<sup>n</sup>'ǂaŋga wénaxiǂá-bi ega<sup>n</sup> cí dúba-ma wi<sup>n</sup> t'éǂa-  
the they shot at it, when behold big wolf attacked them, having again the four one he killed  
(mv. ob.) they say
- biamá. Ga<sup>n</sup> akí-bi ega<sup>n</sup>, Núda<sup>n</sup>haŋgá, ca<sup>n</sup>'ǂaŋga wi<sup>n</sup> éǂí améga<sup>n</sup> wi<sup>n</sup>  
they say. And reached home, having, Leader, big wolf one there he was mov- ing, and  
they say
- t'éawaǂaí, á-biamá. Hau! níkawasa<sup>n</sup>, ǂiǂiǂa<sup>n</sup> t'éǂaǂa-báǂi tá-bi, ehé ǂa<sup>n</sup>ctí,  
killed (of) us, said they, they Ho! warrior, your grand- father ye shall not kill, I said in the past,  
say.
- 18 á-biamá. É<sup>n</sup>di ahí-bi ega<sup>n</sup> (t'éǂa-bikéamá). Hau! níkawasa<sup>n</sup>, uǂaŋge  
said he, they There arrived, they having (killed, he lay, they say). Ho! warrior, road  
say. say
- ǂúta<sup>n</sup> ihéǂa-gá. Ga<sup>n</sup> níkawasa<sup>n</sup> ǂéǂu ja<sup>n</sup> ga<sup>n</sup>ǂéga<sup>n</sup> ga<sup>n</sup> ǂéǂu ja<sup>n</sup> te áǂa,  
straight place it. By all warrior here to lie wished since at say here let him lie indeed,  
means rate
- á-biamá. Hau! ákiha<sup>n</sup> aŋgáǂe taí, á-biamá. Aǂá-biamá ǂi cí dúba  
said he, they Ho! beyond let us go, said he, they They went, they when again four  
say. say

- wada<sup>n'</sup>be ačá-biamá. Wada<sup>n'</sup>be ačá-biamá xī gá-biamá nuda<sup>n'</sup>haŋga aká:  
scouting they went, they say. Scouting they went, they say when they say, leader the (sub.):
- Nikawasa<sup>n'</sup>, égiçe čiriga<sup>n'</sup> wi<sup>n'</sup> édediči<sup>n'</sup> xī égiçe t'čəčə tai há. T'éča-bajji-gá,  
Warrior, beware your grand- one the one if beware lest you kill him Do not kill him,  
father moving there
- á-biamá. Égiçe wada<sup>n'</sup>be ačá-biamá Ma<sup>n'</sup>tcú wi<sup>n'</sup> iča-biamá. Égiçe 3  
said he, they say. At length scouting they went, they say. Grizzly bear one they found him, At length they say.
- ma<sup>n'</sup>tcú čin<sup>n'</sup> t'éč iča-biamá. Kagéha, ma<sup>n'</sup>tcú čin<sup>n'</sup> t'ea<sup>n'</sup>čə tai, á-biamá.  
grizzly the to kill they spoke of. My friend, grizzly the let us kill, said (one),  
bear (mv. ob.) him they say. bear (mv. ob.) they say.
- T'čuá! kagéha, nuda<sup>n'</sup>haŋga aká t'ea<sup>n'</sup>čə-báji ai ča<sup>n'</sup>čti, á-biamá. An<sup>n'</sup>kaji,  
Fie! my friend, leader the (sub.) we kill him not said in the past, said (a second), Not so, they say.
- nuda<sup>n'</sup>haŋga aká é waka-báji ebčéga<sup>n'</sup>, á-biamá. An<sup>n'</sup>kaji há, nuda<sup>n'</sup>haŋga 6  
leader the (sub.) that he meant not I think, said (the first), Not so, leader they say.
- aká é waka<sup>n'</sup> ebčéga<sup>n'</sup>, á-biamá. An<sup>n'</sup>kaji há, áqta<sup>n'</sup> ma<sup>n'</sup>tcú é wake tába,  
the that he meant I think, said (the second), Not so how grizzly that he mean should?  
(sub.) they say.
- á-biamá. Ca<sup>n'</sup> t'éča-bi ga<sup>n'</sup>čá-biamá xī ma<sup>n'</sup>tcú aká níaci<sup>n'</sup>ga čanká wi<sup>n'</sup>  
said (the first), And to kill it, they wished, they when grizzly the man the (pl. ob.) one  
they say.
- t'éča-biamá. Ga<sup>n'</sup> čábčín agčá-biamá. Ga<sup>n'</sup> aki-bi ega<sup>n'</sup>, Núda<sup>n'</sup>haŋga, 9  
killed him, they say. And three went homeward, And reached home, having, Leader.
- ma<sup>n'</sup>tcú wi<sup>n'</sup> édi amédega<sup>n'</sup> wi<sup>n'</sup> t'éawačai, á-biamá Hau! níkawasa<sup>n'</sup>, čiriga<sup>n'</sup>  
grizzly bear one there he was moving one killed (of) us, said they, they Ho! warrior, your grand-  
but say.
- t'éčačə-báji tá-bi, čé ča<sup>n'</sup>čti, á-biamá. Ě<sup>n'</sup>di ahí-biamá xī (t'éča-bikéama).  
you shall not kill, I said in the past, said he, they say. There they arrived, when (killed, he lay, they say).  
they say.
- Hau! níkawasa<sup>n'</sup>, ujaŋ'ge čúta<sup>n'</sup> ihčə-gá. Ga<sup>n'</sup> níkawasa<sup>n'</sup> čéču ja<sup>n'</sup> 12  
Ho! warrior, road straight place it. By all means warrior here to lie
- ga<sup>n'</sup>č ega<sup>n'</sup> ga<sup>n'</sup> čéču ja<sup>n'</sup> te áča, á-biamá. Égiçe ma<sup>n'</sup>xe uhaŋ'ge ké'di  
wished since at any rate here let him lie indeed, said he, they say. At length sky end at the
- ahí-biamá. Kí ma<sup>n'</sup>xe uhaŋ'ge aká ja<sup>n'</sup>de ké ma<sup>n'</sup>táha áiačə akáma.  
they arrived, And sky end the (sub.) ground the (ob.) into was going thither, they say.
- Ga<sup>n'</sup>, Égiçe, níkawasa<sup>n'</sup>, na<sup>n'</sup>čape tai há. Na<sup>n'</sup>pa-bajji-gá. Masániaja 15  
And, Beware, warrior, lest ye fear what you see. Fear not what you see. To the other side
- angáče tai, á-biamá nuda<sup>n'</sup>haŋga aká. An<sup>n'</sup>gaa<sup>n'</sup>si tai há. Égiçe na<sup>n'</sup>čape  
let us go, said, they say leader the (sub.). Let us leap over Beware ye fear
- tai há. Ga<sup>n'</sup> nuda<sup>n'</sup>haŋga ačá-bi ega<sup>n'</sup> masáni ahí-biamá. Ga<sup>n'</sup> waŋ'giçe  
lest And leader went, they having the other side he reach'd, they say. And all
- áa<sup>n'</sup>si-biamá ucté amá. Wi<sup>n'</sup>áqtcí áa<sup>n'</sup>si čí'á amá; áa<sup>n'</sup>si ga<sup>n'</sup>čə xī čí'á amá 18  
jumped over, they the rest. One only to jump failed they say; to jump wished when failed they say
- nújiŋga aká. Égiçe ma<sup>n'</sup>xe uhaŋ'ge aká ma<sup>n'</sup>táha ači<sup>n'</sup> áiačə-biamá. Ké,  
boy the (sub.). At length sky end the (sub.) inward having him had gone, they say. Come,
- níkawasa<sup>n'</sup>, aŋgáče tai há. Níkawasa<sup>n'</sup> éga<sup>n'</sup> aŋga<sup>n'</sup>čai, éga<sup>n'</sup> áča, á-biamá.  
warrior, let us go Warrior so we wish, so indeed, said he, they say.

- Çéçu ja<sup>n'</sup> te áça, á-biamá. Níaci<sup>n'</sup>ga t'e ké é wakaí. Aça<sup>n'</sup>-biamá éga<sup>n'</sup> ca<sup>n'</sup>  
 Here let him lie indeed, said he, they Man dead tho that he meant. They went, they as fight a-  
 say.
- ga<sup>n'</sup> açe amáma. Égiçe ðahé wi<sup>n'</sup> ma<sup>n'</sup>ciadıqti da<sup>n'</sup>ba-biamá; qçabé cúgaqti,  
 long they were going, At length hill one very high they saw they say; tree dense very  
 they say.
- 3 mázi cúgaqti da<sup>n'</sup>ba-biamá. Hau! níkawasa<sup>n'</sup>, cèbiçeçan<sup>n'</sup>di é'di anğáçai áça.  
 cedar very dense they saw they say. Ho! warrior, to yonder place there we go indeed.  
 Edíta<sup>n'</sup> anğáçi tai áça, á-biamá. Ké, níkawasa<sup>n'</sup>, wada<sup>n'</sup>be ma<sup>n'</sup>çin'gá,  
 Thence we will be coming indeed, said he, they Come, warrior, scouting go,  
 back, say.
- á-biamá. Kí dúbá wada<sup>n'</sup>be aça<sup>n'</sup> biamá. É'di ahí-bi xí cúde enıqteci da<sup>n'</sup>ba-  
 said he, they And four scouting went, they say. There they when smok- alone they saw,  
 say, reached,  
 they say
- 6 biamá, ıı tē da<sup>n'</sup>ba-bajı-biamá. Akı-bi ega<sup>n'</sup>, Núda<sup>n'</sup>hañgá, é'di anğáhi  
 they say, lodge the they saw not they say. Got back, having, Leader, there we reached  
 (ob.) they say
- ça<sup>n'</sup>ja cúde édega<sup>n'</sup> ıı tē a<sup>n'</sup>da<sup>n'</sup>ba-bajı, á-biamá. Hau! níkawasa<sup>n'</sup>, é uáne  
 though smoke but lodge the we saw not, said they, they Ho! warrior, that I seek  
 (ob.) say.
- áça, á-biamá. Cı dúbá é'di wada<sup>n'</sup>be aça<sup>n'</sup>-biamá. Edı<sup>n'</sup>qti ahı-bi xı cúde  
 indeed, he said, they Again four there scouting went, they say. Right they arrived, when smoke  
 say, there they say
- 9 ça<sup>n'</sup>ja ıı tē da<sup>n'</sup>ba-bajı-biamá. Núda<sup>n'</sup>hañgá, ıı tē a<sup>n'</sup>da<sup>n'</sup>ba-bajı hā, cúde  
 though lodge the they saw not, they say. Leader, lodge the we saw not, smoke  
 ça<sup>n'</sup>ja, á-biamá Ga<sup>n'</sup> dúbá<sup>n'</sup> éga<sup>n'</sup>-biamá. Wéduba<sup>n'</sup> tēdıhi xı é'di ahı-  
 though, said they, they And four times so they say. The fourth time it arrived when there they  
 say, arrived
- biamá ıı tēdi. Kı nuda<sup>n'</sup>hañga aká, Ké, níkawasa<sup>n'</sup>, ıı tē anğúde taite  
 they say lodge at the. And leader the (sub.), Come, warrior, lodge the we enter shall
- 12 áça, á-biamá. Kı ıı tē uđá-biamá. Égiçe i<sup>n'</sup>c'ágeqteci akédega<sup>n'</sup> é'di  
 indeed, said he, they say. And lodge the they entered, Behold a very old man he was, but there  
 they say.
- gçi<sup>n'</sup> akáma ıı tē'di. Nackı ça<sup>n'</sup> jin'ga-ctēwa<sup>n'</sup>-bajı, kı najıha ská'qteci  
 he was sitting, they lodge in the. Head the by no means small, and hair very white  
 say
- akáma. Kı nuda<sup>n'</sup>hañga aká i<sup>n'</sup>c'áge çı<sup>n'</sup> ıı tē úde açaı tē'di wébaha<sup>n'</sup>jı  
 (had) they And leader the old man the lodge the entering went when he did not know  
 say, (sub.) (mv. ob.) (ob.) him,
- 15 amá. Égiçe ga<sup>n'</sup>çinkēqti wébaha<sup>n'</sup> amá i<sup>n'</sup>c'áge çinké. I<sup>n'</sup>c'áge aká  
 they say. At length after sitting a great he knew him they say old man the (st. ob.). Old man the  
 while (sub.)
- gçéega<sup>n'</sup>-biamá: I<sup>n'</sup>çin'sabēqti ugáca<sup>n'</sup> 'ábae wéahidēqti ugáca<sup>n'</sup>i ça<sup>n'</sup>ctı.  
 thought thou, they say: My relations suffering traveling hunting to a great distance they traveled in the past  
 very much
- Níaci<sup>n'</sup>ga d'úba úmakáqteci axıgçaçin' tı áha<sup>n'</sup>, eçéga<sup>n'</sup>-biamá. İıadıqti  
 Man some very easily have brought them- ! thought he, they say. Right in the  
 selves hither lodge
- 18 níaci<sup>n'</sup>ga d'úba t'éawaçē tá minke, eçéga<sup>n'</sup>-biamá. Çéaká nuda<sup>n'</sup>hañga aká  
 man some I kill them will I who, thought he, they say. This one leader the  
 (sub.)
- gçéega<sup>n'</sup>-biamá: T! Nıka-najıha wıı'mı<sup>n'</sup> tá minke, ehé ça<sup>n'</sup>ctı. Wafı<sup>n'</sup>  
 thought thou, they say: Excel- Human hair I wear as a robe will I who, I said in the past. Robe  
 lent!
- úda<sup>n'</sup> inahı<sup>n'</sup> áha<sup>n'</sup>. Abçi<sup>n'</sup> tá minke, eçéga<sup>n'</sup>-biamá. Égiçe isan'ga aká  
 good truly ! I have it will I who, he thought, they say. At length his younger  
 brother the  
 (sub.)

- wi<sup>n'</sup> aká wasábe wi<sup>n'</sup> a<sup>pi'</sup> aki-biamá. Nackí  $\phi$ <sup>n</sup> jin'gactéwa<sup>n'</sup>ji akáma,  
 one the black bear one he brought home, they say. Head the by no means small he had,  
 (sub.) they say,
- kī naji<sup>ha</sup> jidēqti akáma. Kí xī isan'ga i<sup>u</sup>phi-biamá i<sup>c'</sup>áge aká.  
 and hair very red had, they say. Reached when his younger brother told the news to, old man the (sub.).
- Í<sup>ci</sup>sabēqti u<sup>ci</sup>gaca<sup>n</sup>  $\phi$ <sup>a'</sup>cti. D'úba i<sup>u</sup>adiqti axig<sup>ci</sup> $\phi$ <sup>a'</sup>ti. T'éawa<sup>ci</sup> tá 3  
 You suffered exceedingly you traveled in the past. Some right to the lodge have brought themselves. I kill them will
- minke, á-biamá. Cí wi<sup>n'</sup> aká i<sup>e</sup>-núga 'de a<sup>pi'</sup> aki-biamá Nají<sup>ha</sup>  $\phi$ <sup>n</sup>  
 I who, said he, they say. Again one the (sub.) buffalo-bull but brought it home, they say. Hair the
- ziq<sup>ci</sup> akáma. Hau. Ga<sup>n'</sup>ki wan'gi<sup>ci</sup> akí-bí xī cī wi<sup>n'</sup> naji<sup>ha</sup>  $\phi$ <sup>n</sup>  
 very he had, they say, Well. And all reached home, when again one hair the
- i<sup>u</sup>qti akáma. Ni<sup>ci</sup>ga éde a<sup>pi'</sup> aki-biamá. Ga<sup>n'</sup> pahan'ga akí aká, 6  
 very he had, they say. Man but brought it home, they say. And before he reached he who,
- I<sup>n'</sup>c'áge-á, wa<sup>ci</sup>taí á ni<sup>ci</sup>ga  $\phi$ <sup>a'</sup>nká. A<sup>n'</sup>ha<sup>n</sup>, wa<sup>ci</sup>ta-báji, úwagiha<sup>n'</sup>i-gá há,  
 Old man O! did they eat? man they who. Yes, they did not eat, cook ye for them
- á-biamá. Ga<sup>n'</sup>, Wat'a<sup>n'</sup>-ba<sup>ci</sup>pí úwagiha<sup>n'</sup>i-gá há, á-biamá. Kí égi<sup>ci</sup>,  
 said he, they say. And, Squash sliced, cook for them said he, they say. And behold,
- ní<sup>ci</sup>ga ní<sup>ci</sup> úwagiha<sup>n</sup> akáma. Éga<sup>n</sup> a<sup>n'</sup>phi-báji há, á-biamá. Éga<sup>n</sup> 9  
 man ear he had cooked for them, they say. Such we eat not said they, they say. Such
- anáta-báji xī edáda<sup>n</sup> anátaí éi<sup>n'</sup>te, á-biamá i<sup>c'</sup>áge aká, waná'a<sup>n'</sup>-baji-bi  
 you eat not if what you eat may? said he, they say old man the (sub.), they not hearing
- e<sup>ci</sup>ga<sup>n</sup> éga<sup>n</sup>. Wata<sup>n'</sup>zi-ski<sup>ci</sup>  $\phi$ <sup>a'</sup>zēqti úwagiha<sup>n'</sup>i-gá, á-biamá. Kí égi<sup>ci</sup>,  
 he thought as. Corn sweet very fine cook for them, said he, they say. And behold,
- hé é waké akáma. Ga<sup>n'</sup>, Éga<sup>n</sup> a<sup>n'</sup>wa<sup>n'</sup>phi-báji, á-biamá. Égi<sup>ci</sup> wi<sup>n'</sup> aká 12  
 lice that he meant, they say. And, Such we eat them not, said they, they say. At length one the (sub.)
- gá-biamá: Wasábe i<sup>e</sup>-núga edábe é'qti uxí<sup>ha</sup> taí, á-biamá. Ga<sup>n'</sup>  
 said as follows, Black-bear buffalo bull also themselves let them cook for said he, they say. And themselves,
- gi<sup>ci</sup>éqti<sup>n'</sup>-biamá. Uxí<sup>ha</sup>-bi ega<sup>n'</sup> újawaqti wa<sup>ci</sup>ta-biamá. Hau, égi<sup>ci</sup>  
 they were very glad, they say. Cooked for them- selves having in good spirits they ate, they say. Well, at length
- ha<sup>n'</sup> amá. Ha<sup>n'</sup> xī i<sup>c'</sup>áge aká gá-biamá: Ju<sup>ci</sup>páha, ni<sup>ci</sup>ga ugáca<sup>n</sup> 15  
 night they say. Night when old man the (sub.) said as follows, Grandchild, man travels
- xī décteáa eáwaga<sup>n</sup> taí há. Úg<sup>ci</sup>ai-gá, á-biamá A<sup>n'</sup>ha<sup>n</sup>, i<sup>gi</sup>a<sup>n'</sup>ha,  $\phi$ <sup>i</sup>  
 when talking inces- santly let us be so Tell about yourselves, said he, they say. Yes, grandfather, you
- $\phi$ <sup>a'</sup>na<sup>n'</sup> Éga<sup>n</sup> i<sup>c'</sup>áge hni<sup>n'</sup> Éga<sup>n</sup> edáda<sup>n</sup> áhigiqti ícpaha<sup>n</sup> há  $\phi$ <sup>i</sup>ta<sup>n'</sup>fi<sup>n</sup> úg<sup>ci</sup>a-gá há,  
 you grown as old man you are as what a great many you know You first tell about yourselves
- á-biamá. Hau, ju<sup>ci</sup>páha, i<sup>c'</sup>áge h<sup>ci</sup>i<sup>n'</sup>  $\phi$ <sup>a'</sup>ja úg<sup>ci</sup>a a<sup>n'</sup>ci<sup>n'</sup>ge á $\phi$ a. Hiága<sup>n</sup> 18  
 said he, they say. Well, grandchild, old man I am though to tell about I have indeed. I tell a myth
- te á $\phi$ a, á-biamá. Ga<sup>n'</sup> híga<sup>n</sup>-biamá i<sup>c'</sup>áge aká. Égi<sup>ci</sup>, ju<sup>ci</sup>páha, i<sup>c'</sup>áge  
 will indeed, said he, they say. And told a myth, they say old man the It happened, grandchild, old man
- wi<sup>n'</sup> ciliáká. Kí isan'ga  $\phi$ <sup>a'</sup>b<sup>ci</sup>i<sup>n</sup> i<sup>gi</sup>ge júgi<sup>ci</sup>ge akáma á $\phi$ a, á-biamá.  
 one there was one. And his younger brother three dwelt in a lodge they were with him, they say indeed, said he, they say.

- Kĩ isan'ga çanká wéahidēqti 'ábae içaí-de, ha<sup>n'</sup> xĩ cti akí-lina<sup>n</sup>-biamá  
 And his younger they who very far away hunting had when, night when too reached home they say  
 brother gone invariably
- áça, á-biamá. Kĩ égiçe i<sup>n</sup>c'áge aká enáqtcĩ yí ákida aká xĩ, égiçe  
 indeed, said he, And it happened old man the (sub.) he alone lodge was watching when, at length  
 they say.
- 3 níaci<sup>n</sup>ga hégaçtēwa<sup>n'</sup>ji yí tē uđá-biam áça. Kĩ i<sup>n</sup>c'áge aká géçega<sup>n</sup>  
 people a great many lodge the entered, they say, indeed. And old man the thinking thus  
 (sub.)
- gçi<sup>n'</sup>-biam áça: I<sup>n</sup>çi<sup>n'</sup>sabēqti wéahidēqti ugáca<sup>n</sup> içe-hna<sup>i</sup> çan'cti. Níaci<sup>n</sup>ga  
 sat they say indeed: My relations suffering very far away traveling have gone heretofore. Man  
 very much habitually
- d'úba áhigiqti nādiqti t'éawaçē tá minke-ána, eçēga<sup>n</sup> gçi<sup>n'</sup>-biamá.  
 some a great right in the I kill them will I who thinking he sat they say.  
 many lodge (in thought)
- 6 Gañ'ki, Ké, nupáhā, çí cti hígañ-gā, á-biamá. A<sup>n'</sup>ha<sup>n'</sup>, niga<sup>n'</sup>'ha, híaga<sup>n</sup>  
 And, Come, grandchild, you too tell a myth, said he, they say. Yes, grandfather, I tell a  
 myth
- te áça, á-biamá. Égiçe níkagahi wi<sup>n'</sup> ta<sup>n'</sup>wañçan<sup>n</sup> d'úba júwagçe am  
 will indeed, said he, It hap- chief one tribe some he with them they say  
 they say. pend
- áça. Kĩ cin'gajin'ga wi<sup>n'</sup> t'a<sup>n'</sup> amá. Kĩ cin'gajin'ga nújnga aká t'éga  
 indeed. And child one he had they say. And child boy the (sub.) lazy
- 9 hégabaji<sup>n</sup>-biam áça. Içádi çínké ugáca<sup>n</sup> wágaji<sup>n</sup> ctēwa<sup>n'</sup> ugáca<sup>n</sup>-baji<sup>n</sup>-biam  
 very they say indeed. His father the one to travel commanded notwith- he did not travel, they say  
 standing
- áça. Edáda<sup>n</sup> ctēwa<sup>n'</sup> gáxe ga<sup>n'</sup>çajiqti am áça. Égiçe nújnga aká nájija<sup>n'</sup>  
 indeed. What soever to do he did not wish they indeed. At length boy the to fast  
 at all say (sub.)
- 'íça-bi ega<sup>n'</sup> iha<sup>n'</sup> aká yí uça<sup>n'</sup>'ha wégaxe am áça, á-biamá. Égiçe  
 they say having his mother the lodge apart made for him they said he, they say. At length  
 (sub.)
- 12 nújnga aká géçega<sup>n'</sup>-biam áça, nájije<sup>n'</sup>-bi tē'di: Hindá! nika-najíha wái<sup>n'</sup>mi<sup>n'</sup>  
 boy the thought thus, indeed, he fasted, they when: Let me see! human hair I wear as a  
 (sub.) they say, say robe
- au, eçēga<sup>n</sup>-bi ja<sup>n'</sup>-biam áça. Kĩ nuda<sup>n'</sup> nújnga aká aça-biamá. Níaci<sup>n</sup>ga  
 will, thinking, they he lay, they indeed. And on the war- boy the went they say. Man  
 say say path (sub.)
- áhigiqti júwagçe aça-biamá. Égiçe níaci<sup>n</sup>ga dúbā ígçe çánkē, ki ē'di  
 a very great he with them went they say. At length person four dwelt in they who, and there  
 number a lodge
- 15 ahí-biam áça. Ė'di ahí-bi xĩ nújnga aká, Nika-najíha wái<sup>n'</sup>mi<sup>n'</sup> tá minke,  
 they arrived, indeed. There they- when boy the Human hair I wear as a will I who,  
 they say rived, they say (sub.), robe
- ehé çan'cti. Waii<sup>n'</sup> úda<sup>n</sup> inahi<sup>n</sup> áha<sup>n</sup>, at'a<sup>n'</sup> tá minke, eçēga<sup>n</sup> gçi<sup>n'</sup>-biam  
 I said in the past. Robe good truly ! I possess it will I who, thinking he sat, they say
- áça Wi<sup>n'</sup> çínké najíha ská'qti, ga<sup>n'</sup> wi<sup>n'</sup> çínké jidēqti, wi<sup>n'</sup> çínké ziqti,  
 indeed. One the one hair very white, and one the one very red, one the one very  
 who who yellow,
- 18 wi<sup>n'</sup> çínké úqti am áça. Gañ'ki i<sup>n</sup>c'áge aká kíga-biama: Há! há! há!  
 one the one very they indeed. And old man the laughed with him, Há! há! há!  
 who green say (sub.) they say.
- Wiuçpa géçeqti éska<sup>n</sup>, á-biamá. Ga<sup>n'</sup> ha<sup>n'</sup> amá xĩ waii<sup>n'</sup> u'úde çan<sup>n</sup>  
 My grandchild thought just it seems, said he, they And night it was when robe hole the  
 thus say.
- ictá ugça<sup>n'</sup> ja<sup>n'</sup>-biamá, i<sup>n</sup>c'áge çanká wada<sup>n'</sup>'be ja<sup>n'</sup> ga<sup>n'</sup>çá-bi ega<sup>n'</sup>. Kĩ  
 eye in it he lay, they say, old man the (pl. ob.) to see them lying he wished, having. And  
 they say



wagáqqa<sup>n</sup> ɕaŋká úwagikiá-bi ega<sup>n'</sup>, Wagáqqa<sup>n</sup>, égiɕe ɕaja<sup>n'</sup> tai há.  
servants the (pl. ob.) he talked with them, having, Servants, beware lest ye sleep

Ja<sup>n'</sup>-bajì ja<sup>n'</sup>-i-gǎ, á-biamá. Égiɕe ha<sup>n'</sup> ja<sup>n'</sup> xī i<sup>n'</sup>c'áge aká a<sup>n'</sup>ɕéqtoi  
Sleepless lie ye, said he, they say. At length night lay when old man the (sub.) gently

ɕágaha<sup>n'</sup>qti wada<sup>n'</sup>-be-hna<sup>n'</sup>-biamá ja<sup>n'</sup>-má. Égiɕe i<sup>n'</sup>c'áge aká i<sup>n'</sup>-é-wéti<sup>n</sup> 3  
raised his head looked at them inva- they say the sleepers. At length old man the (sub.) stone ham-  
high riably mer

gɕíza-biamá. Wéti<sup>n</sup> gɕíza-bi ega<sup>n'</sup>, nuda<sup>n'</sup>haŋga aká naji<sup>n'</sup> átiáɕa-bi ega<sup>n'</sup>  
took his they say. Hammer took his, they having, leader the stood suddenly, they having  
say (sub.) say

húta<sup>n'</sup>qti naji<sup>n'</sup>-bi ega<sup>n'</sup>, Kau+! á-bi ega<sup>n'</sup>, dúba waŋ'giɕe waqɕí-biamá.  
roaring ex- stood, they having, Kau+! said, they having, four all he killed them, they  
ceedingly say say

Hau! níkawasa<sup>n'</sup>, naji<sup>n'</sup>-báda<sup>n</sup> najíha bɕúgaqti wáɕizái-gǎ Égiɕe 6  
Ho! warrior, stand and hair all take ye. Beware

máɕaqa<sup>n'</sup>qa<sup>n</sup> tai há. Najíha bɕúgaqti wáɕizái-gǎ, á-biamá. Ga<sup>n'</sup> t'éwaɕé  
lest ye cut it in many pieces Hair the whole take ye, said he, they say. And killing them

ɕicta<sup>n'</sup>-bi ega<sup>n'</sup>, agɕá-biamá. Agɕá-bi ega<sup>n'</sup> ma<sup>n'</sup>xe uhaŋ'ge ké'di akí-biamá.  
finished, they having, they went home- Went home- having sky end at the they came back  
say ward, they say ward, they say to, they say.

Hau! ké, níkawasa<sup>n'</sup>, masáni maŋɕi<sup>n'</sup>-i-gǎ, masáni égazeze akí-naji<sup>n'</sup>i gǎ, 9  
Ho! come, warrior, the other begone ye, the other side in a row reach- stand ye,  
side ing again

á-biamá. Ga<sup>n'</sup> éga<sup>n'</sup>-biamá Waŋ'giɕe pahaŋ'ga gɕéwakiɕá-biamá. Ga<sup>n'</sup>  
said he, they And so they say. All before he sent them homeward. And  
say they say.

é háci agɕá-biamá. Ja<sup>n'</sup>ɕi<sup>n'</sup>qti agɕá-bi ega<sup>n'</sup> ua<sup>n'</sup>siqti agɕá-biamá. Ékiga<sup>n'</sup>qti  
he behind went homeward, Running fast went home- having leaped far he went homeward, Just like him  
they say ward, they say they say.

nújĩga ɕan'de ma<sup>n'</sup>táha iɕé ké júgiɕe agɕá-biamá. Ga<sup>n'</sup> agɕá-bi ega<sup>n'</sup>, 12  
boy ground within had he with his own And went home- having,  
gone who they say ward, they say

ma<sup>n'</sup>tcú ké'di akí-bi ega<sup>n'</sup> ɕi éga<sup>n'</sup>-biamá. Waŋ'giɕe pahaŋ'ga gɕéwakiɕá-  
grizzily bear at the reached again, having again so they say. All before he sent them home-  
they say ward,

biamá. Ga<sup>n'</sup> é háci agɕá-biamá. Ja<sup>n'</sup>ɕi<sup>n'</sup>qti agɕá-biamá, ua<sup>n'</sup>siqti agɕá-  
they say. And he behind went homeward, Running very he went homeward, leaping very he went  
they say, they say, fast they say, far homeward

biamá ɕi ékiga<sup>n'</sup>qti nújĩga t'é ké' júgiɕe ni<sup>n'</sup>ja agɕáɕi<sup>n</sup> agɕá-biamá. 15  
they say. Again just like him boy dead he with his own alive having his went homeward,  
who own they say.

Ca<sup>n'</sup>jaŋga ké'di ɕi éga<sup>n'</sup>-biamá. ɕi ɕenúga ké'di ɕi éga<sup>n'</sup>-biamá. Waŋ'giɕe  
Big wolf at the again so they say. Again buffalo-bull at the again so they say. All

ni<sup>n'</sup>ja agɕáɕi<sup>n</sup> akí-biamá, wi<sup>n'</sup>éctéwa<sup>n</sup> uɕpaɕa-bajì-biamá. Ga<sup>n'</sup> agɕá-  
alive having his own he reached home, not even one lost to him not they say. And they went  
they say, homeward

biamá xī égiɕe ta<sup>n'</sup>waŋɕa<sup>n</sup> hégaɕtəwa<sup>n'</sup>jì íhe akí-biama. Íhe akí-bi 18  
they say when at length tribe a great many passing got back to, they Passing they got  
say back to, they say

ega<sup>n'</sup>, Hau! níkawasa<sup>n'</sup>, ca<sup>n'</sup> áɕa, níka-najíha wáɕi<sup>n'</sup> taíte áɕa, á-biama.  
having, Ho! warrior, will do that indeed, human hair ye shall surely wear indeed, said he, they  
as robes say.

Ga<sup>n'</sup> é'di akí-bi ega<sup>n'</sup> ɕi ɕa<sup>n'</sup> bɕúgaqti ɕi wáqɕi-bi ega<sup>n'</sup> najíha bɕúgaqti  
And there they got having lodges the all again killed them. having hair all  
back to, they say they say

wáqizá-biamá. Ca' ta' wañgça<sup>n</sup> dúbá éga<sup>n</sup> wáqçi-biamá. Ga' ñi çan'di  
 they took them, they And so tribe four so killed them, they say. And lodges at the  
 say.  
 akí-biamá. Ga' ta' wañgça<sup>n</sup> eáí amá bçúgaqti níkagali úju gíçaxa-bi  
 they reached home, And tribe his the all chief principal made their  
 they say. (pl. sub.) own, they say  
 3 éga', é wçgíçigça<sup>n</sup>-biamá.  
 having, he ruled for them, they say.

## NOTES.

176, 6. gíçabajiqti-hna<sup>n</sup> ca'ca<sup>n</sup>-biama, pronounced gi+çabajiqti-hna<sup>n</sup> ca'ca<sup>n</sup>-biama by Joseph La Flèche.

176, 12. wai'mi<sup>n</sup> an, equal to wai'mi<sup>n</sup> ta miñke. See "an" elsewhere, as in the myth of the Coyote and the Buffaloes, egiçe na'ji<sup>n</sup> çaa'be çí'he an; and in that of the Raccoons and the Crabs, egiçe na'ji<sup>n</sup> çacka<sup>n</sup> çí'he an.

176, 13. When the young man was fasting, he knew about the aged Thunderman, who had the Coyote for his servant. The deity told him this.

177, 7. gíçéqti<sup>n</sup>-biama, pronounced gi+çéqti<sup>n</sup>-biama.

177, 11. áça. This word is added to express emphasis. I never heard it used in common speech. It is used by the criers in proclaiming the commands of chiefs. See "éçé" in the Dictionary.

177, 11. níkawasa<sup>n</sup>, O warrior! O warriors! This is derived from the archaic word nika, a male, a man; and with it may be compared the proper name, Mi<sup>n</sup>-wasa<sup>n</sup> (Female warrior?).

177, 18. egiçe çe-nuga ta' t'çç 'íça-biama. The contraction is from t'ççç 'íça-biama.

178, 6. újañge çuta<sup>n</sup> iheça-gá. This probably meant that they could not resume their march till the body of their comrade had been taken out of the way, and buried.

178, 6. ga<sup>n</sup> níkawasa<sup>n</sup> çéçu ja<sup>n</sup> ga<sup>n</sup>ç éga<sup>n</sup> ga<sup>n</sup> çéçu ja<sup>n</sup> te áça. It is almost impossible to give the idea of "ga<sup>n</sup>" by any single English word. This "ga<sup>n</sup>" with a rising inflection is very emphatic, and differs from "ga', and." The idea in this case was that as the warrior had chosen to lie there, no fault could be found. Ga<sup>n</sup>ç éga<sup>n</sup> is contracted from ga<sup>n</sup>ça éga<sup>n</sup>.

178, 17. t'ççaça-bají ta-bi ehe çactí. This phrase shows that "ta-bi" can be used even in quoting the former words of the speaker himself.

179, 15. na'pa-bajii-gá. The scene was one well calculated to inspire them with fear; but they were urged not to be afraid of what they saw.

180, 4. edita<sup>n</sup> añgagi tai áça. The men were tired of so long a journey.

180, 12. i'c'agçqti, pronounced i'c'a+gçqti.

180, 13. jiñgactěwa<sup>n</sup>bají, pronounced jiñ+gactěwa<sup>n</sup>bají.

180, 16. i'çí'sabçqti, pronounced i'çí'+sabçqti.

181, 4. çe-nuga ede. It had been a live buffalo-bull, but at the time referred to it was only the carcass of one. So, niaci'ga ede, it had been a man, but it was then only the body that was carried.

181, 10-11. wana'a<sup>n</sup>-bají-bi eçega<sup>n</sup> éga<sup>n</sup>. The old man pretended that he thought they said that they did not eat sliced squash, when he knew that they meant human ears.

182, 3; 182, 7; etc. am áça and -biam áça are contractions of amá áça and biamá áça.

182, 18. ha! ha! ha! *Crescendo*, as in music.

## TRANSLATION.

There was a tribe whose chief had a son, a young man. And the young man was very lazy. He did not desire anything at all; he lay down all the time. And his father said, "My child, if one is a man, he usually travels. Do you travel. Go with the young men and travel. Pay attention to the women, and do, at least, take one of them for a wife." And his son never said anything; he continued sad all the while. Even though his father spoke to him, he said nothing. At length he said, "Father, let my mother make a tent for me." And his mother made a tent for him. "Mother," said he, "make also a couch for me." And the boy entered the tent and fasted. He fasted four seasons: he did not eat any food, and he did not drink water. Only once in a while he took a little food, and drank a little water which his mother brought to him. And it happened while he fasted that he thought in his heart, "Let me see! I will wear a robe made of scalps." And it chanced that a deity spoke to him, saying, "Whatever you desire, that shall you do. You shall surely wear a robe made of scalps." And he made an end of the fast. At length he said, "Father, let my mother cook for me. Send them after an old man for me. I wish to go traveling." "Yes, my child," said the chief, "if one is a man, he is accustomed to travel. So have I always wished you to travel. I do not wish you to die in the lodge. I wish you to die at some place that is away from home. I have always been sad because you did not travel." The old man arrived. And the young man said as follows: "O aged man, go after some of the young men for me." And the old man departed. And as he reached each of the lodges, he said to the young men, "The chief's son has invited you." And a great many young men went to the chief's son. And he said as follows: "Ho! I have invited you that we might go traveling. Let us go on the war-path." And the young men were very glad. And he said, "For four days cause them to make moc-casins." In four days they went on the war-path. \* \* \* [What follows was not gained in the original, though told by the same man.—And they came to an aged Thunder-man, who was very poor. None but the leader knew that he was a Thunder-man. And they pitied him, saying, "Let us give him some of our robes and other goods." They did so. Then the old man said, "You think that you have been kind to me. I will be kind to you. I will speak to you about something." When he said this, a Coyote, who was the servant of the old man, standing at the door, gave a wink to the chief's son, who followed him and went outside. Said the Coyote, "When he tells you to choose one of the four sacred bags, take the old otter-skin. All are good, but the rest are not exceedingly good." These bags were, first, a hawk-skin bag; second, a martin-skin bag; third, a bag made of the skin of a bird whose name is forgotten; and, fourth, an otter-skin bag. Then the chief's son and the Coyote re-entered the lodge. And the old man said again, "You have been kind to me, and I will be so to you. Which of these four sacred bags will you take? If you wish to return with scalps and booty in half a day, take the martin-skin. Should you take the hawk-skin, you will return in two days. If you wish to be absent a little while (*i. e.*, several days), take the third. This otter-skin one is good, but it is old and worn." And grasping the otter-skin, the chief's son said, "Grandfather, I will take this, notwithstanding its age." And the old man was in a bad humor, and scolded his servant. "Psha! it seems that this one is he who told it." (In the original, Náji! *phéñkéké áwagiéga* eska<sup>us</sup>.)

"No, grandfather, he did not tell me. I merely decided so." With the otter-skin bag the old man gave him a wooden club. "The owner of the otter-skin bag does whatsoever he desires, no matter how difficult it is. It kills a great many people. If you wish to kill all in any village or place, flourish this club around your head four times, and at the last time say 'Kau+!' It will make thunder." The old man knew what the chief's son thought in his heart, and he said, "After a while say, 'I will wear a robe of scalps. I say.'" (In the original, Ga<sup>n</sup>qti ctécte nika-najíha wáimí<sup>n</sup> tá miñke, ehé, á-gā hā, á-biamá.)—Here the translation of the text is resumed.] \* \* \* And in about four days, four men went scouting. When they arrived, there was a populous village. And when they returned to camp they said, "Leader, we have seen a great many lodges." "Warriors, that will do," said he. And they approached very near to the village. And when they reached it, his followers said as follows, "Ho! leader, we have come to the village." Said he, "Ho! warriors, I am not seeking that. I am seeking a different thing." And just so they saw three other villages. Again they went scouting. And as they went scouting, the leader said as follows: "Warriors, should one of your grandfathers be there, beware lest you kill him." And it happened that the scouts found a buffalo bull. Behold, they spoke of killing the standing buffalo bull. "Friends, let us kill the standing buffalo bull," said one. "Why! my friend, the leader said that we were not to kill it," said another. "No, the leader did not mean that, I think," said the former. "Yes, the leader did mean that," said the latter. And they wished to kill it. And the buffalo killed one of the men. And the three went back to camp. And when they got home to camp, they said, "Leader, a buffalo bull was there, and he killed one of us." "Warriors, I said, 'Do not kill your grandfather,'" said he. And when they arrived, the scout lay killed. "Ho! warriors, make the road straight. As the warrior wished to lie here, let him lie here, by all means," said the leader. Again they went on. When they departed again, four went scouting. When they went scouting, the leader said as follows: "Ho! warriors, should one of your grandfathers be moving there, beware lest you kill him." And it came to pass that they saw a big wolf. Behold, they spoke of killing the big wolf. "Friends, let us kill him," said one. "Fie! my friend, the leader said that we were not to kill him," said a second. "No, the leader did not mean that, I think; how could he mean the wolf?" said the first. And when they shot at the wolf, behold, he attacked them and killed one of the four. Having returned to camp they said, "Leader, a big wolf was there, and killed one of us." "Ho! warriors, I said that you must not kill your grandfather," said he. When they arrived, the scout lay killed, and the leader said, "Ho! warriors, make the road straight. As the warrior wished to lie here, let him lie here by all means. Let us go further." They went on, and four went scouting. As they went scouting, the leader said as follows: "Warriors, should one of your grandfathers be moving there, beware lest you kill him." And it happened that the scouts found a grizzly bear. Behold, they spoke of killing the grizzly bear. "Friends," said one, "let us kill the grizzly bear." "Fie! my friend, the leader has said that we are not to kill him," said a second. "No, the leader did not mean that, I think," said the first. "Yes, the leader did mean that, I think," said the second. "No, how could the leader possibly mean the grizzly bear?" said the first. And when they desired to kill the grizzly bear, he killed one of the men. And three went homeward to camp. And when they got back to camp, they said, "Leader, a grizzly bear was there, and he killed one of us." "Ho! warriors, I said, 'Do not kill your grandfather,'" said he. And when they arrived,

he lay killed. "Ho! warriors, make the road straight. As the warrior wished to lie here, let him lie here, by all means," said the leader. At length they came to the end of the sky. And the end of the sky was going down into the ground. And the leader said, "Beware, warriors, lest you fear it. Let us go to the other side. Let us leap over. Beware lest you fear it." And the leader having gone, he reached the other side. And all the rest leaped over. One failed to jump across. When the boy wished to jump across, he failed. At length the end of the sky carried him away under the ground. "Come, warriors, let us go. If we wish to be warriors, we must expect such things. Let him lie here." He referred to the man who lay dead. After they departed, they were going for some time. At length they saw a very high hill and a dense forest, a very dense forest of cedars. "Ho! warriors, we are going thither. We will return thence," said he. "Come, warriors, go scouting." And four went as scouts. When they reached there, they saw only the smoke; they did not see the lodge. Having returned, they said, "Leader, although we reached the place, there was smoke, but we did not see the lodge." "Ho! warriors, that is what I am seeking," he said. Again four went scouting. When they reached the very place, though there was smoke, they did not see the lodge. "Leader, though there was smoke, we did not see the lodge," said they. And it was so four times. The fourth time they arrived at the lodge. And the leader said, "Come, warriors, let us enter the lodge." And they entered the lodge. Now, a very old man was dwelling there in the lodge. His head was very large, and his hair was very white. When the leader entered the lodge he did not recognize the old man. But after sitting a great while he recognized the old man (*i. e.*, the old man was going about the lodge when the chief's son entered, and was not recognized; but when both had been sitting a great while, the young man knew who the old one was). The old man thought as follows: "Though my relations suffer very much by going to so great a distance in search of game, some human beings have brought themselves very easily to this lodge. Right at home, I shall kill some men." And the leader thought as follows: "Good! I have said 'I will wear a robe of scalps.' It is indeed a good robe! I will have it." At length one of the younger brothers of the old man came home, bringing a black bear. His head was enormous, and his hair was very red. When he reached home, the old man told the news to his brother. "You had a very hard time traveling; but some have brought themselves right to the lodge. I shall kill them." Again came one carrying a buffalo-bull. His hair was very yellow. And all came home. And one had very green hair; and he carried home a dead man. And he who reached home first said, "O aged man, have the men eaten?" "No, they have not eaten. Cook ye for them," he said. And he said, "Cook ye slices of squash for them." And behold, they cooked the ears of the dead man for them. "We do not eat such things," said they. "If you do not eat such things, what can you eat?" said the old man, acting as if he did not understand them. "Cook ye fine sweet corn for them," said he. And behold, he meant lice. And they said, "We do not eat such things." And one of the old men said as follows: "Let them cook the black bear and the buffalo, too, for themselves." And they were very joyful. And having cooked for themselves, they had pleasure in eating. Well, at length it was night. When it was night, the old man said as follows: "Grandchild, if a man travel, he has many things to talk about. Tell about yourselves." "Yes, grandfather, you being grown and being an old man, you, for your part, must know a

great many things. Do you tell about yourselves first," said he. "Well, grandchild, though I am an old man, I have nothing to tell about ourselves. I will tell a myth," said he. And the old man told a myth. "It happened, grandchild, that there was an old man. And he dwelt in a lodge with his three younger brothers. And when his younger brothers went to a very great distance hunting, they invariably reached home at night. And it happened that when the old man was alone watching the lodge, a great many people entered the lodge. And the old man sat thinking thus, 'Though my own brothers have suffered very much by going from time to time to a very great distance, I shall kill a great many men right in the lodge.'" And he said, "Come, grandchild, do you too tell a myth." "Yes, grandfather, let me tell a myth. It happened that a chief had some villages. And he had a child. And the boy was very lazy. Though his father commanded him to travel, he did not travel. He did not wish at all to do anything whatsoever. At length, the boy having spoken of fasting, his mother made a separate lodge for him. And it happened that the boy thought as follows, as he fasted: 'Let me see! I will wear a robe of scalps.' And the boy went on the war-path with a very great number of men. And there were four men who lived together. And the war-party arrived there. And when they arrived there, the boy sat thinking, 'I did say "I will wear a robe of scalps!" It is indeed a good robe. I will possess it.' One of them had very white hair, and one had very red hair, one had very yellow hair, and one had very green hair." And the old man laughed with him. "Ha! ha! ha! My grandchild has, it seems, guessed the very thing," said he. And when it was night, the leader lay with his eye fixed at a hole in his robe, as he wished to lie watching the old men. And he spoke to his followers: "My followers, beware lest you sleep. Lie without sleeping." And it happened as he was lying down at night, the old man lifted his head very gently, and looked now and then at the supposed sleepers. At length the old man seized his stone hammer. When he seized his hammer, the leader arose suddenly, and brandished his club with a terrible roar, saying, "Kau+!" And he killed all four Thunders. "Ho! warriors, stand ye and take the hair of all. Beware lest ye cut one in pieces. Take the scalps entire," said he. And having finished killing them, they went homeward. Having departed homeward, they came back to the end of the sky. "Ho! come, warriors, begone ye to the other side. Go back to the other side and stand in a row," he said. And they did so. He sent all homeward before him. And he went after. He ran very fast as he went, and leaped very far. And the boy who had gone under the ground went homeward with him, being alive again, just as the leader was. And continuing their homeward journey, they came again to the place of the grizzly bear. It was so again. He sent all homeward before him. And he went homeward after them, running and leaping very far. And he took homeward alive the boy who had been dead. At the place of the wolf it was so again. And at the place of the buffalo it was so again. He reached home with all alive; he did not lose even one. And as they went homeward, they passed by a great many villages. As they passed by them on their way home, he said, "Ho! warriors, that will do. Ye shall surely wear robes made of scalps." And when they reached them again on their way home, having killed all in the villages, he took all their hair. And so he killed all the people of four villages. And they came home to their own tribe. And when all of his villages made him head-chief, he governed them.

## THE CHIEF'S SON, THE SNAKE-WOMAN, AND THE THUNDERS.

TOLD BY CANGE-SKĀ.

Içadi aká nîkagahî-biamá. Gá-biamá: Nisîha, ugácañ-gă. 'Ábaá-  
 His father the chief they say. He said as follows, My child. travel. Hunt  
 (sub.) they say:

da<sup>n</sup> waçita<sup>n</sup>-da<sup>n</sup>ctëañ'-gă. Nîka<sup>n</sup>hi hă, ú<sup>a</sup>ñ<sup>n</sup>çin<sup>n</sup>/ge agçin<sup>n</sup> xî nîka<sup>n</sup>hi-măji.  
 and work or else (imperative sign). I a chief for nothing I sit if I a chief I not.

Wabçita<sup>n</sup>; awácka<sup>n</sup> ma<sup>n</sup>bçin<sup>n</sup> éga<sup>n</sup> 'áçae. Ú<sup>a</sup>ñ<sup>n</sup>çin<sup>n</sup>/ge a<sup>n</sup>qtian<sup>n</sup>/ga<sup>n</sup>-măji. 3  
 I worked; I made an effort I walked as I hunted. For nothing I a great man I not.

Éga<sup>n</sup> wîka<sup>n</sup>bça. Éga<sup>n</sup> ckáxe xî a<sup>n</sup>qticçiga<sup>n</sup>. Ú<sup>a</sup>ñ<sup>n</sup>çin<sup>n</sup>/ge çagçin<sup>n</sup> xî  
 So I wish for you. So you do if you a great man. For nothing you sit if

nîkaçiahiä<sup>n</sup>/ji te, á-biamá. Núiñga, Ké, dadîha, 'ábae bçé te. Cañ<sup>n</sup>/ge  
 you a chief not will, said he, they say. Boy, Come, O father, hunting I go will. Horse

aká na<sup>n</sup>/qa inççañ'-gă, á-biamá. Ga<sup>n</sup> 'ábae açá-biamá. Égiçé a<sup>n</sup>/pa<sup>n</sup> 6  
 the one who the vertebra put on it for me, said he, they say. And hunting he went, they say. At length elk

d'úba wéça-biamá. Cañ<sup>n</sup>/ge ta<sup>n</sup> sihî báqtega<sup>n</sup> iça<sup>n</sup>/ça-biamá. Ga<sup>n</sup> jú-  
 some he found them, they say. Horse the (ob.) foot tied, having he placed it, they say. And body

lna<sup>n</sup> é<sup>n</sup>/di açá-biamá; mi<sup>n</sup>déga<sup>n</sup> a<sup>n</sup>/pa<sup>n</sup> wagçáde açá-biamá A<sup>n</sup>/pa<sup>n</sup>-ma  
 only there went they say, crawled, having elk creeping up on he went, they say. Elk the

é<sup>n</sup>/di ahî-biamá. Ackáqtcî wakída-biamá. Kî wi<sup>n</sup> 'úi tē, múzibe içéça- 9  
 there he arrived, they say. Very near he shot at them, they say. And one wounded he shot and wounded it slightly

biamá. Gañ<sup>n</sup>/kî çiqá-biamá. Çiqé açi<sup>n</sup> açá-bi ega<sup>n</sup> wéahide açi<sup>n</sup> ahî-  
 they say. And he chased it, they say. Chasing it having it went, having far having arrived him

biamá, cañ<sup>n</sup>/ge ta<sup>n</sup> cti<sup>n</sup> wéahide naji<sup>n</sup>-biamá. Kî ewéahidēqti açi<sup>n</sup> ahî-  
 they say, horse the (ob.) too far stood they say. And at a very great distance from him having arrived

bi ega<sup>n</sup> /bize wakan<sup>n</sup>/diçega<sup>n</sup> cañ<sup>n</sup>/ge ta<sup>n</sup> ágikîbana<sup>n</sup> agî-biamá. Nî 12  
 they say having thirsty impatient from as horse the (ob.) running back to he was coming Water  
 say his own back, they say.

bçáta<sup>n</sup>-măji xî /bize at'é taté áha<sup>n</sup>, eçéga<sup>n</sup>-biamá. Wakan<sup>n</sup>/diçéqtia<sup>n</sup>-biamá  
 I drink I not if thirsty I die shall I thought he, they say. Very impatient from they say

xî égiçé nihan<sup>n</sup>/ga édedîte amá. Kî Wakan<sup>n</sup>/da çinké çaha<sup>n</sup>-biamá. Hau!  
 when behold a spring it was there, they say. And Deity the (ob.) he prayed to, they say. Ho!

Wakan<sup>n</sup>/da, ca<sup>n</sup> hă. Anîqa, á-biamá. Wakan<sup>n</sup>/da, at'é tatéska<sup>n</sup>bçéga<sup>n</sup> çan<sup>n</sup>/ctî. 15  
 O Deity, it will do I live, said he, they say. O Deity, I die would, I thought heretofore.

Çiéwa<sup>n</sup>/ja<sup>n</sup>. Nîqa tē i<sup>n</sup>çéckaxe éga<sup>n</sup> anîqa tá minke, Wakan<sup>n</sup>/da, á-biamá.  
 You are the cause. Life the you made for me as I live will I who, O Deity, said he, they say.

Hau! çata<sup>n</sup> ga<sup>n</sup>/ça çé xî wé's'a wi<sup>n</sup> éça<sup>n</sup>bá-biamá. Báazá-biamá.  
 Well! to drink wishing he went when snake one emerged they say. Scared him off, they say.

A<sup>n</sup>/ha-biamá. Ahaú! Wakan<sup>n</sup>/da, anîqa éska<sup>n</sup>bçéga<sup>n</sup> çan<sup>n</sup>/ctî, cî at'ú tá 18  
 He fled they say. Oho! O Deity, I live I thought heretofore, again I die will

- áta<sup>n</sup>hé há. Cí ní tē'di čata<sup>n</sup> ačá-biamá. Cí wēs'sǎ aká éča<sup>n</sup>be atf-  
I who stand Again water by the to drink he went, they say. Again snake the (sub.) in sight came  
biamá. Cí xagá-biamá. A<sup>n</sup>'ha-biamá. Cí éřawada<sup>n</sup>'be tē'di čingái éga<sup>n</sup>  
they say. Again he cried, they say. He fled they say. Again he gared at it when there was as  
none
- 3 cí ní tē čata<sup>n</sup> čé. Cí wēs'sǎ aká éča<sup>n</sup>be atí-biamá. Cí a<sup>n</sup>'hai tē. Cí  
again water the to drink he went. Again snake the (sub.) in sight came they say. Again he fled. Again  
(ob.)
- wéduba<sup>n</sup> tē dúbá<sup>n</sup> báazai tē nújinga čí. Ga<sup>n</sup> wēs'sǎ ta<sup>n</sup> áda<sup>n</sup>be tē'di  
the fourth time when four times it scared him off boy the (ob.). And snake the looked at when  
(ob.)
- éřiče wa'ú úda<sup>n</sup>čti akáma. Kí ní-íčáta<sup>n</sup> jin'ga ují 'í-biamá wa'ú aká.  
behold woman very beautiful was, they say. And cup small filled gave him, woman the  
they say. (sub.)
- 6 A<sup>n</sup>'ča<sup>n</sup>bize a<sup>n</sup>wa<sup>n</sup>'kandiččti-ma<sup>n</sup>, á-biamá nújinga aká. A<sup>n</sup>'ča<sup>n</sup>'bča<sup>n</sup>-máji  
I am thirsty I am very impatient from, said, they say boy the (sub.). I got enough I not  
taté áha<sup>n</sup>. Ní tē djúba inahi<sup>n</sup> áha<sup>n</sup>, ečéga<sup>n</sup>-biamá. Éřiče íbča<sup>n</sup>čti giáxa-  
shall ! Water the a little very ! thought he, they say. At length to get enough she made  
for him,
- biamá wa'ú aká. Íbča<sup>n</sup>čti čata<sup>n</sup>-biamá nújinga aká.  
they say woman the (sub.). Got enough drank they say boy the (sub.).
- 9 Kí nújinga aká wa'ú čínké da<sup>n</sup>bá-bi tē'di qtača-biamá Wa'ú  
And boy the woman the (ob.) saw, they say when he loved her, they say. Woman  
(sub.)
- úda<sup>n</sup> inahi<sup>n</sup> áha<sup>n</sup>, ečéga<sup>n</sup>-biamá. Kí čé nújinga ta<sup>n</sup> gčé tē ři, na<sup>n</sup>'búčiqčá  
beauti- truly ! thought he, they say. And this boy the (ob.) went home- when, ring  
ful
- wi<sup>n</sup> 'í-biamá wa'ú aká. Na<sup>n</sup>'búčiqčá gáča<sup>n</sup> ja<sup>n</sup> čagčé te, á-biamá. Kí  
one gave, they say woman the (sub.). Ring that you use you go will, said she, they And  
say
- 12 wahnáte té ři ágčí wi<sup>n</sup> áčagča<sup>n</sup>-de, Ké, a<sup>n</sup>wa<sup>n</sup>'čate té, ečé té, á-biamá  
you cat will when seat one you put on when, Come, we eat will, you say will, said, they say  
wa'ú aká. Ga<sup>n</sup> agčá-biamá nú amá. Can'ge ta<sup>n</sup> ágikibana<sup>n</sup>. Can'ge  
woman the (sub.). And went homeward, they man the (sub.). Horse the he ran back to Horse  
say (ob.) his.
- tan'di akí-biamá. Ágčí agčá-biamá. Jí tē ágikibana<sup>n</sup>-biamá. Akí-bi  
at the he got back, they Sitting on he went homeward, Lodge the he ran back to they say. He reached  
(ob.) say
- 15 ři íčádi aká, Uíha<sup>n</sup>-i-gá. Na<sup>n</sup>'péhi<sup>n</sup>čti gčí tē, á-biamá. Ga<sup>n</sup> uřhi<sup>n</sup> tē  
when his the (sub.), Cook ye for him. Very hungry he has come said, they say. And they cooked for  
father him home
- Wačáte tē áhigi i<sup>n</sup>'čín fi-gá, á-biamá. Ga<sup>n</sup> wačáte tē áhigi éči<sup>n</sup> ahí tē.  
Food the much having be ye said he, they And food the much having they  
(ob.) say
- Na<sup>n</sup>'búčiqčá čionúda-biamá. Čionúda-bi ega<sup>n</sup> eca<sup>n</sup>'adi čionúde iča<sup>n</sup>'ča-  
Ring he pulled off, they say. Pulled off, they say having near by pulling it off he put it
- 18 biamá. Ké, a<sup>n</sup>wa<sup>n</sup>'čate tatč, á-bi ega<sup>n</sup> éřiče wa'ú aká júgigčé<sup>n</sup>čti gčí<sup>n</sup>-  
they say. Come, we eat shall, said, having behold woman the right with him sat  
they say (sub.)
- biamá, Wēs'sǎ-wa'ú aká. Ga<sup>n</sup> wačáte júgigčá-biamá ři časni<sup>n</sup>-biamá  
they say, Snake-woman the (sub.). And eating she with him they say when she swallowed, they say.
- Časni<sup>n</sup>-biamá ři, éřiče Wēs'sǎ-wa'ú čingé átiágča-biamá Cí nújinga  
She swallowed, they say when, behold Snake-woman was none suddenly, they say. Again boy
- 21 aká na<sup>n</sup>'búčiqčá ča<sup>n</sup> učisna<sup>n</sup>-biamá. Kí nújinga gá-biamá: Dadíha, wa'ú  
the ring the put on, they say. And boy said as follows, O father, wa'ú  
(sub.) (ob.) they say: woman



amá wateígaxai waʒa<sup>n</sup>'be ka<sup>n</sup>'bɕa, á-biamá. Kí iɕádi aká gá-biamá:  
 the they dance I see them I wish, said he, they say. And his father the said as follows, they say:  
 (sub. pl.)

Hau! cin'gajin'ga wiwíʒa wa'ú wateígaxe wéga<sup>n</sup>'ɕa hǎ; éga<sup>n</sup> gáxe taí,  
 Ho! child my woman to dance wishes for them ; so do will (the v.).

á-biamá iɕádi aká. Kí i<sup>n</sup>'c'áge wi<sup>n</sup>' úwagiɕa aɕá-biamá. Gá-biamá: 3  
 said, they his father the. And old man one to tell them went, they say. He said as follows, they say:

Wa'ú-macɕ níkagahi ijin'ge aká waɕátigaxe tá-bi aí aɕa+! á-biamá  
 Ye women chief his son the (sub.) you dance will he says indeed! said, they say

i<sup>n</sup>'c'áge aká. Cí wa'ú-ma wateígaxe-ma wada<sup>n</sup>'ba-bi ʒi Wé's'á-wa'ú ɕínkɕ  
 old man the (sub.). Again the women the ones dancing he saw, they say when Snake-woman the (ob.)

íɕa-bají-biamá. Can'gaxewakiɕá-biamá. Ca<sup>n</sup>'ekáxe taí á-biamá aɕa+! wa- 6  
 he did not find, they say. He caused them to stop, they say. You will stop said he, they say indeed! dance-

teígaxe tǎ, á-biamá. Ga<sup>n</sup>' can'gaxá-biamá. ʒí tǎ'a akí-biamá. Kǎ,  
 ing the, said he, they say. And they stopped they say. Lodge to the he reached home. Come, they say.

dadíʒa, i<sup>n</sup>'na'ha úha<sup>n</sup> te. Na'pa<sup>n</sup>'hi<sup>n</sup>, á-biamá. Kí úha<sup>n</sup>-biamá. Dúda  
 O father, my mother cook will. I hungry, said he, they say. And she cooked, they say. This way

aon<sup>n</sup>' cí taí. Nin'de ké áhigi aɕi<sup>n</sup>' gíi-gǎ, á-biamá. Ga<sup>n</sup>' nin'deɕá-bi 9  
 you will come with it. Cooked the much bring ye hither, said he, they say And they cause it to be cooked, they say

ʒi é'dí éɕi<sup>n</sup> ahí-biamá. Éɕi<sup>n</sup> ahí-bi ega<sup>n</sup>' na<sup>n</sup>'búɕiqɕá ɕionúda-biamá.  
 when there having for him they arrived, having ring he pulled off they say.

ɕionúda-bi ega<sup>n</sup>' eca<sup>n</sup>'adi ɕionúd iɕa<sup>n</sup>'ɕa-biamá. Ké, a<sup>n</sup>'wa<sup>n</sup>'ɕate tatɕ,  
 Fulfilled off, they say having near by he put it they say. Come, we eat shall,

á-bi ega<sup>n</sup>' égiɕe wa'ú aká ʒúgigɕǎqti gɕi<sup>n</sup>'-biamá, Wé's'á-wa'ú aká. 12  
 said, having behold woman the (sub.) right with him sat they say, Snake-woman the (sub.).

Ga<sup>n</sup>' waɕáte ʒúgigɕá-biamá. Cí kíkíckade-ctǎa<sup>n</sup>'-hna<sup>n</sup>'-biamá, nú ɕínkɕ  
 And eating she with him they say. Again they even played regularly with they say, man the (ob.)

áɕixá-bi ega<sup>n</sup>'.  
 she married, having, they say

Cí Wé's'á-wa'ú amá ɕiŋgá-biamá. Cí na<sup>n</sup>'búɕiqɕá gía<sup>n</sup>'-biamá nú 15  
 Again Snake-woman the (sub.) was none, they say. Again ring wore his, they say man

ɕínkɕ. Cí, Dadíʒa, wa'ú cǎmi<sup>n</sup>'jin'ga ʒiŋgáqteí wateígaxe waʒa<sup>n</sup>'be ka<sup>n</sup>'bɕa,  
 the one who. Again, O father, woman young woman very small to dance I see them I wish,

á-biamá. Kí iɕádi aká gá-biamá: Hau! cin'gajin'ga wiwíʒa wa'ú ɕémi<sup>n</sup>'-  
 said he, they And his father the said as follows, Well! child my woman young they say: (sub.)

jin'ga ʒiŋgáqteí wateígaxe wéga<sup>n</sup>'ɕa hǎ; éga<sup>n</sup> gáxe taí, á-biamá iɕádi aká. 18  
 woman very small to dance wishes for them ; so do will said, they his father the (sub.).

Kí i<sup>n</sup>'c'áge wi<sup>n</sup>' cí úwagiɕa aɕá-biamá. Gá-biamá: Wa'ú-macɕ cǎmi<sup>n</sup>'-  
 And old man one again to tell them went they say. He said as follows, Ye women young they say:

jin'ga ʒiŋgáqteí-macɕ edábe waɕátigaxe ɕida<sup>n</sup>'be ga<sup>n</sup>'ɕai. Waɕátigaxe  
 woman very small ye who also you dance to see you he wishes. You dance

taí, aí aɕa+! á-biamá. Ga<sup>n</sup>' wateígaxá-biamá. Nújŋga aká uɕíxidá-biamá 21  
 will, he indeed! said he, they And they danced they say. Boy the looked around, they say (sub.) say.

- xī Wēs'ā-wa'ú íça-bajī-biamá. Íça-bajī xī, Ké, dadíha, wa'ú aaná  
 when Snake-woman he did not find, they say. He did not find when, Come, O father, woman the (sub.)
- watçigaxe cañ'gaxe taí, á-biamá. Ca'ekaxe taí, á-biamá, aça+, watçigaxe  
 to dance stop will said he, they Ye will stop, said he, they indeed, dancing  
 (they), say, say,
- 3 tē, á-biamá. Ga' cañ'gaxá-biamá. Jí tē'ja akí-biamá. Ké, dadíha,  
 the, said he, they And they stopped, they say. Lodge to the he reached home, Come, O father,  
 say, they say, they say,
- i'na'ha úha<sup>n</sup> te. Na'pa'hi<sup>n</sup>, á-biamá. Kí úha<sup>n</sup>-biamá. Dúda! aoni' cí  
 my mother cook will. I hungry, said he, they And she cooked, they say. This way! you come  
 say, say,
- taí. Nin'de ké áhigi açi' gfi-gá, á-biamá. Ga' nin'deça-bi xī é'di éçi<sup>n</sup>  
 will. Cooked the much bring ye hither, said he, they And they caused it to when there having  
 say, say, be cooked, they say for him
- 6 ahí-biamá. Éçi<sup>n</sup> ahí-bi ega' na'búçiqá gçionudá-bi ega', Ké, a'wa'<sup>n</sup>-  
 they arrived, they Having arrived, having ring pulled off his own, having, Come, we  
 for him they say they say they say
- çate taté, á-bi ega', égiçe wa'ú aká júgigçé'çti gçi'-biamá, Wēs'ā-wa'ú  
 eat shall, they say, having, behold woman the right with him sat they say, Snake-woman  
 (sub.)
- aká. Ga' waçate júgigçá-biamá. Çi kikíckade-çtēa'-hna'-biamá. Çi  
 the And eating she with him, they say. Again they even played regularly with each other, Again  
 (sub.) they say,
- 9 Wēs'ā-wa'ú amá çingá-biamá. Çi na'búçiqá gria'-biamá nú çinké. Çi,  
 Snake-woman the (sub.) Again ring wore his, they say man the one Again.  
 Come, O father, woman maiden grown the (ob.) let her dance, said he, they Maiden
- çana' çáçi'cé waçatçigaxe taí aça+! Nkagahi ijin'ge aká çida'be ga'çai  
 you grown you who you are to dance indeed! Chief his son the (sub.) to see you wishes  
 are
- 12 aça+! á-biamá. Ga' watçigaxá-biamá. Ga' wa'ú amá uçixidá-biamá.  
 indeed! said he, they And they danced they say. And woman the he looked around for, they say.  
 say, (one mv.)
- Íçai-bajī-biamá. Íçáça-májī áha<sup>n</sup>, eçéga'-biamá. Cañ'gaxewakiçá-biamá.  
 She was not found, they I find her I not ! thought he, they say. He caused them to stop, they say.  
 say,
- Ga' agçá-biamá. Akí-biamá xī úha<sup>n</sup> ágajī-biamá. Ké, dadíha, i'na'ha  
 And he went homeward, they say. He reached home, when to cook he commanded them, Come, O father, my mother  
 they say, they say, they say,
- 15 úha<sup>n</sup> te. Na'pa'hi<sup>n</sup>, á-biamá. Kí úha<sup>n</sup>-biamá. Dúda aoni' cí taí.  
 cook will. I hungry, said he, they say. And he cooked, they say. This way you will come with it.  
 say, say,
- Nin'de ké áhigi açi' gfi-gá, a-biamá. Ga' nin'deça-bi xī é'di éçi<sup>n</sup>  
 Cooked the much bring ye hither, said he, they And they caused it to when there having  
 say, say, be cooked, they say for him
- ahí-biamá. Éçi<sup>n</sup> ahí-bi ega' na'búçiqá gçionudá-bi ega', Hau! çí açuha  
 they arrived, they say. Having arrived, having ring pulled off his own, having. Ho! again finally  
 for him they say they say they say
- 18 a'wa'çate taté, á-biamá. Égiçe wa'ú aká júgigçé'çti gçi'-biamá, Wēs'ā-  
 we eat shall, said he, they Behold woman the right with sat they say, Snake-  
 say, (sub.)
- wa'ú aká. Ga' waçate júgigçá-biamá. Ukíkie-hna'-biamá. Ukíkie-  
 woman the (sub.) And eating she with him, they say. They talked inva-riably They talked to each other  
 (sub.) they say, riably
- hna'-bi xī içádi aká na'a'-biamá. Ėbé-hna<sup>n</sup> ukie éinte da'bai-gá,  
 inva-riably say they when his father the heard it they say. Who only he may be talking to see ye,  
 (sub.)

á-biamá. Mi<sup>n</sup>jinga wi<sup>n</sup> da<sup>n</sup>'be a<sup>n</sup>á-biamá. Kí gá-biamá: Dadihá, wi<sup>n</sup>ínu  
said he, they Girl one to see went they say. And she said as fol- O father, my elder  
say. lows, they say: brother

aká wa'ú úda<sup>n</sup>-qti wi<sup>n</sup> júgçe gçi<sup>n</sup> hě, á-biamá mi<sup>n</sup>jinga aká. Ga<sup>n</sup>'  
the woman very beautiful one he with sits said he, they say girl the (sub.). And

Wě's'a-wa'ú áçixe waçiona-biamá.  
Snake-woman married him visible they say.

3

Wě's'a-wa'ú a<sup>n</sup>wa<sup>n</sup> waja a<sup>n</sup>á-baji-biamá. Égiçe nú aká a<sup>n</sup>á-biamá.  
Snake-woman which way went not they say. At length man the (sub.) went, they say.

A<sup>n</sup>á-biamá xī égiçe wa'ú úda<sup>n</sup>-qti wi<sup>n</sup> íça-biamá. Gá-biamá: Wígça<sup>n</sup>  
He went, they say when at length woman very beautiful one he found, they say. He said as follows, I marry  
they say: you

tá minke. Çiádi çiha<sup>n</sup> úwagiçá-gă, á-biamá. Ga<sup>n</sup>'ki wa'ú aká uíça 6  
will I who. Your father your mother tell them, said he, they say. And woman the (sub.) to tell it

akí-biamá. Gá-biamá: Dadihá, i<sup>n</sup>'na<sup>n</sup>ha méga<sup>n</sup>, níkagahi ijin'ge aká  
reached home, She said as follows, O father, my mother likewise, chief his son the (sub)  
they say: they say:

añgça<sup>n</sup> 'íçai, á-biamá. Kí íçádi aká gá-biamá: Çiçahídai te hă, a-biamá.  
to marry promised, said she, And her father the said as follows, He mocked you said he, they  
me they say: (sub.) they say:

Kí Wě's'a-wa'ú aká waji<sup>n</sup>'cte çingá-bitéama, wa'ú áji waga<sup>n</sup>'ça tē'di. 9  
And Snake-woman the in a bad humor disappeared, they say, woman a differ- ent he desired when.

Ga<sup>n</sup>' çingai tē xī gá-biamá: Wabçáte ka<sup>n</sup>'bça hă I<sup>n</sup>'na<sup>n</sup>ha úha<sup>n</sup> te,  
And she disappeared when he said as follows, I eat I wish My mother let her cook, they say:

á-biamá. Kí úha<sup>n</sup>-biamá. Dúda aoni<sup>n</sup> cí tai. Nin'de kē áhigi açi<sup>n</sup> gfi gă,  
said he, they And she cooked, they say. This way you will come Cooked the much bring ye hither, say.

á biamá. Ga<sup>n</sup>' nin'deçá-bi xī é'di éçi<sup>n</sup> ahí-biamá. Éçi<sup>n</sup> ahí-bi ega<sup>n</sup> 12  
said he, they And they caused it to be when there they brought it thither to Brought it thither to having  
say: cooked, they say him, they say: him, they say

na<sup>n</sup>búçiqçá gçionudá-bi ega<sup>n</sup>, Ké, a<sup>n</sup>wa<sup>n</sup>'çate taté, á-biamá. Égiçe, añkají-  
ring pulled off his, they having, Come, we eat shall, said he, they Behold, not so  
say say:

biamá. Añkají ega<sup>n</sup> çatá-baji-biamá, gíça-baji-biamá, Wě's'a-wa'ú ígiça-  
they say, Not so being he ate not they say, displeased they say, Snake-woman found not  
his

baji-bi ega<sup>n</sup>. Çizá-gă. I<sup>n</sup>'ça-máji. Waçáte ka<sup>n</sup>'bça-máji, á-biamá. Ké, 15  
they say having. Take it. I am sad. Food I want not, said he, they say. Come,

dadihá, ábae bçé tá minke, á-biamá. Cañ'ge ta<sup>n</sup> na<sup>n</sup>'qa cánakagçe  
father, hunting I go will I who, said he, they say. Horse the (ob.) vertebra saddle

in'gça<sup>n</sup>-i-gă, á-biamá. Wáçaha úda<sup>n</sup>qti áçahá-biamá. Cañ'ge ta<sup>n</sup> cti úda<sup>n</sup>qti,  
put ye on for me, said he, they Clothing very good he put on, they say. Horse the too very good, say.

cánakagçe cti úda<sup>n</sup>qti. A<sup>n</sup>á-biamá. A<sup>n</sup>á-biamá xī égiçe Wě's'a-wa'ú 18  
saddle too very good. He went, they say. He went, they say when behold Snake-woman

sigçé tē ígiça-biamá. Nihan'ga tē a<sup>n</sup>çá-bitéama. Sigçuçigihá-biamá.  
trail the he found his, they say. Spring the (ob.) she went back, He followed the they say.  
they say: they say: trail of his

Sigçuçigihá-bi xī, égiçe nihan'ga tē ákusande ája a<sup>n</sup>á-bitéama sigçé tē.  
He followed the trail of when, behold spring the through beyond went, they say trail the.  
his, they say

Sigçuçigihē a<sup>n</sup>á-bi ega<sup>n</sup>, çá-bi ga<sup>n</sup>, çá-bi ga<sup>n</sup>, égiçe íí tē píajiqti édedí 21  
Following the trail he went, having, he went, having, at length lodge the very bad there it  
of his own they say they say they say

- te amá. *Ųetēdi hí eska<sup>n</sup>, eŲéga<sup>n</sup> éga<sup>n</sup> ē<sup>n</sup>di aŲá-biamá. Ē<sup>n</sup>di ahí-bi xī égiŲe*  
 was they At this she it might he thought as there he went, they say. There he arrived, when he hold  
 say. place arrived be, they say they say
- níaci<sup>n</sup>ga i<sup>n</sup>c'ágeŲtei akáma, wáŲaha ŲicpácpaŲcia<sup>n</sup> akáma. *Ųé níaci<sup>n</sup>ga*  
 person very old man was, they say, clothing torn in shreds they say. This man
- 3 ahíi xī i<sup>n</sup>c'áge Ųinké wáŲaha eŲá tē áŲahakiŲá-biamá nújīnga aká.  
 arrived when old man the (ob.) clothing his the caused him to put on, boy the (sub.).  
 they say they say
- i<sup>n</sup>c'áge aká qubá-biamá. Hau! iucpáha, Ųá<sup>n</sup>ea<sup>n</sup>ŲaŲe ehnéga<sup>n</sup>, wáŲaha  
 Old man the (sub.) sacred, they say. Ho! grandchild, you pity me you think, clothing  
 the (sub.)
- a<sup>n</sup>Ųá<sup>n</sup>i, ca<sup>n</sup> Ųa<sup>n</sup>éwigiŲe, á-biamá. Uwikie tá minke, á-biamá. Wa<sup>n</sup>ú  
 you gave yet I pity you, said he, they I talk to you will I who, said he, they Woman  
 me, say say
- 6 uŲúŲahe Ųi<sup>n</sup> grákē Ųé, ní-jaŲga kē áŲite Ųé, á-biamá. Hau! wáŲaha Ųé  
 you follow the that (way) went, big water the crossed it went, said he, they Ho! clothing this  
 her say say
- piájiŲtei Ųé ihhaha hnó te, á-bi ega<sup>n</sup> 'i-biamá i<sup>n</sup>c'áge aká. WáŲáge  
 very bad this you put on you will go, said, having gave him, old man the (sub.). Hat  
 they say they say
- Ųa<sup>n</sup> cti 'i-biamá. Ma<sup>n</sup>ze-weti<sup>n</sup> cti 'i-biamá. Can<sup>n</sup>ge ta<sup>n</sup> piáji wahiŲage  
 the too gave him, said, too gave him, Horse the bad lame  
 they say they say
- 9 cti 'i-biamá. Ga<sup>n</sup>, Ké, hné te. Ta<sup>n</sup>waŲŲa<sup>n</sup> wi<sup>n</sup> ēdediŲa<sup>n</sup> ē<sup>n</sup>di ahí áŲa  
 too gave him, And, Come, you will go. Village one the one that there ar- indeed  
 they say they say
- wa<sup>n</sup>ú aká, á-biamá. A<sup>n</sup>ha<sup>n</sup>, á-biamá. Masáni cí tēdihi xī níaci<sup>n</sup>ga  
 woman the (sub.), said he, they Yes, said he, they Across you arrives at when person  
 say say
- d'úba ē<sup>n</sup>di gŲi<sup>n</sup>, á-biamá. ŲwaŲakié te, á-biamá. Īe kē éŲiná<sup>n</sup>a-báji  
 some there sit, said he, they You will talk with said he, they Word the not heed for you  
 say say say
- 12 xī ŲéwaŲakiŲe té, á-biamá A<sup>n</sup>ha<sup>n</sup>, Ųiga<sup>n</sup>ha, á-biamá, Ųaha<sup>n</sup>-bi ega<sup>n</sup>.  
 if you will send them said he, they Yes, grandfather, said he, they thanked him, having.  
 away, say say say
- Ga<sup>n</sup> aŲá-biamá.  
 And so he went, they say.
- Ní-jaŲga ahí-bi xī ní kē jīn'gajī amá. i<sup>n</sup>c'áge aká waŲúbe gáxai  
 Big water he reached, when water the not small they say. Old man the sacred (thing) made  
 they say (sub.)
- 15 éga<sup>n</sup> ní kē ágajade ŲékiŲá-biamá, i<sup>n</sup>c'áge aká iŲtá-Ųip<sup>n</sup>i<sup>n</sup>ze gŲi<sup>n</sup>-bi ega<sup>n</sup>.  
 having water the striding he sent him, they say, old man the (sub.) closing his eyes sat, they say having.  
 the (sub.)
- iŲtá ŲibŲá-bi xī, égiŲe masáni ahí biamá. Masáni ahí-bi xī, jí ēdedi-te  
 Eye opened, they when, behold the other he reached, they The other he reached, when, lodge there it was,  
 say side say side they say
- amá, cúde ga<sup>n</sup> maŲgŲe naji<sup>n</sup> te amá. *Ųé jí wiŲiga<sup>n</sup> uŲá Ųa<sup>n</sup>cti, Ųetēé hā,*  
 they say, smoke so erect it stood they say. This lodge my grand- told of heretofore, this is it  
 say father
- 18 á-biamá. Ē<sup>n</sup>di ahí-bi ega<sup>n</sup> uŲá-biamá. ÉgiŲe i<sup>n</sup>c'áge na<sup>n</sup>ba ē<sup>n</sup>di gŲi<sup>n</sup>  
 said he, they There arrived, having he entered, they Behold old man two there were sit-  
 say they say say
- akáma, ĪnŲa<sup>n</sup> i<sup>n</sup>c'áge. 'Ábae aŲá-biamá uŲtē amá. WáŲáge Ųa<sup>n</sup> i<sup>n</sup>c'áge  
 Thunder old man. Hunting went, they say the rest the Hat the old man  
 say, say (pl. sub.).
- aká 'ii Ųa<sup>n</sup> ugíŲada<sup>n</sup>-bi xī waŲiŲona-báji-biamá. i<sup>n</sup>c'áge amá iŲa-báji-  
 the had given the he pushed down his, when he was invisibl- they say. Old man the (sub.) did not  
 (sub.) him they say discover him

- biamá. Kí égiçe, aṅgú éga<sup>n</sup> nīkaci<sup>n</sup>ga wáçate akáma Inḡça<sup>n</sup> aká. Ca<sup>n</sup>  
they say. And behold, us like man were eating them, they say Thunder the (sub.). Yet  
wéça-báji gēi<sup>n</sup>-bi xī, Píaji inahi<sup>n</sup> gáxai áha<sup>n</sup>, eééga<sup>n</sup> gēi<sup>n</sup>-biamá nújṅga aká.  
found him not they sat, when, Bad truly they do! thinking sat they say boy the (sub.).
- Wíjḡga<sup>n</sup> uáwakié tai<sup>n</sup>-ma éé wáwakié te-ána eééga<sup>n</sup>-biamá. Ga<sup>n</sup> nini ují-bi 3  
My grand- I talk with will they this he meant them! thought he, they say. And tobacco they put in, they say  
father them who (in thought)
- xī waçlona xīxáxa-biamá, waçáge gēionudá-bi ega<sup>n</sup>. Niníba ké wénacá-  
when visible he made himself, they hat pulled off his, they having. Pipe the he snatched  
say, say from them
- biamá. Niníba nákađe xī íbistá-biamá Inḡça<sup>n</sup> i<sup>n</sup>c'áge áma çínké. Í'teici!  
they say. Pipe hot when he held against, Thunder old man the the (ob.). I burn!  
they say
- á-biamá i<sup>n</sup>c'áge aká. Ga<sup>n</sup>'ki waçáge ugíçada<sup>n</sup>-bi xī çínḡga-biamá. Qa-í, 6  
said, they say old man the (sub.) And hat he pulled on his, when he was missing, Why!  
they say, they say
- níaci<sup>n</sup>ga úmaka inahi<sup>n</sup> aṅiçaçai<sup>n</sup> tí ça<sup>n</sup>'cti Eáta<sup>n</sup> cénaji éi<sup>n</sup>te, á-biamá.  
man easy truly having himself had heretofore. Why not destroyed may! said (one), they say.
- Áma gá-biamá: Çi éwiðacibe, ehé té eáta<sup>n</sup> cénaji, á-biamá. Gáagíama  
The other said as follows, These I left him for thee, I said when why not destroyed, said he, they say. Those returning  
they say
- wéama tá amá. Níaci<sup>n</sup>ga úmaka teábe tí ça<sup>n</sup>'cti ákiágçai, wéahúsa tá 9  
they will the (sub.). Man easy very had come hither went back again, they will  
blame us scold us
- amá. Égiçe níaci<sup>n</sup>ga t'éçé i<sup>n</sup>' aḡçí-biamá. Gáké çizái-gá, á-biamá.  
the (sub.). At length maa killed carrying one came home, That (ob.) take ye, said he, they say.
- Çizái-bi ega<sup>n</sup> nan'ðai ihéça-biamá. Hau! ha! wéaçamá taité, á-biamá.  
Took it, they say having by the wall they placed it, they (See note) you will surely blame us, said they, they say.
- Níaci<sup>n</sup>ga úmaka aṅiçaçai<sup>n</sup> tí ça<sup>n</sup>'cti ákiágçai, á-biamá. Tená! eáta<sup>n</sup> aja<sup>n</sup> 12  
Man easy having himself had come he went back said they, they Fie! why you did  
again, say
- xī t'éçaça-báji gēéçakiçai á, á-biamá. Wéahidēqti aṅgú-hna<sup>n</sup> aṅgáhii,  
when you did not kill you sent him I said he, they At a very great distance we only we arrived,  
him homeward say
- á-biamá. Úmakaqçti tí xī t'éçaça-báji gēéwaçaçai píaji ckáxai. Íwit'ábçai,  
said he, they Very easily came when you did not kill you sent them bad you did. I hate you,  
say, him homeward
- á-biamá. Ké, nini ují-gá, adída! á-biamá Ga<sup>n</sup>'ki nini ují-bi ega<sup>n</sup>, t'éçé 15  
said he, they Come, tobacco put ye in, simpletons! said he, they And tobacco put in, having, killed  
say, they say
- i<sup>n</sup>' gēi çínké i<sup>n</sup>-biamá. Niníba ké çaná-bi ega<sup>n</sup> nújṅga aká wénacá-  
carry, came the one they gave him, Pipe the took a whiff, having bev the snatched it  
ing home who they say, they say from them
- biamá, íbistá-biamá. Í'teici! á-biamá Wíebei<sup>n</sup>-máji, á-biamá. Áma,  
they say, pressed it against him. I am burnt! said he, they It was not I, said (one), they The other,  
they say, say
- Wíebei<sup>n</sup>-máji, á-biamá. Nújṅga aká waçáge gēionudá-biamá. Çéma 18  
It was not I, said he, they say. Boy the (sub.) hat pulled off his, they say. These
- júwagçé'çti iça<sup>n</sup>-biamá. Edáda<sup>n</sup> edéçai á, á-biamá Edáda<sup>n</sup> eda<sup>n</sup>'ça<sup>n</sup>-báji,  
right with them he sat suddenly, What what said I said he, they What what we said not,  
they say, ye say
- á-biamá Íçae-hna<sup>n</sup>'i, á-biamá nújṅga aká. Ké, e'a<sup>n</sup> ckáxe cka<sup>n</sup>'hnaí  
said they, they You were speaking, said, they say boy the (sub.). Come, how you do you wish  
say.

- ɣi, kě, gáxai-gă, á-biamá. Wéja-biamá. Kagéha, an'kaji, a<sup>n</sup>ɕa<sup>n</sup>'a-báji,  
 if, come, do ye, said he, they say. They denied, they say. Friend, not so, we were not speaking,  
 á-biamá. ɕábɕi<sup>n</sup> aká da<sup>n</sup>bá-bi ɣi, égiɕe, sabájiqti waɕáge ɕa<sup>n</sup> ugídada<sup>n</sup>'-bi  
 said they, they Three the saw him, they when, behold, very suddenly hat the pushed on his, they say say  
 3 ega<sup>n</sup> ɕiŋgá-biamá.  
 having he was not, they say.  
 Nă! kagé, wéɕamaí ɕa<sup>n</sup>'cti, ihusa-biamá ci. Fátan, kagé, níkaci<sup>n</sup>ga  
 Why! younger you blamed us heretofore, they scolded him, again. Why, younger man  
 brother, they say.  
 t'éɕaɕáji gɕéwaɕakiɕé ă. Wéɕama ɕa<sup>n</sup>'cti, á-biamá pahan'ga aká. Gá-  
 you did not you sent homeward ? You blamed us heretofore, said, they say the first the Those  
 kill (sub.).  
 6 agiama wéama taité, á-biamá. Égiɕe agɕi-biamá. Cin'gajiŋ'ga i<sup>n</sup> agɕi-  
 returning will surely blame us, said (the first At length (one) came home, Infant carry- he came  
 ones), they say. they say. home.  
 biamá. Gákě ɕizái-gă, á-biamá. Nan'dai ihéɕa-biamá. Gá-biamá: Wa-  
 they say. That (obj.) take ye, said he, they By the wall they laid it, they He said as follows, Very  
 say.  
 ɕúdeaji-qti pí; a<sup>i</sup>n' agɕi, á-biamá. Gá-biamá: Kagéha, níaci<sup>n</sup>ga wi<sup>n</sup>  
 far I was I carried I have said he, they They said as fol- Younger man one  
 (I reached); come home, say. lows, they say; brother,  
 9 úmaka tcábe atí ɕa<sup>n</sup>'cti. T'ea<sup>n</sup>'wa<sup>n</sup>ɕa-báji agɕai, á-biamá. Céaka wéama éde  
 easy very came formerly. We did not kill them he went said they, they Youder blamed us but  
 hither say. homeward, say. one  
 é cti éga<sup>n</sup>i jú-baji há. Wan'gabacibai, t'ea<sup>n</sup>'ɕa-báji ci. Gá-biamá: Qa-f!  
 he too was so unsuccess- We left it for them, we did not kill him again. He said as follows, Why!  
 ful they say:  
 a<sup>n</sup>ɕa<sup>n</sup>'sabe inahi<sup>n</sup> wéahide pí ɕa<sup>n</sup>'cti. Úmaka inahi<sup>n</sup> ti tē t'éɕaɕa-báji  
 I suffered truly a great dis- I reached formerly. Easy truly came when you did not kill  
 tance him  
 12 gɕéɕakiɕai tē píaji cǎxai. Wí ga<sup>n</sup> ja<sup>n</sup>'be ɣi t'éɕé tǎ mĩke, á-biamá  
 you sent him when bad you did. I at any I see him if I kill him will I who, said he, they  
 homeward rate say.  
 Íkíhusá-bi ɣi égiɕe nújiŋga aká waɕáge gɕiŋnudá-biamá, éwakiga<sup>n</sup>'qti iɕa<sup>n</sup>'-  
 Scolding one when at length boy the hat pulled off his they say, just like them sat sud-  
 another, they say (sub.) denly  
 biamá Edécai ă, á-biamá A<sup>n</sup>ɕa<sup>n</sup>'a-báji, á-biamá. Kagéha, edáda<sup>n</sup> eda<sup>n</sup>'-  
 they say. What said I said he, they We did not speak, said they, they Friend, what we said  
 you say.  
 15 ɕa<sup>n</sup>-baji, á-biamá. Wéja-biamá Na<sup>n</sup>'pa-i-biamá nújiŋga aká. Íɕae-lina<sup>n</sup>'i.  
 nothing, said they, they They denied it, they Was feared they say boy, the You were speak-  
 say. say. (sub.). ing.  
 Edáda<sup>n</sup> edécega<sup>n</sup> íai-gă. Kagéha, edáda<sup>n</sup> ctéwa<sup>n</sup> 'ia<sup>n</sup>'ɕa-baji, á-biamá.  
 What what you said, so speak ye. Friend, what soever we spoke not of, said they, they  
 say  
 Waɕáge ɕa<sup>n</sup> gia<sup>n</sup>'-bi ɣi égiɕe ɕiŋgé átiagɕa-biamá. Kagéha, eáta<sup>n</sup> aja<sup>n</sup>'-  
 Hat the he put on when behold he disappeared suddenly, they say. Younger what were you  
 brother, doing?  
 18 Eáta<sup>n</sup> t'éwaɕaɕáji, kigɕéwaɕáɕé ă Wéɕamaí ɕa<sup>n</sup>'cti, á-biamá. Níkaci<sup>n</sup>ga  
 Why you killed them not, you sent them home ? You blamed us heretofore, said they, they Man  
 again say.  
 úmaka tcábe atí-lina<sup>n</sup> ɕa<sup>n</sup>'cti, a<sup>n</sup>'wa<sup>n</sup>'ɕigɕa<sup>n</sup>'ɕai. T'ea<sup>n</sup>'ɕa-báji. Í<sup>n</sup>'ta<sup>n</sup> gúagi<sup>n</sup>-ma  
 easy very came regu- heretofore, we missed doing it to him. We did not kill him. Now those return-  
 larly ing  
 wi<sup>n</sup> qtáwaɕe uɕiciqti<sup>n</sup>'i, wéahusa tá amá, á-biamá. Ci wi<sup>n</sup> agɕi-biamá.  
 one to love us very difficult, they scold us will the said they, they Again one came they say.  
 (pl. sub.), say. home

Wa'ú mī'jīnga éça"ba wa'ín' agéí-biamá. Hau! kagéha, wéçat'áhne taí,  
Woman girl too carrying them he came home. Ho! younger brother, you hate us will,

á-biamá. Níkaci"ga wi" úmaka tcábe atí ça"cti, t'ea"wa"ça-báji, kíççéa"  
said they, they Man one easy very came formerly, we did not kill them, we sent them  
say.

wa"çai, á-biamá. Hau, ha+! á-biamá. Eáta" t'éwaçáça-báji á. Wéahide 3  
home again, said they, they (See note) said he, they Why you killed them not. ? Very far  
say.

añgúne-hná" añgáhi. Wéasabéçtí añgáhi-hná"i. Eáta" t'éwaçáça-báji á.  
we hunting regu- we arrive. We suffering ex- we usually arrive. Why you did not kill them ?  
larly cedingly

Íwit'ábçai, á-biamá. A"ha", kagéha, éga" há, á-biamá. A"wa"da"baí  
I hate you, said he, they Yes, younger brother, it is so said they, they We see them  
say.

ctéwa" eáwaga"-hána"i, ákiágççé-hná"i, wi"çake. Atí tá ama há, á-biamá. 6  
notwith- we are always so, they always go back you speak Come will the said they, they  
standing again, truly. (pl. sub.) say.

Wí ja"be xi t'éaççé te. Níní ujíi-gá, á-biamá i"tca" agéí aká. Gan'ki  
I I see him if I kill him will. Tobacco put, e in, said he, they just now come the (sub.). And  
say

níní ují-bi ega" t'éççé 'ín' çíí çínké 'í-biamá. Níníba ké çaná-bi ega"  
tobacco put in, having killed carry came the one they gave him, Pipe the drew a whiff, having  
they say ing home who they say they say

nújīnga aká wénacá-biamá, íbistá-biamá. Ítçitçí! á-biamá. Nín'dea"çáçai, 9  
boy the snatched it they say, pressed it against I am burnt! said he, they You burn me,  
(sub.) from them him, they say, say, (sub.)

á-biamá. Añgú a"çi"-báji, á-biamá. Nújīnga aká waçáçge gçónudá-bi ega"  
said he, they We we are not, said they, they Boy the hat pulled off his, they having  
say. say. (sub.) say

júwagççé'çti íça"-biamá waçóna-biamá. Kíja"ja"bççtí-biamá.  
right with them sat suddenly, they visible they say. They looked repeat- they say.  
say edly at one another

Çéga" uçíça-hná"i ça"cti éçija" hnañkácé, uwíkíe taí minke, á-biamá 12  
Thus he told of only formerly you do that you who are, I talk to you will I who, said, they say  
you

nújīnga aká. Uwíkíe taí minke ca"ja íe ké áçaná"a"-báji xi hné taité,  
boy the I talk to you will I who though words the you obey not if you go shall,  
(sub.)

á-biamá. Áçaná"a" xi hná-báji taité, á-biamá. Níaci"ga çéama  
said he, they You obey if you go not shall, said he, they Man these  
say. say.

'agççawaçáçai. Eáta" t'éwaçáçai á. A"wa"çate taí há, á-biamá. Kí çéma 15  
ye make them suffer. Why you kill them We eat them will said they, they And these  
say.

é'be wáhnataí á. Píaji ckáxai, á-biamá. Ca"ckaxe taí çéma t'éwaçáçai  
who you eat them ? Bad you do, said he, they say. You will stop it these you kill them

té, á-biamá. A"ha", kagéha, á-biamá. Gátèdi hé t'a" wacta"bai. á,  
the, said he, they Yes, friend, said they, they In that horn have you see them ?  
say. say. place

á-biamá (çé é waká-biamá). A"ha", hégabáji, á-biamá. Çé Wakánda 18  
said he, they (inf- that he meant, they say). Yes, a great many, said they, they This Dety  
say. falso say.

aká waçáte wáxai níkaci"ga gçúba. Çéma wáhnataí té píaji ckáxai.  
the (sub.) food made them people all. These you eat them as bad you do.

Cañ'gaxái-gá, á-biamá nújīnga aká É çti wacta"bai á (a"pa" é waká-  
Stop ye it, said, they say boy the (sub.). That too you see them ? (olk that he meant

- biamá), á-biamá. A<sup>n</sup>ha<sup>n</sup>, á-biamá Éga<sup>n</sup> waçátai-gá, á-biamá nújĩnga  
 they say), said he, they Yes, said they, they So eat ) e them said he, they boy  
 say.
- aká. Ê eti wacta<sup>n</sup>bai a, á-biamá nújĩnga aká (ĩáqti é waká-biamá).  
 the That too you see them I said, they say boy the (sub.) (deer that he meant they say).  
 (sub.).
- 3 A<sup>n</sup>ha<sup>n</sup>, hégabaji a<sup>n</sup>wa<sup>n</sup>da<sup>n</sup>bai há, á-biamá. Éga<sup>n</sup> wáhnate taí. Çéma  
 Yes, a great many we saw them said they, they say. So ye eat them will. These  
 ca<sup>n</sup>méwaçái-gá, á-biamá. Ú<sup>a</sup>çin<sup>n</sup>gá 'ágçawaçáiçai, á-biamá nújĩnga aká.  
 let them alone, said he they say. Needless you make them suffer, said, they say boy the (sub.).
- Ki éga<sup>n</sup> ckáxe taí xĩ uwíkíe taí miñke. A<sup>n</sup>ha<sup>n</sup>, kagéha, éga<sup>n</sup> ańgáxe  
 And so you do will If I talk to you will I who. Yes, friend, so we do
- 6 tańgata<sup>n</sup>, á-biamá. Ca<sup>n</sup>ckaxe taité, á-biamá A<sup>n</sup>ha<sup>n</sup>, kagéha, ca<sup>n</sup>anğáxe  
 we who will, said they, they You will surely stop it, said he, they say. Yes, friend, we stop it  
 say
- tańgata<sup>n</sup>, á-biamá. Ki çéma wanıa hnáte áwıgajı-má wáhnate taité,  
 we who will, said they, they And these animal you eat I command them you eat them will  
 say. you surely,
- á-biamá. A<sup>n</sup>ha<sup>n</sup>, kagéha, a<sup>n</sup>wa<sup>n</sup>çate tańgata<sup>n</sup>, á-biamá. Hau! bçé tá  
 said he, they say. Yes, friend, we eat them we who will, said they, they say. Ho! I go will
- 9 miñke, á-biamá nújĩnga aká. Bçé tá miñke ça<sup>n</sup>ja she agçı tá miñke,  
 I who, said, they say boy the (sub.). I go will I who though passing I come will I who,  
 back
- á-biamá. Wi<sup>n</sup>çaka-báji hnañkácé hné taité; wi<sup>n</sup>çake hnañkácé ca<sup>n</sup>ca<sup>n</sup>  
 said he, they You tell not the truth ye who you go shall; you tell the ye who continually  
 say. truth
- çagçı<sup>n</sup> taité Çe wanıa wáhnate hnañkácé agçı xĩ ca<sup>n</sup>ca<sup>n</sup> hni<sup>n</sup> taité,  
 you sit shall. This animal you eat them ye who I come when continually you be shall,  
 back
- 12 á-biamá. An<sup>n</sup>ka-çin<sup>n</sup>-báji hnañkácé, agçı ki hné taité, á-biamá. Ga<sup>n</sup> aça-  
 said he, they You are not so ye who, I come when you go shall, said he, they And went  
 say. back
- biamá. Wa<sup>n</sup>ı sigçé çé tẽ ci uçuhe aça-biamá. Sigçé çé tẽ uçuhe aça-bi  
 they say. Woman trail went the again following he went, they say. Trail went the following went, they  
 say
- ega<sup>n</sup>, çá-bi ga<sup>n</sup>, çá-bi ga<sup>n</sup>, égiçe ta<sup>n</sup>wańgça<sup>n</sup> hégaçtewa<sup>n</sup>ji ededi-ça<sup>n</sup> amá.  
 having, went, having, went, having, at length village populous there it was they  
 the say they say
- 15 Ki Wẽs'a-wa<sup>n</sup>ı é'di ahı-bitéamá. Nújĩnga aká ıı kan'gçqçti ahı-bi xĩ  
 And Snake-woman there arrived had, they Boy the lodge very near to arrived, when  
 say. (sub.) they say
- xıgçıta<sup>n</sup>-biamá. Waqube gaxá-bi ega<sup>n</sup> wáçaha úda<sup>n</sup>qti i<sup>n</sup>c'áge 'ıi kẽ é  
 worked for himself they said thing made, they having clothing very good old man gave the that  
 say. say him
- gaxá-biamá. Can'ge ta<sup>n</sup>ı cti sábeçti gaxá-biamá. Ma<sup>n</sup>ze-weti<sup>n</sup> cti mıgça<sup>n</sup>-  
 he made, they say. Horse the too very black he made, they say Sword too he wore in  
 his belt
- 18 biamá. Ê'di aça-biamá. Can'ge amá ua<sup>n</sup>ısqti nańge ma<sup>n</sup>çin<sup>n</sup>-biamá  
 they say. There he went, they say. Horse the (sub.) leaping very running walked they say.  
 high
- Nıacıga wada<sup>n</sup>be xıçtẽ na<sup>n</sup>pe átiágça-biamá. Çe nıacıga wi<sup>n</sup>ı atı éde  
 People saw even when feared suddenly they say. This man one has come but
- wáçaha úda<sup>n</sup> tçábe áça. Can'ge ta<sup>n</sup>ı cti úda<sup>n</sup>qti agçı<sup>n</sup>i, á-biamá. Wẽs'a-  
 clothing good very indeed. Horse the too very good he sits on, said they, they Snake-  
 say.
- 21 wa<sup>n</sup>ı uğıne tí éga<sup>n</sup> ıı ça<sup>n</sup> xıwi<sup>n</sup>xe aça-biamá. Ugçıxide ga<sup>n</sup> gçı<sup>n</sup>-biamá.  
 woman seeking had as lodges the going around he went, they say. Looking for his so he sat they say.  
 his come (ob.)



Égiçe Wé's'á-wa'ú ígiça-bi ega<sup>n'</sup> égiçe nú wi<sup>n'</sup> ápixe akáma. Úné ahí  
At length Snake-woman found him, they say having behold man one she had married, they say. Seeking ar-  
her rived

aká í'áçá-biamá, mi<sup>n'</sup> ada-biamá. Mi<sup>n'</sup> wadá-biamá xí ma<sup>n'</sup> ze-weti<sup>n'</sup> i<sup>n'</sup> c'áge  
he who he hated they say, jealous they say. Jealous they say when sword old man

aká 'íi kè g'izá-bi ega<sup>n'</sup>, wéti<sup>n'</sup> ábahá-biamá. Wéduba<sup>n'</sup> tédíhi ta<sup>n'</sup> wangça<sup>n'</sup> 3  
the gave the took him, they say having threatened to strike, they say. The fourth time arrived at it village

bé'ígaqi wáqçi-biamá. Wé's'á-wa'ú edábe gaqçi-biamá. Agçá-biamá  
the whole he killed them, they say. Snake-woman also he killed her, they say. Went homeward, they say

nújiŋga aká. Agçá-bi ega<sup>n'</sup> níaciŋga úwakie-ma é'di akí-biamá.  
boy the Went homeward, having person those with whom there he reached home, they say.

Égiçe wiŋ'ka-báji akáma, caŋ'gaxe 'íçai tē. Naxíde-çéiŋ'ge íçanahi<sup>n'</sup> 6  
Behold they had not told the truth, to stop it they promised. You have no ears you indeed

áha<sup>n'</sup>. Ca<sup>n'</sup> ckaxe tá-bi, ehai çá<sup>n'</sup> cti. Áçaná'a-báji há, á-biamá. Hné taité,  
! You are to stop it, I said formerly You have not obeyed said he, they say. You go shall.

á-biamá. Çéçu ma<sup>n'</sup> hni<sup>n'</sup> xí níaciŋga-ma íqtaqi wáhní<sup>n'</sup> ínihe ebéga<sup>n'</sup>  
said he, they say. Here you walk if the human race wantonly you have lest I think

ga<sup>n'</sup> ma<sup>n'</sup> ci hné tai, á-biamá. Níkaciŋga t'éwaçáçé-máçé ma<sup>n'</sup> ci hné xí, 9  
so high you go will, said he, they say. Men ye who kill them high you go when

a<sup>n'</sup> ba ata<sup>n'</sup> cté macté'qti xí gaŋ'ki ásní<sup>n'</sup> waçákiçé tai, á-biamá. Naji<sup>n'</sup> é  
day whenever very warm when and you make them cool again will, said he, they say. Rain that

waká-biamá. Ga<sup>n'</sup>, Ké, çá-i-gá, á-biamá. Ga<sup>n'</sup> ma<sup>n'</sup> ci çéwakiçá-biamá.  
he meant, they say. And, Come, go ye, said he, they say. And high he sent them, they say.

Ga<sup>n'</sup> agçá-biamá. Ní-taŋga kè ahí-biamá. Hau! i<sup>n'</sup> c'áge, çagçé áça, 12  
And he went homeward, Big water the he reached, they say. Ho! venerable man, I go back indeed, to you

á-biamá. I<sup>n'</sup> c'áge aká ictá-çip'i<sup>n'</sup> ze gçi<sup>n'</sup> bi ega<sup>n'</sup> nújiŋga çí<sup>n'</sup> ní ágajade  
said he, they say. Old man the closing his eyes sat, they say having boy the water striding (one mv.)

çékiçá-biamá. Masáni ahí-biamá ictá çibçá-bi té'di. I<sup>n'</sup> c'áge çínké  
sent him, they say. Across he got, they say eye he opened, they say when. Old man the (one st.)

akí-biamá. Hau! ŋiga<sup>n'</sup> ha, agçi, á-biamá. Níaciŋga úwakie te ecç-ma 15  
reached home, Ho! grandfather. I have said he, they say. Person I talk to them will you the said ones who

úwakie éde íe éga<sup>n'</sup> iŋgáxa-báji, áda<sup>n'</sup> ma<sup>n'</sup> ci çéwákiçé há, á-biamá.  
I talked to them but words so they did not do therefore high I sent them said he, they say.

Hau! ca<sup>n'</sup> há, á-biamá i<sup>n'</sup> c'áge aká. Çéwaçákiçé té úda<sup>n'</sup> há, á-biamá.  
Ho! enough said, they say old man the (sub.). You sent them away as good said he, they say.

Kí çé uçúahé bçé çí<sup>n'</sup> wápixe akádi pí, áda<sup>n'</sup> ta<sup>n'</sup> wangça<sup>n'</sup> bçéga áqçi, 18  
And this I followed her I went the married to the one I therefore village all I killed, (mv. ob.)

á-biamá. Úcka<sup>n'</sup> gáxe a<sup>n'</sup> çagaji té éga<sup>n'</sup> qti dáxe, á-biamá. Á, ca<sup>n'</sup> há,  
said he, they say. Deed to do you commanded the just so I did. said he, they say. Yes, enough

á-biamá. Úcka<sup>n'</sup> éga<sup>n'</sup> ckáxe té wíka<sup>n'</sup> bça ga<sup>n'</sup> wíí, á-biamá (ma<sup>n'</sup> ze-weti<sup>n'</sup>)  
said he, they say. Deed so you do the I wished you so I gave said he, they say (sword)

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- é waká-bi ega<sup>n</sup>). Ké, iiga<sup>n</sup>ha, agfé tá minke. I<sup>n</sup>dádi agí<sup>n</sup>a<sup>n</sup>be ka<sup>n</sup>bça,  
that he meant, they say having. Come, grandfather, I go will I who. My father I see mine I wish,  
á-biamá Agfá-biamá. Can'ge wahiçagëqtia<sup>n</sup>i, wáçaha pñajiqti, waçage  
said he, they say. He went homeward, Horse very lame, clothing very bad, hat  
3 pñajiqti, bçabçázëqti. Ki içádi aká t'é giçáxa-biamá. T'é tē áha<sup>n</sup>,  
very bad, torn very much. And his father the (sub.) dead considered his, they say. He died !  
eçéga<sup>n</sup>-biamá. Akí-biamá. Jfi çan'di akí-bi xi íbaha<sup>n</sup>-bají-biamá  
thought he, they say. He reached home, Lodges at the home, they say when did not know him they say  
níaci<sup>n</sup>ga amá. Níaci<sup>n</sup>ga waqpáni tcábe [gçi] tí, á-biamá. Níkagahi úju  
people the (sub.). Man poor very [come] has said they, they say. Chief principal  
6 pínkë'di [é'di] açá-biamá. Içádi éii tē'di akí-bi ega<sup>n</sup> uá-biamá Içádi aká  
by the [there] went, they say. His father his at the reached having he entered, they say. His father the (sub.)  
cti íbaha<sup>n</sup>-bají-biamá Dadíha, wíebëi<sup>n</sup>, á-biamá. Agfí, á-biamá. A<sup>n</sup>ha<sup>n</sup>,  
too did not know him, they say. O father, it is I, said he, they say. I have come, said he, they say. Yes,  
ca<sup>n</sup>, çagçi, á-biamá. Çat'é éska<sup>n</sup> ebçéga<sup>n</sup> éga<sup>n</sup> i<sup>n</sup> ça-máji agçi<sup>n</sup>, á-biamá.  
enough, you have said he, they say. You died it might I thought as I was sad I sat, said he, they say.  
9 Çagçi tē ca<sup>n</sup> há, á-biamá. A<sup>n</sup>jin'gadi, nisíha, çégima<sup>n</sup>, á-biamá. Maja<sup>n</sup>  
you have as enough said he, they say. When I was small, my child; I did thus, said he, they say. Land  
jañgáçëha uágaca<sup>n</sup>-hna<sup>n</sup>-ma<sup>n</sup>. A<sup>n</sup>wa<sup>n</sup>qpaniqti agçi-hna<sup>n</sup>-ma<sup>n</sup> ga<sup>n</sup> a<sup>n</sup>qti-  
over a large tract I traveled regularly. I was very poor I came home regularly so I was a  
a<sup>n</sup>ga<sup>n</sup>, á-biamá. Hau! m<sup>n</sup>-çagçá<sup>n</sup> te, nisíha. Wa'ú w<sup>n</sup> ahni<sup>n</sup> te, á-biamá  
great man, said he, they say. Ho! female you will marry, my child. Woman one you shall have, said he, they say.  
12 Gá-biamá: Dadíha, wa'ú gátëdi qtáaçë, á-biamá Wáçixáji á, á-biamá  
He said as follows, O father, woman in that place I love her, said he, they say. Is she unmarried ! said, they say  
ijin'ge aká. A<sup>n</sup>ha<sup>n</sup>, wáçixáji, á-biamá içádi aká Ca<sup>n</sup>, dadíha, çéwakiçá-gá.  
his son the (sub.). Yes, she is unmarried, said he, they say. Then, O father, send them.  
Ki içádi aká é'di çéwakiçá-biamá. É'di ahí-biamá. Níkagahi ijin'ge aká  
And his father the (sub.) there sent them, they say. There they arrived, Chief his son the (sub.)  
15 Çijañ'ge gçá<sup>n</sup> ga<sup>n</sup>çai, á-biamá. Gañ'ki wa'ú içádi aká gá-biamá: A<sup>n</sup>ha<sup>n</sup>,  
your daughter to marry her wishes, said they, they say. And woman her father the (sub.) said as follows, Yes,  
níaci<sup>n</sup>ga a<sup>n</sup>wa<sup>n</sup>qpani ga<sup>n</sup> éga<sup>n</sup> taté ebçéga<sup>n</sup>-máji ça<sup>n</sup>cti, á-biamá. Ga<sup>n</sup>  
man I am poor as so it shall be I did not think formerly, said he, they say. And  
ça'éçë ga<sup>n</sup> ca<sup>n</sup> há, á-biamá. Ga<sup>n</sup> 'í-biamá wa'ú pínké nú pínké. Ga<sup>n</sup>  
he pities as enough said he, they say. And gave to him, woman the man the. And  
18 gçá<sup>n</sup>-biamá. Wa'ú cti t'a<sup>n</sup>-biamá, jí t'a<sup>n</sup>-biamá nújĩngá aká Gañ'ki  
he married her, they say. Woman too he had, they say, lodge he had, they say boy the (sub.). And  
níaci<sup>n</sup>ga ájiaçáta<sup>n</sup> wénaxiçá-biamá. Wénaxiçá-bi xi ikiçitan'ga ákikiçai tē.  
people from a different (place) rushed on them, they say. They rushed on them, when here and there they attacked one another.  
Ki é'di t'éça-biamá nújĩnga i<sup>n</sup>tca<sup>n</sup> min'gçá<sup>n</sup> aká. (Híga<sup>n</sup> tē áhigi ucté  
And there they killed, they say boy just now married a woman the (sub.). (Myth the much remains  
21 ca<sup>n</sup>ja agísiçá-máji há.)  
though I do not remember it .)

## NOTES.

189, 5-6. cañge aka na<sup>q</sup>a iñgpañ-gă. Sanssouci reads, cañge aka na<sup>q</sup>ahi cana-kagçe iñgpa<sup>i</sup>-gă, place ye for me the saddle on the horse's backbone.

189, 11. weahide, pronounced we+ahide.

189, 13. wakandiçętia<sup>n</sup>-biama, pronounced waka<sup>n</sup>+diçętia<sup>n</sup>-biama.

189, 15. tateska<sup>n</sup>bęega<sup>n</sup>, in full, tate eska<sup>n</sup> ebęega<sup>n</sup>.

190, 5. uda<sup>n</sup>qti akama, pronounced u+da<sup>n</sup>qti akama.

190, 10-12. The Snake-woman told him that she would leave him if he ever courted another woman.

190, 16. The young man had a lodge for himself, apart from that occupied by his father and the rest of the family.

193, 2; 193, 5; 193, 17. uda<sup>n</sup>qti, pronounced u+da<sup>n</sup>qti.

194, 2. i<sup>n</sup>c'aqęqtei akama, pronounced i<sup>n</sup>c'a+qęqtei akama.

195, 11. han-ha+! This is retained in the text, as it was given by Cange-skă; but Frank La Flèche says that it is obsolete, huhu+! having taken its place.

197, 18; 198, 3. hegabajl, pronounced he+gabajl.

198, 14. hegactęwa<sup>j</sup>l, pronounced he+gactęwa<sup>j</sup>l.

198, 16. waçaha uda<sup>n</sup>qti, pronounced waçaha u+da<sup>n</sup><qti, showing *emphasis* as well as *prolongation*.

198, 17. sabęqti, pronounced sa<bęqti.

199, 4. bęugaqti, pronounced bęu+gaqti.

199, 19. Sanssouci gave as the old man's reply, ä, ca<sup>n</sup> hä. Gáqta<sup>n</sup> pęji-ona<sup>n</sup>i hä wa'ú-ma. Ueka<sup>n</sup> ega<sup>n</sup> ekaxe te wika<sup>n</sup>bęa ga<sup>n</sup> wi. Gaqta<sup>n</sup> pęji-ona<sup>n</sup>i hä wa'ú-ma (said in condemnation), "The women are always doing just that way".

200, 5. F. La Flèche agreed with the collector in doubting the correctness of "gęi tí." He inserted "wi<sup>n</sup>," *one*, between niaci<sup>n</sup>ga and waqpani, omitting "gęi," and also "ęti", in line 6, the latter word being superfluous.

## TRANSLATION.

The father was a chief. He said as follows: "My child, travel. Either hunt or work. I am a chief. When I sat doing nothing I was not a chief. I worked; I did my best in walking, so I hunted. I am not a great man without cause. So I desire for you. If you do so, you are a great man. If you sit doing nothing, you will not be a chief." The boy said, "Come, father, I will go hunting. Saddle the horse for me." And he went hunting. At length he found some elk. He stationed the horse with his feet tied, and he went thither on foot. He went creeping up on the elk, crawling on his hands and knees. He reached them. When very near he shot at them. And he wounded one slightly. He chased it. As it went along with him after it, it took him a great distance; and the horse, too, stood far off. And having been taken to a very great distance, he was impatient from thirst, and was coming back running to his horse. Thought he, "If I do not drink water, I shall surely die." When he was very impatient from thirst, behold, a spring was there. And he prayed to the Deity. "Ho! Wakanda, it will do; I live. Wakanda, I thought heretofore that I would die. You being the cause, you have made life for me; so I will live, Wakanda." Well,

when he went wishing to drink, a snake emerged from the water. It scared him off. He fled. "Alas, Wakanda, I thought heretofore that I would live; but I stand about to die!" He went again to the water to drink. The snake came in sight again. Again he cried and fled. And when he looked that way again, as there was nothing to be seen, he went to drink the water. The snake came in sight again. Again he fled. And when it was the fourth time, as he looked at the snake, behold, it was a very beautiful woman. And the woman filled a small drinking-vessel which she gave to him. "I am very impatient from thirst," said the youth. "Surely I shall not get enough! The water is indeed a little!" thought he. At length the woman made him have the greatest abundance. The youth drank just as much as he could drink. And when the youth looked at the woman he loved her. "A very beautiful woman!" he thought. And when this youth went homeward, the woman gave him a ring. "Wear that ring as you go homeward. And when you will eat, you shall put it on a seat, and say, 'Come, let us eat,'" said the woman. And the man went homeward, running back to the horse. He reached the horse again. Sitting on it, he went homeward. He ran back to the lodge. When he reached home, his father said, "Cook ye for him. He has come back very hungry." And they cooked for him. "Bring ye much food to me," said the son. And they took much food to him. He pulled off the ring. Having pulled it off, he placed it there. "Come, we will eat," said he. Behold, the Snake-woman sat right with him. And when she ate with him, she swallowed the food. When the Snake-woman had swallowed it, behold, she disappeared suddenly. And the youth put on the ring again. And the youth said as follows: "O father, I wish to see the women dance." And his father said as follows: "Ho! my child wishes the women to dance. They shall do so." And an old man went to tell them. He said as follows: "Ye women, the chief's son says that you are to dance." And when he saw the women dancing, he did not find the Snake-woman. He made them stop. "You shall stop the dance," said the old man. And they stopped. He reached home at the lodge. "Come, O father, let my mother cook. I am hungry," he said. And she cooked. "This way! Bring ye it. Bring ye hither much of what is cooked," he said. And when they caused it to be cooked, they took it to him. When it was taken to him, he pulled off his ring, which he placed near him. Having said, "Come, we will eat," behold, the Snake-woman sat right with him. And she ate with him. Again they went so far as to romp with each other, as she had married the man. Again the Snake-woman was missing. The man wore his ring again. Again he said, "O father, I wish to see the women and the very small young women dance." And his father said as follows: "Ho! my child wishes the women and the very small young women to dance. They shall do so." And an old man went to tell them. He said as follows: "Ye women, and ye very small young women also, he wishes to see you dance. He says, 'You shall dance.'" And they danced. When the youth looked around, he did not find the Snake-woman. When he did not find her, he said, "Come, O father, let the women stop dancing." "Ye shall stop the dance," said the crier. And they stopped. He reached home at the lodge. "Come, O father, let my mother cook. I am hungry," he said. And she cooked. "This way! Bring ye it. Bring ye hither much of what is cooked," he said. And when they caused it to be cooked, they took it to him. When they had taken it to him, he pulled off his ring, saying, "Come, we will eat." Behold, the Snake-woman sat right with him. And she ate with him. They romped with each

other again. Again the Snake-woman was missing. And the man put the ring on again. Again he said, "Come, O father, let the women and the grown maidens dance." "Ye grown maidens in motion, ye are to dance. The chief's son wishes to see you dance," said the crier. And they danced. And he looked around for the woman. She was not found. Thought he, "I have not found her!" He made them stop, and he went homeward. When he reached home, he commanded one to cook. "Come, O father, let my mother cook. I am hungry," he said. And she cooked. "This way bring ye it. Bring ye hither much of what is cooked," said he. And when they caused it to be cooked, they took it to him. When they took it to him, he pulled off his ring, and said, "Ho! we will eat for the last time in private." Behold, the Snake-woman sat with him suddenly, and ate with him. They continued talking to each other. When they talked, his father heard it. Said he, "With whom is he talking? See ye." A girl went to see. And she said as follows: "O father, my elder brother sits with a very beautiful woman." And it was manifest that the Snake-woman had married him. The Snake-woman went nowhere.

At length the man (*i. e.*, her husband) departed. He found a very beautiful woman, to whom he said, "I will marry you. Tell your father and mother." And the woman reached home to tell it. She said, "O father and mother, the chief's son has promised to marry me." And her father said, "He made fun of you." And when her husband desired another woman, the Snake-woman disappeared in a bad humor. And when she disappeared, he said, "I wish to eat. Let my mother cook." And she cooked. "This way! Bring ye it. Bring ye hither much of what is cooked," he said. And when they caused it to be cooked, they took it to him. When they took it to him, he pulled off his ring, and said, "Come, we will eat." Behold, it was not so (*i. e.*, she did not appear as before). As it was not so, he did not eat. He was displeased because he did not find his Snake-woman. "Take it. I am grieved. I do not desire food," he said. "Come, O father, I will go hunting. Put ye a saddle on the horse's back for me," said he. He put on very good clothing. The horse too was very good. The saddle too was very good. He departed. As he went, behold, he found the trail of the Snake-woman. She had gone back to the spring. He followed the trail of his wife. When he followed the trail of his wife, behold, the trail went through and beyond the spring. He went following the trail of his wife, following, following, following, till at length there was a very unsightly lodge. Having thought, "She may have arrived at this place," he went thither. When he arrived there, behold, a person, a very aged man, was there; his clothing was very much torn in shreds. When this man arrived, he made the old man put on his clothing. The old man was sacred. "Ho! grandchild, you think that you pity me (*or*, are kind to me) in giving me clothing, yet I pity you. I will talk to you. The woman whom you have been following went that way. She went across the great water. Ho! you shall put on this very bad clothing and go." Having said it, the old man gave it to him. He gave him the hat, too. He gave him a sword, too. He gave him the bad, lame horse, too. And he said, "Come, you shall go. The woman reached a village which is there." "Yes," said the young man. "When you get across," said the old man, "you shall talk to some persons who are there. If they do not obey your words, you shall send them away." "Yes, grandfather," he said, having thanked him.

And he departed. When he reached the big water, the water was wide. The old man having performed a sacred rite, as he sat with closed eyes, sent him over the water

at a stride. When he opened his eyes, behold, the young man reached the other side. The lodge was there; and the smoke arose in a straight column. "This is the lodge of which my grandfather told heretofore. This is it," said he. Having arrived there, he entered. Behold, two old men sat there, and they were aged Thunder-men. The rest had gone hunting. When he pushed down on his head the hat which the old man had given him, the old men did not detect him. And behold, the Thunders were eating men like us. Yet, when they sat without discovering him, the youth sat thinking, "They behave very wrong! My grandfather meant these when he said that I should talk to them." And when they filled a pipe, he made himself visible, having pulled off his hat. He snatched the pipe from them. When the pipe was hot, he held it against the other aged Thunder-man. "I am burnt!" said the old man. And when the young man pushed on his hat, he was missing. "Why! A man brought himself hither very easily heretofore. Why was he not destroyed?" said one. The other said as follows: "When I said that I left him for you, why was he not destroyed? Those who are coming home will blame us. They will scold us because a man went away again who had come hither very easily." At length one came home carrying a man whom he had killed. "Take ye that object," said he. Having taken it, they laid it by the side of the lodge. "Well-a-day! You will surely blame us. A man went away again who had brought himself hither very easily," they said. "Fie! What were you about that you let him go homeward and did not kill him? We have always gone a very great distance. When he came hither with no trouble to you, and you let him go homeward instead of killing him, you did wrong. I hate you. Come, fill ye the pipe, simpletons!" said he. And having filled the pipe, they gave it to him who had brought back the man. When the old man had taken a whiff from the pipe, the youth snatched it from him, and pressed it against him. "I am burnt!" said he. "It was not I," said one. The other said, "It was not I." The youth pulled off his hat. He sat suddenly with them. "What thing did you say?" said he. "We said nothing," said they. "You were speaking," said the youth. "Come, do ye as ye wish to do." They denied it. "Friend, it is not so. We were not speaking," said they. When the three looked at him, behold, the youth pushed on his hat very suddenly, and was missing.

"Why! younger brother, you blamed us formerly," they said, as they scolded him. "Younger brother, why did you let the man go homeward instead of killing him? You blamed us heretofore. Those who are coming home will surely blame us," said the first ones. At length one came home. He brought an infant home on his back. "Take ye that," said he. They laid it by the wall. Said he, "I went very far, and I have brought this home on my back." They said as follows: "Younger brother, a man came hither very easily heretofore. We did not kill him, and he went homeward. Yonder one blamed us, but he was just as unsuccessful. We left it to him to kill the man, so we did not kill him." He said as follows: "Why! I suffered very much formerly in going a great distance. When one came hither very easily, and you let him go homeward instead of killing him, you did wrong. If I see him, I will kill him at all events." When they were scolding each other, the youth pulled off his hat, and sat suddenly just like them. "What did you say?" said he. "We did not speak," they said. "Friend, we said nothing." They denied it. The boy was feared. "You were speaking. Speak ye what thing ye said." "Friend, we spoke not of anything whatsoever," said they. When he put on his hat, behold, he disappeared suddenly. "Younger

brother, what were you doing that you let him go homeward instead of killing him? You blamed us heretofore. A man has been coming regularly heretofore, and we have missed doing to him what we wished. We have not killed him. Now, it is very difficult for one of those who are coming home to love us. They will scold us," said they. Again one came home. He carried a woman and a girl. "Ho! younger brother, you will hate us. A man came hither very easily heretofore, but we sent him back again instead of killing him," they said. "Well-a-day!" said he. "Why did you not kill him? We have always gone very far when hunting. We usually suffer very much in reaching there. Why did you not kill him? I hate you." "Yes, younger brother, it is so. Notwithstanding we saw him, we were always so. He always went home again. You tell the truth. He will come," said they. "If I see him I will kill him. Fill ye the pipe," said he who had just come home. And having filled the pipe, they gave it to him who had brought back the slain woman and girl. When he drew a whiff from the pipe, the youth snatched it from him and pressed it against him. "I am burnt! You burn me," he said. "It was not we," they said. The youth having pulled off his hat, sat with them suddenly. He was visible. They looked repeatedly at one another. "O ye who do thus as he told of you, I will talk to you," said the youth. "Though I will talk to you, if you do not obey the words, you shall surely depart. If you obey, you shall not go. You make these men suffer. Why do you kill them?" "We will eat them," said they. "And who are these that you eat? You do wrong. You must stop killing these," said he. "Yes, friend," said they. "Have you seen them that have horns," said he, meaning the buffalo. "Yes, there are a great many," they said. "Wakanda made these for food for all people. When you eat these human beings, you do wrong. Put a stop to it," said the youth. "Have you seen those too?" said he, meaning the elk. "Yes," said they. "Eat such," said the youth. "Have you seen those too?" said he, meaning the deer. "Yes, we have seen a great many," they said. "You shall eat such animals. Let these human beings alone. You make them suffer without just cause. If you will do as I command, I will talk to you." "Yes, friend, we will do so," said they. "You will surely stop it?" said he. "Yes, friend, we will stop it," said they. "And you will surely eat these animals which I have commanded you to eat?" said he. "Yes, friend, we will eat them," said they. "Ho! I will depart. Though I will depart, I will pass here on my return home. Those of you who tell not the truth, shall surely depart. Those of you who tell the truth, shall remain continually. Ye who eat these animals when I return, shall surely be here continually. Ye who are not so when I return, shall surely depart," said the youth. And he departed.

He went following again the woman's trail as it went along. Having gone following the trail as it went along, and went, and went, at length there was a populous village. And the Snake-woman had arrived there. When the youth approached very near to the lodges, he decorated himself (*i. e.*, painted his face, stuck feathers in his hair, etc.). Having performed a sacred rite, he made the clothing very good which the old man had given him. He made the horse very black. And he wore the sword in his belt. He went thither. The horse went along running and leaping very far. When the people saw them, they became suddenly amazed. "A man has come, and his clothing is very good. He also sits on a very good horse," they said. As he had come seeking his wife, the Snake-woman, he went round about among the lodges. He sat looking around for his wife. At length when he found the Snake-woman, behold, she had taken a man

for her husband. He who came to seek her hated her; he was jealous of her. When he was jealous, he took the sword the old man had given him, and brandished it. At the fourth time he killed all in the village. He killed the Snake-woman too. The youth went homeward. As he went homeward, he came again to those with whom he had talked. Behold, they had not told the truth when they promised to stop it. "You are indeed disobedient! Though I said that you were to stop it, you have not obeyed. You shall surely depart. If you remained here, I am afraid that you would treat the human race very wantonly; so you shall depart on high. When you who kill men go on high, whenever the day is very warm, you shall make the men cool again," said he, referring to the rain. And he said, "Come, depart ye." And he sent them on high. And he went homeward. He reached the big water. "Ho! venerable man, I am going back to you," said he. When the old man sat with closed eyes, he sent the youth across the water at one stride. He got across, when the old man opened his eyes. He came again to the old man. "Ho! grandfather, I have come back. I talked to the persons to whom you said that I was to talk; but they did not obey my words, therefore I sent them on high," said he. "Ho! It will do," said the old man. "It was right for you to send them away." "And this one whom I went following after, I reached when she had taken another husband; therefore I killed all in the village. I did the deed just as you commanded me to do it," said he. "Yes, it will do. As I desired you to do the deed, so I gave it to you," said the old man, referring to the sword. "Come, grandfather, I will go homeward. I wish to see my father," said the youth. He went homeward. The horse was very lame; the clothing was very bad; the hat was very bad; it was very much torn. And his father regarded him as dead. "He died!" thought he. The youth reached home. When he reached home at the village, the people did not know him. "A very poor person has come," said they. He went to the lodge of the head-chief. Having returned to his father's lodge, he entered. His father, too, did not recognize him. "O father, it is I. I have come home," said he. "Yes, it is well. You have come home. As I thought that you were dead, I sat sorrowful. As you have come home, it is well. When I was young, my child, I traveled regularly over large tracts of land. I always came home very poor, having given away all that I had, so I am a great man. Ho! You shall take a wife. You shall have a woman," said he. He said as follows: "O father, I love a woman in that place. Is she unmarried?" "Yes, she is unmarried," said his father. "Then, O father, send them thither." And his father sent them thither. They arrived there. "The chief's son wishes to marry your daughter," said they. And the woman's father said as follows: "As I am poor, I did not think that it would be so. But as he pities her, it is well." And he gave the woman to the man. And he married her. The boy had a woman, and he had a lodge. And people from a different place rushed on them. When they rushed on them, they attacked each other here and there (*i. e.*, not in regular order). And the boy who had just married was killed there. (Though there is much more of the myth, I do not remember it.)



## TWO-FACES AND THE TWIN BROTHERS.

TOLD BY ǀAǀFI<sup>n</sup>-NA<sup>n</sup>PAǀI.

Égiǀe niaci<sup>n</sup>ga wi<sup>n</sup> wa'ú júgigǀe gǀi<sup>n</sup>-biamá iǀǀe. Wa'ú ǀínké  
 At length man one woman he with his sat they say dwell in a lodge. Woman the  
 watézugǀa<sup>n</sup>-biamá. Újawaqti gǀi<sup>n</sup>-biamá, iáqti t'éwaǀa-bi ega<sup>n</sup>. Égiǀe  
 pregnant they say. Having a very they sat they say, deer he killed them, having. At length  
 good time they say  
 nú aká ǀúha-biamá. Égiǀe úkiza wia<sup>n</sup>bǀa bǀé ǀiǀi níkaci<sup>n</sup>ga tí cté- 3  
 man the feared unseen danger, Beware no one at I leave you I go if person come not-  
 (sub.) they say. home  
 ctewa<sup>n</sup>, da<sup>n</sup>bajǀ-gǀ, á-biamá. Názugáǀe gǀi<sup>n</sup>-gǀ, á-biamá. Égiǀe nú  
 withstand, look not at him, said he, they With your back sit, said he, they At length man  
 ing, say. to him say.  
 aká aǀá-biamá. Égiǀe niaci<sup>n</sup>gǀa wi<sup>n</sup> a-i-biamá. Wúbu<sup>n</sup>! júǀe ǀingǀéqti  
 (sub.) the went they say. At length person one was approaching, Really! with her none at all  
 (sub.)  
 in<sup>n</sup>gǀi<sup>n</sup> ǀínké-ána, á-biamá. Dáda<sup>n</sup> úgine in<sup>n</sup>ju-ona<sup>n</sup>. ǀiǀébe ubáha iǀa<sup>n</sup>- 6  
 she is sitting for me ! said he, they What seeking I am invariably Door the side of shelay  
 say. them fortunate. by  
 biamá. Da<sup>n</sup>ba-bajǀ-biamá wa'ú aká. Égiǀe nú amá 'ábae tǀe agǀi-biamá.  
 they say. Did not see him they say woman the At length man the hunting the was coming back,  
 (sub.) (sub.) they say.  
 Agǀá-biamá i<sup>n</sup>c'áǀe ahǀi aká. Nú aká akǀi-biamá. 'A<sup>n</sup> ǀ, á-biamá. ǀéǀu  
 Went homeward, old man arrived the Man the reached home. How ? said he, they Here  
 they say (sub.) (sub.) they say. was it say.  
 ecé te ǀéga<sup>n</sup> i<sup>n</sup>c'áǀe wi<sup>n</sup> tí éde iǀa<sup>n</sup>ba-mǀǀi hǀ, á-biamá. Wacka<sup>n</sup> ǀi<sup>n</sup>hé, 9  
 you the thus old man one came but I did not look at said she, they To try be sure, 9  
 said him say.  
 wǀigaǀǀa<sup>n</sup>. Tǀi-hna<sup>n</sup> taté ǀa<sup>n</sup>ja da<sup>n</sup>bajǀ ca<sup>n</sup>ca<sup>n</sup>-gǀ, á-biamá. Cǀi aǀá-biamá  
 O my wife. Come regu- will though not seeing be always, said he, they Again went they say  
 larly surely him say.  
 nú amá 'ábae. Cǀi dúba<sup>n</sup>-biamá. Égiǀe cǀi i<sup>n</sup>c'áǀe amá ahǀi-biamá. Cǀi  
 man the hunting. Again four times, they say. At length again old man the arrived, they say. Again  
 (sub.) (sub.)  
 atǀi hǀ, winaú, á-biamá. Da<sup>n</sup>ba-bajǀ-biamá. Cǀi nú amá agǀi-biamá 'ábae 12  
 I have O first said he, they She did not look at him, Again man the was coming home, hunting  
 come daughter, say. they say. (sub.) they say  
 tǀe. Cǀi agǀá-biamá i<sup>n</sup>c'áǀe aká. 'A<sup>n</sup> ǀ, á-biamá. Cǀi i<sup>n</sup>c'áǀe aká atǀi hǀ,  
 the Again went homeward, old man the How ? said he, they Again old man the came  
 (sub.) they say (sub.) was it say. (sub.)  
 á-biamá. Da<sup>n</sup>bajǀ ǀi<sup>n</sup>hé, á-biamá nú aká. Wéduba<sup>n</sup> tǀéǀiǀi ǀi i<sup>n</sup>c'áǀe  
 said she, they Not to see him be sure, said, they say man the The fourth arrived when old man  
 say. (sub.) (sub.) (sub.) time at the (sub.)  
 aká agǀá-bi tǀéǀi, wa'ú aká ugás<sup>n</sup>-biamá. Da<sup>n</sup>bǀa-bi ega<sup>n</sup> égiǀe ǀndé- 15  
 (sub.) the went home- when, woman the peeped they say. She saw him, when behold Face-  
 (sub.) ward, they say (sub.) they say  
 na<sup>n</sup>ba é amána. Wa'ú kǀé t'é iǀé amá. Habá! gawé'a<sup>n</sup> ata<sup>n</sup>he-ona<sup>n</sup>,  
 two it was he who was moving, they say. Woman the dead had they say. Ha! ha! doing that I always stand,  
 gone to them  
 á-biamá i<sup>n</sup>c'áǀe aká. Wa'ú níxa ǀa<sup>n</sup> mábǀazǀa-bi ega<sup>n</sup>, cǀi<sup>n</sup>gǀajǀi<sup>n</sup>ga na<sup>n</sup>-  
 said, they say old man the Woman stomach the cut open, they say having, infant two  
 (sub.) (cv. ob.)

bídaḡe akáma; nújĩnga akíwa. Áma kě bahi<sup>n</sup>'t'a<sup>n</sup> ubéta<sup>n</sup>-bi ega<sup>n</sup>' nan'daḡa  
born they were, they boy both. The one the skin with the wrapped in, having by the wall  
say: (ob.) they say

ihéḡa-bi ega<sup>n</sup>', áma kě aḡi<sup>n</sup>' agḡá-biama. Ja<sup>n</sup>'ḡa<sup>n</sup>'qa ukíba éḡih ipéḡa-biamá.  
laid it, they having, the the he took homeward, they Log a crack in he sent headlong into, they  
say. (ob.) say.

3 Nú ḡi<sup>n</sup> akí amá. Éḡiḡe wa'ú kě t'é ákiágḡa-bitéama, níxa kě mábḡaze  
Man the reached home, they say. Behold woman the dead had gone again, they say, stomach the cut open  
(ob.) (scene) (lg. ob.)

ké amá. ḡiḡéga<sup>n</sup> waii<sup>n</sup>' ugíḡeta<sup>n</sup> ga<sup>n</sup>' ɽan'de kě ḡiḡé amá. Jí tē'ia  
she lay, they He buried his, robe he wrapped and ground the he buried his, Lodge to the  
say. so his in they say.

akí-biamá nú aká. Kí ɽi'ji éḡiḡe nan'daḡa cin'gajin'ga xagé amá. Hé!  
reached home, man the (sub.). He when behold by the wall infant was crying, they Alas!  
they say (sub.). reached home

• 6 siji<sup>n</sup>qtcicé, é amá. Ē'di aḡá-bi ega<sup>n</sup>' ḡḡíza-biamá cin'gajin'ga kě. Éḡiḡe  
my dear little said he, they There went, they having he took his, they infant the Behold  
child, say. say (ob.).

nújĩnga akáma. Nújĩngá-bi ega<sup>n</sup>' ḡḡi<sup>n</sup>' wakan'dagí-biamá. Jan'ḡi<sup>n</sup> wakan'-  
boy he was, they Boy, they say being to sit it was forward they say. To run it was for-  
say.

dagí-biama. Ma<sup>n</sup>'ḡida<sup>n</sup> wakan'dagíḡtia<sup>n</sup>-biamá. Dadíha, man'de jin'ga  
ward, they say. To pull the bow it was very forward they say. O father, bow small

9 iḡáxa-gá. Hídeḡae ḡiáxa-biamá. Wajin'ga ga<sup>n</sup>' wakíde-hua<sup>n</sup>-biamá.  
make for me. Blunt arrows he made for him, Bird so he used to shoot at them, they  
they say. say.

Iḡádi aká 'ábae aḡé ta-bi, ḡia<sup>n</sup>'ze-hna<sup>n</sup>-biamá. Jan'uxa jégḡa<sup>n</sup> ɽi nin'de  
His father the hunting go will, he taught him they say. Fresh meat cooked on when done  
(sub.) said, the fire

ɽi hnáte-hna<sup>n</sup> ḡaja<sup>n</sup>' te, á-biamá. Wéahide ckáde ḡáji-hnañ'-gá, á-biamá.  
when you eat it reg- you sleep will, said he, they Far away to play go not always, said he, they  
ularly say. say.

12 Iḡádi ḡi<sup>n</sup> ḡé amá 'ábae. Éḡiḡe nújĩnga wi<sup>n</sup>' a-í átiágḡa-biamá. Wa'a<sup>n</sup>'  
His father the went they say to hunt. At length boy one was suddenly, they say. Song  
(mv. one) coming

ḡáxe a-í-biamá:—  
making he was coming,  
they say:—

Kagé, ḡi iḡádi ḡat'a<sup>n</sup>' ega<sup>n</sup>'  
Younger you his father you have since  
brother,

15 Janí úḡize hnáte ḡáta<sup>n</sup>'cé.  
Soup rations you eat you who stand.

Wí iḡádi a<sup>n</sup>'ḡin'ge ga<sup>n</sup>'  
I his father I have none as

Ha<sup>n</sup>'bḡi-si-ɽan'ga bḡáte áḡi<sup>n</sup>'hé,  
"Turkey pease" I eat I who move,

18 á-biamá. ḡiádi ipé á, kagéha, á-biamá. A<sup>n</sup>'ha<sup>n</sup>, jin'ḡéha, i<sup>n</sup>'dádi ipé há.  
said he, they Your father has younger said he, they Yes, elder brother, my father has  
say. gone brother, say. gone

Í-gá. ḡéké wabásna<sup>n</sup> kě héḡactéwa<sup>n</sup>'ji a<sup>n</sup>'ḡáte tai. Í-gá há, á-biamá.  
Come. This (ob.) roasting piece the (ob.) many let us eat. Come said he, they  
say.

Kagé, ḡiádi céḡinké, á-biamá. Náji! jin'ḡéha, i<sup>n</sup>'dádi ipé há, á-biamá.  
Younger your that one, said he, they For shame! older brother, my father has  
brother, father say. gone say.

Égiŋe égiŋ áíáŋa-biamá jí tē. Ahí-bi ega<sup>n'</sup> íanúŋa basna<sup>n'</sup> ké ɸaté  
At length right in he went, they say lodge the Reached it, having fresh meat stuck on the ate  
(ob.). they say stacks to roast (ob.)

júgigɸá-biamá Ckade júgigɸe gɸi<sup>n'</sup>-biamá. Kagé, ɸiádi cugí, á-biamá.  
he with his they say. Played he with his he sat they say. Younger your yonder said he, they  
brother, father he comes, say.

ɣu'ɛ'qti ákiágɸa-biamá. Wégɸa<sup>n'</sup>ɸi<sup>n'</sup>, á-biamá iji<sup>n'</sup>ɸe aká. Ná! wabásna<sup>n'</sup> 3  
With a sud- he had gone they say. He is bewildered, said, they say his elder the Why! roasting-pieces  
den rush again

áhigi wídaxe-hna<sup>n'</sup>-ma<sup>n'</sup> ɸa<sup>n'</sup>ɸti, ɸnásni<sup>n'</sup> áha<sup>n'</sup>, á-biamá iɸadi aká. Wí,  
many I made for you heretofore, you have swal- I said, they say his the  
lowed them father (sub.). I,

dadiha, é amá. Gisiɸaji amá ie tē. Hau! cī 'ábae bɸé tá minke.  
O father, he said, they He forgot they say words the. Ho! again hunting I go will I who.  
say.

Gakéga<sup>n'</sup> wídaxe bɸé tá minke, á-biamá iɸadi aká. Cī nújinga amá 6  
Like those I make for I go will I who, said, they say his father the. Again boy the  
you (sub.). (sub.). (sub.)

a-í-biamá. ɸiádi iɸé á, á-biamá. A<sup>n'</sup>ha<sup>n'</sup>, jī<sup>n'</sup>ɸéha, i<sup>n'</sup>dádi iɸé. Í-gá há, á-biamá  
was coming, Your has I said he, they Yes, older my father has Come said, they say  
they say. father gone say. brother, gone.

isa<sup>n'</sup>ga aká. Cī íanúŋa ɸaté júgigɸá-biamá nújinga ɸínké isa<sup>n'</sup>ga ɸínké.  
his younger the Again fresh meat ate he with his they say boy the one his younger his elder  
brother (sub.). (sub.) who brother who.

Kagé, ɸiádi cugí, á-biamá. Agɸá-biamá cī. Wégɸa<sup>n'</sup>ɸi<sup>n'</sup>, á-biamá iji<sup>n'</sup>ɸe 9  
Younger your yonder said he, they He went homeward again, He is bewildered, said, they say his elder  
brother, father he comes, say. they say. brother

aká. Ná! waɸáte hégaɸtewa<sup>n'</sup>jī wídaxe-hna<sup>n'</sup>-ma<sup>n'</sup> ɸa<sup>n'</sup>ɸti. Hnásni<sup>n'</sup>-hna<sup>n'</sup>-ja<sup>n'</sup>  
the Why! food a great deal I made for you heretofore. You have done naught but  
(sub.). swallow it

há, á-biamá iɸadi aká. Wí, dadiha, é amá. Gisiɸaji amá. Cī éga<sup>n'</sup>  
said, they say his father the (sub.). I, O father, he said, they say. He forgot they say. Again so

wídaxe tá minke, á-biamá. Wabásna<sup>n'</sup> hégaɸtewa<sup>n'</sup>jī giáxa-biamá. Cī 12  
I do for you will I who, said he, they Roasting-pieces a great many he made for him, they Again  
say. say.

nújinga amá a-í-biamá. ɸiádi iɸé á, á-biamá. A<sup>n'</sup>ha<sup>n'</sup>, jī<sup>n'</sup>ɸéha, i<sup>n'</sup>dádi  
boy the was coming, Your has gone I said he, they say. Yes, elder brother, my father  
(sub.) they say. father

iɸé. Í-gá há, á-biamá isa<sup>n'</sup>ga aká Cī íanúŋa ɸaté júgigɸá-biamá  
gone. Come said, they say his younger the Again fresh meat ate he with his, they say  
(sub.). (sub.)

nújinga ɸínké isa<sup>n'</sup>ga ɸínké. Kagé, ɸiádi cugí, á-biamá. Cī wégɸa<sup>n'</sup>ɸi<sup>n'</sup>, 15  
boy the one who his younger the one who. Younger your yonder he said he, they Again he is bewildered,  
brother brother father comes, say.

á-biamá iji<sup>n'</sup>ɸe aká. ɣu'ɛ'qti ákiágɸa-biamá. Ná! waɸáte hégaɸtewa<sup>n'</sup>jī  
said, they say his elder he had gone they say. Why! food a great deal  
brother (sub.). rush back

wídaxe-hna<sup>n'</sup>-ma<sup>n'</sup> ɸa<sup>n'</sup>ɸti. Hnásni<sup>n'</sup>-hna<sup>n'</sup>-ja<sup>n'</sup> há, á-biamá iɸadi aká. Dadiha,  
I made for you formerly. You have done naught but said, they say his father the O father,  
swallow it (sub.).

wjī<sup>n'</sup>ɸe tí-hna<sup>n'</sup> há, á-biamá nújinga aká. Hé, sji<sup>n'</sup>ɸtcié! Nisíha, ɸiha<sup>n'</sup> 18  
my elder comes said, they say boy the Alas, my dear little My child, your  
brother regularly (sub.). child! mother

watɛzuɸigɸa<sup>n'</sup> ɣi<sup>n'</sup>jī Índé-na<sup>n'</sup>ba ɸiha<sup>n'</sup> t'éɸai há. Máɸibéázai éga<sup>n'</sup> waɸpániqti  
pregnant with you when Face-two your killed her He cut you open as very poor  
mother

- uḫhi hā. Çiji<sup>n'</sup>çe tı xı uona<sup>n'</sup> te hā, á-biamá. Dadıha, wiji<sup>n'</sup>çe  
 you were Your elder comes when you hold said he, they O father, my elder  
 raised (you) brother him will say. brother  
 grew up)
- ubça<sup>n'</sup>, ecé te hā, á-biamá. Hau, wéduba<sup>n'</sup> tédı nújınga amá a-f-biamá.  
 I hold him, you say will said he, they Well, the fourth time when boy the was coming,  
 say. say. they say.
- 3 Çiádi ipé ā, á-biamá. A<sup>n'</sup>ha<sup>n'</sup>, jı<sup>n'</sup>çéha, idádi ipé. Ĭ-gā hā, á-biamá  
 Your has gone ? said he, they Yes, elder brother, my father has gone. Come said, they say  
 father say.
- isa<sup>n'</sup>ga aká. İçádi aká çedāhi násageqti xıxáxe ja<sup>n'</sup>-biamá. Ĭjıçbe  
 his younger the His father the buffalo neck dried very hard made himself he lay, they say. Door  
 brother (sub.) (sub.)
- ma<sup>n'</sup>tāja ja<sup>n'</sup>-biamá. Ji<sup>n'</sup>çéha, hı aṅgúkine té, á-biamá. A<sup>n'</sup>ha<sup>n'</sup>, á-biamá.  
 inside he lay, they say. Elder brother, lice let us hunt for said he, they Yes, said he, they  
 say. each other, say.
- 6 Hé uına-bi xıjı ásku na<sup>n'</sup>bé içábeta<sup>n'</sup>ta<sup>n'</sup>-biamá. Dadıha, wiji<sup>n'</sup>çe ubça<sup>n'</sup>  
 Lice he hunted for when scalp- hand he wrapped round they say. O father, my elder I hold  
 him, they say lock and round it brother him
- hā, á-biamá. Çiji<sup>n'</sup>çe çicta<sup>n'</sup>aji-gā, á-biamá. Ĭáha<sup>n'</sup> átiçá-biamá. Nújınga  
 said he, they Your elder do not let him go, said he, they He arose suddenly they say. Boy  
 say. brother say.
- gçe ga<sup>n'</sup>çagtia<sup>n'</sup>. Ėgiçe cka<sup>n'</sup>aji iça<sup>n'</sup>-biamá. Nisiha, wıebçi<sup>n'</sup> áça! á-biamá.  
 to go wished very At length motionless he became, they My child, it is I indeed! said he, they  
 home- much. say. say. say.
- 9 Çiji<sup>n'</sup>çe améga<sup>n'</sup> uçákikıjı, á-biamá. Çiha<sup>n'</sup> tézuçigça<sup>n'</sup>ı xıjı İndc-na<sup>n'</sup>ba  
 Your elder he likewise you are near rela. said he, they Your pregnant with you when Face-two  
 brother say. tions to each other, mother
- amá t'ççai éga<sup>n'</sup> waqqanıqti akıçaha uçihi, á-biamá.  
 the killed her as very poor both you grew said he, they  
 (sub.) say. up, say.
- Dadıha, kaçı<sup>n'</sup> méga<sup>n'</sup>, man'dé jin'ga wegáxai-gā, á-biamá. Wajın'ga  
 O father, younger brother likewise, bow small make ye for us, said he, they Bird  
 say.
- 12 a<sup>n'</sup>wa<sup>n'</sup>kide-hna<sup>n'</sup> tábacé, á-biamá iji<sup>n'</sup>çe aká. Wajın'ga kide ahı-hna<sup>n'</sup>-  
 we shoot at them regularly must, said, they say his elder the Bird to shoot they were, they regularly  
 brother (sub.) (sub.). arrived
- biamá. Ėgiçe, çisa<sup>n'</sup>ga méga<sup>n'</sup>, gütédi niha<sup>n'</sup>ga teçan'di, égiçe ö'di hné tai,  
 they say. Beware, your younger brother likewise, in that spring at the, beware there you go lest  
 place
- á-biamá içádi aká. Kaçı<sup>n'</sup>, çiádi niha<sup>n'</sup>ga uça teçan'di aṅgaçe té, á-biamá  
 said, they his the Younger your father spring told of at the let us go, said, they say  
 say father (sub.) brother father
- 15 iji<sup>n'</sup>çe aká. Náji! jı<sup>n'</sup>çéha, idádi çáji wágaji, á-biamá. Ėgiçe ðahi<sup>n'</sup> ké  
 his elder the For shame! elder brother, my father not to go commanded said he, they Then hair the  
 brother (sub.) (sub.) us, say. say. (ob.)
- i<sup>n'</sup>çá-gā, á-biamá iji<sup>n'</sup>çe aká. Hın'dega<sup>n'</sup>! á-biamá isa<sup>n'</sup>ga aká. Aça-biamá  
 hand back said, they say his elder the Let us see! said, they say his younger the Went they say  
 to me, brother (sub.) brother (sub.)
- niha<sup>n'</sup>ga tédı akıça. Ėgiçe niha<sup>n'</sup>ga té wé's'a ké çéçn'qtia<sup>n'</sup> akáma (saçı).  
 spring to the both. Behold spring the snake the just this way they were, (rathıng).  
 (ob.) (lg. o'v.) they say
- 18 Kaçé, wa<sup>n'</sup>agçe úda<sup>n'</sup> hıçajı wea<sup>n'</sup>çe, á-biamá iji<sup>n'</sup>çe aká. Kaçé, wa<sup>n'</sup>ga-  
 Younger pet animal good not a little we have said, they his elder the Younger we having  
 brother, found them, say brother (sub.) brother,
- çi<sup>n'</sup> aṅgáçte te, á-biamá. Sindç gē máwasá-bi ega<sup>n'</sup> ubéta<sup>n'</sup>-bi ega<sup>n'</sup> açi<sup>n'</sup>  
 them let us go homeward, said he, they Tail the cut them off, they having wrapped up, having they  
 say. (ob.) say they say took

- agá-biamá. Aki-bi ega<sup>n</sup> ijébe égaxe ugácka-biamá. Içádi aká íáqti  
 them homeward, Reached having door around they tied (them), they His father the deer  
 they say. home, they say say. (sub.)
- wi<sup>n</sup> 'i<sup>n</sup> aki-biamá. Ijébe té'di íáqti kí ihéçé xí wasáçu éga<sup>n</sup> amá. Píáñ  
 one carry- reached home, Door at the deer reached he laid when a slight rattling they say. Bad  
 ing it they say. home it
- hégañi ckáxe. Ė'di weágaçin ma<sup>n</sup>çin<sup>n</sup>i-gá, á-biamá. Égiçe weágaçin aça- 3  
 not a little you do. There having for them walk ye, said he, they At length having for they  
 went
- biamá. Ė'di ahí-biamá. Égiçe sındé gě wúgibáda<sup>n</sup>da<sup>n</sup>-biamá. Cí  
 they say. There they arrived, At length tail the they pushed each down on its own. Again  
 they say. (pl. ob.) they say,
- içádi aká 'ábae aça-bi té'di, Égiçe íqinde ė'di hné tai, á-biamá. Kagé,  
 his the to hunt went, they when, Beware gorge there you go lest, said he, they Younger  
 father (sub.) say
- íqinde çíadi uça teçan<sup>n</sup>di ańgáçe tai, á-biamá iji<sup>n</sup>çe aká. Náñi! jín<sup>n</sup>çéha, 6  
 gorge your father told of to the let us go, said, they say his elder the For elder  
 brother, (sub.), shame! brother,
- i<sup>n</sup>dádi çáñi wágaji, á-biamá. Égiçe ðahin<sup>n</sup> ké i<sup>n</sup>íçá-gá, á-biamá iji<sup>n</sup>çe aká.  
 my father not to commanded said he, they Then hair the hand back to said, they say his elder the  
 go us, say. me, brother (sub.).
- Hin<sup>n</sup>dega<sup>n</sup>! á-biamá isañ<sup>n</sup>ga aká. Aça-biamá íqinde ké'di akiça. Égiçe  
 Let us see! said, they say his younger brother (sub.). Went they say gorge to the both. Behold
- wa'újingáqti ðededi akáma. Ma<sup>n</sup>çin<sup>n</sup>ka nése gáxe akáma. Kagé, çixa<sup>n</sup> 9  
 a very old woman was sitting there, they Earthen kettle she was making, Younger brother, your  
 say. they say. they say. grand-mother
- çéçínké çínké, á-biamá ya<sup>n</sup>há, ańgáçigi-ańgáti há, á-biamá. Skéwa<sup>n</sup>qti  
 this (sitting the one said he, they Grandmother, we for you, we have come said he, they Many years  
 one) who, say. say.
- ga<sup>n</sup>min<sup>n</sup>ké-hna<sup>n</sup>-ma<sup>n</sup> ça<sup>n</sup>ja ė'be ańgiti, nucpáha, a<sup>n</sup>çiqçúde táda<sup>n</sup>, á-biamá  
 I have ever been sitting for some though who comes for grandchild, pull me out shall? said, they  
 time me,
- wa'újinga aká. 'A<sup>n</sup> i<sup>n</sup>çé'in áwibçaskábe xí ca<sup>n</sup>ca<sup>n</sup> áwibçaskábe tai, á-biamá 12  
 old woman the How you carry I stick to you if without I stick to you will, said, they say  
 (sub.) me stopping
- wa'újinga aká. Ké, çixa<sup>n</sup> gí'in-gá há, á-biamá. Çíadi wákidawákiçé ga<sup>n</sup>  
 old woman the Come, your carry her said he, they Your causes us to watch as  
 (sub.) grandmother say. (the lodge)
- çixa<sup>n</sup> juañ<sup>n</sup>gę ańgiti<sup>n</sup> te, á-biamá iji<sup>n</sup>çe aká. Céğé nése gě d'úba  
 your we with her we sit will, said, they say his elder the Those kettles the some  
 grandmother brother (sub.)
- gaqíxa-gá, á-biamá iji<sup>n</sup>çe aká Gaqíqíxa-biamá. Égiçe gí'in agá-biamá 15  
 break in, said, they say his elder the He broke in repeatedly, At length carrying he went home-  
 brother (sub.) they say. ward, they say
- íí té'ya. Ké, ya<sup>n</sup>há, tiçá-gá há, á-bi ega<sup>n</sup>, An<sup>n</sup>kaji éçé, cpaça<sup>n</sup>. 'A<sup>n</sup>  
 lodge to the. Come, grandmother, pass on said, having. Not so indeed, grandchild. How  
 they say
- wábçaskábe xí ca<sup>n</sup>ca<sup>n</sup> wábçaskábe éçé, á-biamá Çixa<sup>n</sup> cibe çí'íça-gá,  
 I stick when continually I stick indeed, said she, they Your bowels tickle her,  
 say. grandmother say.
- kagé, á-biamá. Cibe çí'íça ctéctewa<sup>n</sup> ca<sup>n</sup>ca<sup>n</sup> gçi<sup>n</sup>-biamá. I<sup>n</sup>wéti<sup>n</sup> ça<sup>n</sup> 18  
 younger said he, they Bowels tickled notwithstanding without she sat they say. Stone-hammer the  
 brother, say stopping
- çixa<sup>n</sup> sındehi itin-gá há, á-biamá. Sındé-qçu'a uti<sup>n</sup>-bi ega<sup>n</sup> ugáqpaç itéçá-  
 your tail-bone hit her on said he, they Hollow of back hit her, having he made her fall sud-  
 grandmother say. they say denly by hitting her

- biamá. Égiçe íqádi amá akí-biamá cí. Dadíha, wíya<sup>n'</sup> i<sup>n'</sup>í<sup>n'</sup> aṅgáḡḡi,  
they say. At length his father the reached home, again. O father, my grand- we carried  
mother her we have  
come home,
- á-biamá. Wúhu'á! píājīqti ckáxe. Ǿiya<sup>n'</sup> íqá<sup>n'</sup>Ǿé ma<sup>n'</sup>Ǿi<sup>n'</sup>i-gǎ, á-biamá.  
said they, they Really! very bad you did. Your to put her walk ye, said he, they  
say. grandmother her say.
- 3 Gí<sup>i'</sup>n' aǾá-biamá. Ǿíqinde pahan'ga Ǿizai té'di cí gí<sup>i'</sup>n' ahí-biamá. Ké,  
Carrying they went, they Gorge before took her at the again carry- they arrived, Come,  
her say. ing they say.
- Ǿa<sup>n'</sup>há, tiǾá-gǎ, á-bi ega<sup>n'</sup>, An'kaji éǾé, ǾpaǾa<sup>n'</sup> 'A<sup>n'</sup> wábǾaskábe Ǿi ca<sup>n'</sup>ca<sup>n'</sup>  
grand- pass on, said they, having, Not so indeed, grandchild. How I stick it without  
mother, they say stopping
- wábǾaskábe éǾé, á-biamá wa'újiṅga aká. Égiçe sindé-qǾu'a uti<sup>n'</sup>-bi ega<sup>n'</sup>  
I stick indeed, said, they say old woman the (sub.). At length the lower part of hit, they  
the back say having
- 6 ugáqpaǾ íǾéǾa-biamá  
he made her fall suddenly by  
biting her, they say.
- Cí akí-biamá. Égiçe, Ǿahé ma<sup>n'</sup>ciadi áǾaǾage ké'di qǾabé wi<sup>n'</sup> naji<sup>n'</sup>  
Again they reached Behold, hill high headland at the tree one stands  
home, they say.
- amá. Égiçe é'di oné tai, á-biamá íqádi aká. Kí 'ábae aǾá-biamá. Kagé,  
they Beware there you go lest, said, they say his the And to hunt he went, they say. Younger  
say. father (sub.). brother,
- 9 qǾabé Ǿiádi uǾá teǾan'di aṅgáǾe tai, á-biamá iji<sup>n'</sup>Ǿe aká Nǎ! Ǿáǵi  
tree your father told of to the let us go, said, they say his elder the (sub.). Why! not to  
brother go
- wágaji Ǿa<sup>n'</sup>cti, á-biamá Égiçe Ǿahi<sup>n'</sup> ké i<sup>n'</sup>íǾá-gǎ, á-biamá iji<sup>n'</sup>Ǿe aká.  
he com- formerly, said he, they Then hair the hand back to said, they say his elder the  
manded us say. brother (sub.).
- Ǿn'daké! aṅgáǾe te, á-biamá (isaṅ'ga aká). Égiçe qǾabé té wéuḡḡe  
Let us see! let us two go, said, they say (his younger brother the). Behold tree the nest
- 12 té'di ǾṅǾa<sup>n'</sup> jīn'ga Ǿidáda gǾi<sup>n'</sup>-biamá. Dúba akáma. Kagéha, Ǿéaká  
in the Thunder-bird small drilling holes sat they say. Four they were, O younger this  
they say. they say. brother, (one col.)
- wanágǾe djúba weáǾé, á-biamá. Ǿiádi wanágǾe iṅ'ga<sup>i'</sup>n' aṅgáki taté,  
pet animal a few I have found said he, they Your father pet animal we have for we reach shall,  
them, say. him home
- á-biamá. Áne wági-ma<sup>n'</sup>Ǿiṅ'-gǎ, á-biamá. UbǾí'age, jī<sup>n'</sup>Ǿéha. Ǿi ma<sup>n'</sup>Ǿiṅ'-gǎ,  
said he, they Climbing go for them, said he, they I am unwilling, O elder You walk,  
say. say. brother.
- 15 á-biamá isaṅ'ga aká. Ké, wádibǾe tá miṅke, á-biamá iji<sup>n'</sup>Ǿe aká Áne  
said, they say his younger the Come, I go for them will I who, said, they say his elder the Climb-  
brother (sub.). ing
- aǾá-biamá. É'Ǿa ahí-biamá paháciaǾa. Kagé, wanágǾe ǾéǾaṅká úda<sup>n'</sup>  
he went, they say. At it he arrived, they above. Younger pet animal these good  
say. brother,
- hégaji Ǿaṅká, á-biamá. UbǾíqpaǾé cuǾéaǾé Ǿi wáqǾi-gǎ há, á-biamá  
not a little the ones said he, they I make (them) I send to you when kill them said he, they  
who, say. fall say.
- 18 Gá-hniṅké'ce, indáda<sup>n'</sup> ijáǵe ahni<sup>n'</sup> Ǿi-úǾia<sup>n'</sup>ba ijáǵe abǾi<sup>n'</sup> (á-biamá ǾṅǾa<sup>n'</sup>  
That you who are, what name you have. Lodge-lightens in name I have (said, they say Thunder-  
bird
- jīn'ga aká). Hau! kagé, Ǿi-úǾia<sup>n'</sup>ba cuǾé. Áda<sup>n'</sup>bá-gǎ há, á-biamá. É'di  
young the). Ho! younger Ǿi-úǾia<sup>n'</sup>ba goes to you. Look after him said he, they There  
brother, say.

učíppačē xī gaqčí-biamá. Kī gá-hninké'ce, indáda<sup>n</sup> ijáje ahni<sup>n</sup> á, á-biamá.  
he made fall when he killed him, they And that you who are, what name you have I said he, they  
say.

Čigčize-ma<sup>n</sup>čín ijáje abčín, á-biamá. Hau! kagé, Čigčize-ma<sup>n</sup>čín cučé.  
Forked-lightning-walking name I have, said he, they Ho! younger Čigčize-ma<sup>n</sup>čín goes to  
say, brother, you.

Áda<sup>n</sup>bá-gá há, á-biamá. Ě'di učíppačē xī gaqčí-biamá. Kī gá-hninké'ce, 3  
Look after him said he, they There he made him when he killed him, they And that you who are,  
say.

indáda<sup>n</sup> ijáje ahni<sup>n</sup> á, á-biamá. Čia<sup>n</sup>ba-tigče ijáje abčín, á-biamá. Hau!  
what name you have I said he, they Sheet-lightning-appears name I have, said he, they Ho!  
say, suddenly say.

kagé, Čia<sup>n</sup>ba-tigče cučé Áda<sup>n</sup>bá-gá há, á-biamá. Ě'di učíppačē xī gaqčí-  
younger Čia<sup>n</sup>ba-tigče goes to Look after him said he, they There he made him when he killed  
brother, you. say, him

biamá. Kī gá-hninké'ce, indáda<sup>n</sup> ijáje ahni<sup>n</sup> á, á-biamá. Zí-gčihé ijáje abčín, 6  
they say. And that you who are, what name you have I said he, they Yellow-here name I have,  
say, in-a-line-again

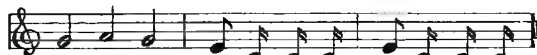
á-biamá. Hau! kagé, Zí-gčihé cučé. Áda<sup>n</sup>bá-gá há, á-biamá. Ě'di učíppačē  
said he, they Ho! younger Zí-gčihé goes to Look after him said he, they There he made him  
say, brother, you say, fall

xī gaqčí-biamá. Ůtin xī wágča'čá-biamá. Ga<sup>n</sup> qčabé tē ma<sup>n</sup>čiaqčiti hí  
when he killed him, they He hit when he missed them, they say. And tree the at a very great ar-  
say, at them height rived

amá, wéahidē'qti. Kagé, wacka<sup>n</sup> egan'-gá hau! á-biamá. Ji<sup>n</sup>čē-hau! 9  
they say, very far away. Younger said he, they Elder O!  
brother, do make an effort say, brother

á-biamá, kagé ictábčí ga<sup>n</sup> inaji<sup>n</sup>-biamá. Wacka<sup>n</sup>-egan'-gá hau! kagé,  
said he, they crying tears so he stood when, they Do make an effort O! younger  
say, say, brother,

á-biamá. Ěgičē isan'ga aká ixičá-biamá. I<sup>n</sup>wéti<sup>n</sup> ča<sup>n</sup> ja<sup>n</sup> tē iti<sup>n</sup>-bi xī,  
said he, they At length his younger the aroused they say. Stone the wood the hit with it, when,  
say, brother (sub.) hammer they say



Ja<sup>n</sup> čé-tē tcé'-cka-ča čé, tcé'-cka-ča čé,  
Wood this the short of its own goes, short of its own goes,  
accord accord

12

á-biamá Ga<sup>n</sup>-ite-hna<sup>n</sup> amá. Wacka<sup>n</sup>-egan'-gá há, kagé, á-biamá (ji<sup>n</sup>)čē  
said he, they So it be- only they say. Do make an effort younger said he, they (his elder  
say, came brother, say brother

aká). Či éga<sup>n</sup>-biamá Ja<sup>n</sup> čétē tcé'ckača čé, tcé'ckača čé, á-biamá xī,  
(the). Again it was so, they Wood this one short of its own goes, short of its own goes, said he, they when,  
say, accord accord say

égičē qčabé tē ga<sup>n</sup>-ite-hna<sup>n</sup> amá. Wéduba<sup>n</sup> tēdihi qčabé tē égiga<sup>n</sup> amá, 15  
behold tree the so it be- only they say. The fourth time it arrived tree the was as before, they  
say, at say.

čétē éta<sup>n</sup> naji<sup>n</sup> tē éta<sup>n</sup> gčité amá. Kagé, ca<sup>n</sup> há, á-biamá. Ingčá<sup>n</sup> jin'ga  
this so long stood the so long stood again they say. Younger enough said he, they Thunder-  
(std. ob.) as before say, brother, say, bird young

wáčiža-bi ega<sup>n</sup> wáči<sup>n</sup> agčá-biamá. Wáči<sup>n</sup> akí-biamá. Jima<sup>n</sup>'te iča<sup>n</sup> wáči-bi  
took them, they having them they went homeward, Having they reached Within the placed them, they  
say, them they say, home, they say, lodge say

ega<sup>n</sup> učfa<sup>n</sup>anbá-biamá. Iqa gčí<sup>n</sup>-biamá níjiga amá akíča. Ji<sup>n</sup>čéha, i<sup>n</sup>dádi 18  
having it flashed repeatedly in it, Laugh- sit they say boy the both. Elder brother, my  
they say, ing (pl. sub.) say, father

- gəfi xī qtáwəfə hēga uŋciqtī áha<sup>n</sup>, á-biamá. Ičádi ɸínké kí amá. Lijébe  
 come when to love them a little very difficult said he, they His father the one reached home, Door  
 home they say, who they say.
- ɸa<sup>n</sup> ɸikiáha<sup>n</sup> xī ɸia<sup>n</sup>/a<sup>n</sup>bá-biamá. Pšäjäji' qtei ckáxe. Ė'di wáɸi<sup>n</sup> ma<sup>n</sup>ɸi<sup>n</sup>/i-gä,  
 the belifted up when flashed repeatedly. Not bad at all you have There having walk ye,  
 they say they say done. them say.
- 3 á-biamá. Wáɸi<sup>n</sup> ahí-biamá xī wéuŋgə cī ė'ja iɸa<sup>n</sup>/wəɸá-biamá, wiúgiji-  
 said he, they Having they arrived, they when nest again in it they placed them, they they put in for  
 say. them say
- biamá. Nújīŋga aká akí-biamá. Ėgiɸe, ɸisañ'ga méga<sup>n</sup>, niúɸica<sup>n</sup> ɸañ'ga  
 they say. Boy the reached home, Beware, your younger likewise, lake big  
 (sub.) they say, brother
- keɸan'di ɸiɸqe uji keɸan'di ė'di hné tai, á-biamá ičádi aká. Ičádi amá  
 at the cases filled at the there you go lost, said, they say his father the His father the  
 (with) (sub.) (mv. sub.)
- 6 ábae aɸá-biamá. Kagé, ɸiádi niúɸica<sup>n</sup> ɸäji wágaji keɸa<sup>n</sup> ė'di aŋgáɸe tai,  
 hunting went they say. Younger your lake not to go told us the, in the there let us go,  
 brother, father past
- á-biamá iji<sup>n</sup>/ɸe aká. Nál jī<sup>n</sup>/ɸéha, i<sup>n</sup>dádi ɸäji wágaji ɸa<sup>n</sup>/cti, á-biamá.  
 said, they say his elder the Fie! elder brother, my father not to told us formerly, said he, they  
 (sub.) say.
- Ėgiɸe ɸahi<sup>n</sup>/ ké i<sup>n</sup>/ɸá-gä hä, á-biamá iji<sup>n</sup>/ɸe aká. Īn'daké! aŋgáɸe te,  
 Then hair the hand back to me said, they say his elder brother the Let us see! let us two go,  
 (sub.)
- 9 á biamá isan'ga aká. Ė'di aɸá-biamá Ė'di ahí-bi xī'ji ėgiɸe ní ké dízä  
 said, they say his younger the There they went, they There they arrived, when behold water the sand  
 brother (sub.) say.
- ké bəɸaɸaqtī ja<sup>n</sup>/ ke amá. Wagɸicka hi-dúba ákicúgaqtī ėdedí-máma.  
 the very love was lying, they say. Reptile feet four standing very thick there were moving, they say.
- Wanágɸe úda<sup>n</sup> tcábe wea<sup>n</sup>/ɸé, kagé, á-biamá. Akíɸa sīn'de waka<sup>n</sup>/ta<sup>n</sup>-bi  
 Pet animal good very we have found them, younger brother, said he, they Both tail tied them, they say  
 say.
- 12 ega<sup>n</sup>/, baqtá-bi ega<sup>n</sup>/, gánaqti wáɸi<sup>n</sup> agɸá-biamá. Wáɸi<sup>n</sup> akí-biamá ɸí tš'ja.  
 having, made into packs, having, just that having they went homeward, Having they reached lodge at the.  
 they say them say
- Wáɸi<sup>n</sup> akí-bi ega<sup>n</sup>/ nan'de iijébe ɸéga<sup>n</sup> gě cté bəúga ugáca<sup>n</sup> ma<sup>n</sup>ɸi<sup>n</sup>/-biamá  
 Having reached home, having wall door thus the even all traveling walked they say  
 them they say (of lodge)
- i<sup>n</sup>/je-wasníbe amá. Ga<sup>n</sup>/ nújīŋga ckáde ma<sup>n</sup>ɸi<sup>n</sup>/-bi xī'ji sí tš sin'de gə  
 lizards the (sub.). And boy playing walked, they say when foot the tail the
- 15 wáta<sup>n</sup>-bi xī wana<sup>n</sup>/luta<sup>n</sup>-hna<sup>n</sup>/-biamá. Ičádi ráqti wi<sup>n</sup>/ i<sup>n</sup>/ agí-biamá, ɸí  
 trod on them, when they made them inva- they say. His father deer one carry- was coming, lodge  
 they say cry by treading riably they say, them say, them say, they say,
- giɸáde agí-biamá. Lijébe tš'di ugáqpaɸe xī'ji ágaspá-bi ega<sup>n</sup>/ wáhuta<sup>n</sup>  
 when near he was coming. Door at the he threw it down when pressed down having crying out  
 his they say, on, they say
- ihé amá. Pšäji tcábe. Águdíta<sup>n</sup> wáhni<sup>n</sup> cki éi<sup>n</sup>/te, ė'di wáɸi<sup>n</sup> ma<sup>n</sup>ɸi<sup>n</sup>/i-gä,  
 in a were. Bad very. Whence you had you it may there having walk ye,  
 line they say. them came back be them say.
- 18 á-biamá. Wáɸi<sup>n</sup> aɸá-biamá. Wáɸi<sup>n</sup> aɸá-bi ega<sup>n</sup>/ ca<sup>n</sup>/qti niúɸica<sup>n</sup> ugíji  
 said he, they Having they went, they Having went, they having in spite of lake put them  
 say. them say say
- ga<sup>n</sup>/ ɸéɸa-biamá. Akí-biamá.  
 so they sent suddenly, They reached home, they say.  
 they say, they say.



## NOTES.

208, 2. ja<sup>n</sup>ɕa<sup>n</sup>qa, etc. ɕaɕi<sup>n</sup>-na<sup>n</sup>pajl also said, İntcañ'ga uhiɕa-biama, the intcañga (either ground-mice or field-mice) brought him up.

209, 3. wegɕa<sup>n</sup>ɕi<sup>n</sup>. Sanssouci said that this meant, "He has forgotten everything." The younger brother forgot the words that he wished to tell his father about his brother.

210, 1. ɕiji<sup>n</sup>ɕe ti ɕi, etc. The father said to the son, "If your brother comes again, get him to lie down, and pretend to hunt for lice. Steal a hair out of his head, and he cannot leave you."—Sanssouci.

210, 9. ɕiji<sup>n</sup>ɕe amega<sup>n</sup> uɕakikiji. This was addressed to the son who had been brought up by the field-mice, and who is called "elder brother" by the other son. Yet that other son is here termed "Your elder brother." Perhaps we should read, ɕisañ'ga, your younger brother.

210, 15. pah<sup>n</sup> kē i<sup>n</sup>ɕi iɕa-gā, Let the hair come back to me, the owner—ɕaɕi<sup>n</sup>na<sup>n</sup>-pajl. I<sup>n</sup>ɕi iɕa-gā is from "gīi iɕē," to give an object back to the owner by sending it in this direction.

210, 16. hīndega<sup>n</sup> implies consent to go with the elder brother.—Sanssouci.

211, 4. wiugibada<sup>n</sup>da<sup>n</sup>. The tails were fastened again to their respective snakes.

211, 10. skewa<sup>n</sup>qti ga<sup>n</sup>-miñke-hna<sup>n</sup>-ma<sup>n</sup>, etc. It is explained by the following, given by ɕaɕi<sup>n</sup>-na<sup>n</sup>pajl. Cka<sup>n</sup>ajl agɕi<sup>n</sup> ɕi júga kē a<sup>n</sup>wa<sup>n</sup>-dīndē'qti-ma<sup>n</sup>, jibe kē' cti a<sup>n</sup>badīn'-  
Motionless I sit when body the me very rigid I have (?) leg the too me distended  
dēqti ma<sup>n</sup>: "When I sit motionless, my body becomes very rigid, my legs, too, are very  
very I have (?)  
much distended."

213, 6. zi-gēihe. Lion said that the fourth Thunder-bird was called ɕia<sup>n</sup>ba-gi-hna<sup>n</sup> (Sheet-lightning-is-always-coming-back), instead of Zi-gēihe.

## TRANSLATION.

Once there was a man who dwelt in a lodge with his woman. The woman was pregnant. As he killed deer, they dwelt very happily. At length the husband feared some unseen danger. "Beware, when I leave you, lest you look at any one who comes. Sit with your back to him," he said. At length the man departed. At length a person was approaching. "Really! she is sitting for me, her relation, without any one at all with her! I am always fortunate in searching for things." The woman lay by the side of the door, and did not look at him. At length the husband was coming home from the hunt. The old man went homeward. The husband reached home. "How was it?" said he. "It was thus as you said here. An old man came, but I did not look at him," said she. "O my wife, be sure to do your best. Though he will surely come regularly, never look at him," said he. The husband went hunting again. And it was so four times. At length the old man arrived. "I have come again, O first daughter of the household," said he. She did not look at him. The husband was coming home again from the hunt. The old man went homeward again. "How was it?" said the husband. "The old man came again," said she. "Be sure not to look at him," said the husband. When the fourth time came, and the old man went homeward, the woman peeped. When she looked at him, behold, it was Two-faces that was moving along. The woman lay dead. "Ha! ha! I always do that to them," said the old man. Having slit the stomach of the woman with a knife, the infants were twins; both were boys. Having wrapped one in a skin with the hair on, he laid it by the side of

the lodge, and he took the other homeward. He thrust it headlong into a crack in a log. (See Note 1.) The husband reached home. Behold, the woman was dead, and she lay with her stomach cut open. He wrapped his wife in a robe, and buried her in the ground. The husband reached his home at the lodge. When he reached home, behold, a child was crying by the side of the lodge. "Alas! my dear little child," said he. Having gone thither, he took his child. Behold, it was a boy. Being a boy, he was quick to sit alone. He was very forward in learning to run and to pull the bow. "O father, make me a small bow." The man made blunt arrows for him. And he used to shoot at birds. The father used to teach him, when about to go hunting. "When the fresh meat is cooked on the fire, and is done, you may eat it; and then you may sleep. Never go far away to play," said he. The father went to hunt. At length a boy was approaching suddenly. He was approaching, making a song. "Younger brother, as you have a father, you are standing at home eating rations of soup. I, as I have no father, am eating turkey-pease as I walk," he said in his song. "Younger brother, has your father gone?" "Yes, elder brother, my father has gone. Come, let us eat many of these roasting-pieces. Come," said the younger. "That sitting one is your father, younger brother," said the elder. "For shame! elder brother, my father has gone," said the younger. At length he went right into the lodge. Having gone in, he ate with him the pieces stuck on sticks to roast. He sat playing with his brother. "Younger brother, yonder comes your father," he said. He had gone with a sudden rush. "He has forgotten everything," said the elder brother. "Why! I prepared many roasting-pieces for you heretofore. You have swallowed them!" said the father. "I, O father," said he, having forgotten the words which he wished to say. "Ho! I will go hunting again. I will make pieces like those for you, and then I will go," said his father. The boy was approaching again. "Has your father gone?" said he. "Yes, elder brother, my father has gone. Come," said the younger brother. And the boy sat with his younger brother again, eating fresh meat. "Younger brother, yonder comes your father," said he. He went homeward again. "He has forgotten everything," said the elder brother. "Why! I prepared for you heretofore a great quantity of food. You have done naught but swallow it," said his father. "I, O father," said he, forgetting it. "I will do so for you again," said the father. He prepared for him a great many roasting-pieces. The boy was approaching again, after the father departed. "Has your father gone?" said he. "Yes, elder brother, my father has gone. Come," said the younger brother. And the boy sat again with his younger brother, eating fresh meat. "Younger brother, yonder comes your father," he said. "Again has he forgotten everything," said the elder brother. He had gone back again with a very sudden rush. "Why! I prepared for you heretofore a great quantity of food. You have done naught but swallow it," said the father. "O father, my elder brother comes regularly," said the boy. "Alas! my dear little child! My child, when your mother was pregnant with you, Two faces killed her. As you were cut out of her, you grew up very poor. When your elder brother comes, you shall take hold of him. You shall say, 'O father, I have hold of my elder brother,'" said he. Well, when it was the fourth time, the boy was approaching. "Has your father gone?" said he. "Yes, elder brother, my father has gone. Come," said the younger brother. The father had changed himself into a buffalo neck that was dried very hard. He lay inside the door. "Elder brother, let us hunt lice for each other," said the younger.

"Yes," said the elder. When he hunted lice, he wrapped his elder brother's scalp-lock round and round his hand. "O father, I have hold of my elder brother," said he. "Do not let your elder brother go," said the father. The father arose suddenly. The boy wished very much to go homeward. At length he ceased struggling and became motionless. "My child, it is I. You and your younger brother are near relations to each other. When your mother was pregnant with you, Two-faces killed her, and both of you grew up very poor," said he. "O father and younger brother, make a small bow for me. We must shoot at birds regularly," said the elder brother. They used to go to shoot at birds. "Beware lest you and your younger brother go thither to the spring in that unseen place," said the father. After he left, the elder brother said, "Younger brother, let us go to the spring of which your father told." "For shame! elder brother, my father commanded us not to go," said the younger. "Then hand the hair back to me," said the elder brother. "Let us see!" said the younger. Both went to the spring. Behold, the snakes were shaking their rattles just in this manner, at the spring. "Younger brother, we have found many pretty pets. Younger brother, let us take them homeward," said the elder brother. Having cut off the tails and wrapped them up, they took them homeward. When they reached home, they tied the tails around the door. The father reached home, bringing a deer. When he laid down the deer at the door on reaching home, there was a slight rattling. "You have done very wrong. Go and take the tails back to the snakes," said he. At length they went to take them back. On their arrival, they thrust each tail on its own snake. When the father went hunting again, he said, "Beware lest you go to the deep ravine." "Younger brother, let us go to the gorge of which your father told," said the elder brother. "For shame! elder brother, my father commanded us not to go," said the younger brother. "Then hand the hair back to me," said the elder brother. "Let us see!" said the younger brother. Both went to the gorge. Behold, a very old woman was sitting there, making pottery. "Younger brother, this one who is sitting is your grandmother. Grandmother, we have come for you," said he. "Though I have been sitting thus for many years, grandchild, who can pull me out of this to which I am sticking? If I stick to you when you carry me, in that way will I always stick to you," said the old woman. "Come, carry your grandmother. As your father causes us to take care of the lodge, let us sit with your grandmother. Break some of the kettles," said the elder brother. The younger brother broke in many. At length he went homeward, carrying her to the lodge. "Come, grandmother, get off," he said. "No, grandchild, I always stick in the way that I stick," she said. "Tickle your grandmother in the ribs," said the elder brother. Notwithstanding he tickled her in the ribs, she continued sitting. "Hit her on the hip-bone with the stone-hammer," said the elder brother. Having hit her on the lower part of the back, he made her fall off suddenly. At length the father reached home. "O father, we carried my grandmother, and brought her home," said the younger brother. "Really! you have done very wrong. Go, and put your grandmother down." They went, carrying her. They took her again to the gorge whence they had brought her. "Come, grandmother, get off," said the younger brother. "No, grandchild, I always stick in the way that I stick," said the old woman. At length, having hit her on the lower part of the back, he made her fall off suddenly. They reached home again. The father said, "A tree stands on the headland of the high bluffs. Beware lest you go thither." And he

went hunting. "Younger brother, let us go to the tree of which your father told," said the elder brother. "Why! elder brother, he commanded us not to go," said the younger. "Then hand the hair back to me," said the elder brother. "Let us see! Let us go," said the younger brother. Behold, young Thunder-birds sat hatching in the nest in the tree. They were four. "O younger brother, I have found these few pet animals. We will take the pet animals home to your father. Go and climb after them," said the elder brother. "I am unwilling, elder brother. Do you go," said the younger. "Come, I will go for them," said the elder brother. He went climbing. He arrived there above. "Younger brother, these pet animals are very pretty. When I throw them down to you, kill them. You who are that, what is your name?" said he. "Ji-uçia"ba is my name," said the young Thunder-bird. "Ho! younger brother, Ji-uçia"ba goes to you. Look after him," said he. When he threw him down, the younger brother stunned him. "You who are that, what is your name?" said the elder brother. "Çigçize-ma"çi is my name," said he. "Ho! younger brother, Çigçize-ma"çi goes to you. Look after him," said he. When he threw him down, the younger brother stunned him. "And you who are that, what is your name?" said he. "Çia"ba tigçe is my name," said he. "Ho! younger brother, Çia"ba-tigçe goes to you. Look after him," said he. When he threw him down, the younger brother stunned him. "And you who are that, what is your name?" said he. "Zi-gçihe is my name," said he. "Ho! younger brother, Zi-gçihe goes to you. Look after him," said he. When he threw him down, the younger brother knocked him senseless. When he hit at them, he missed killing them. And the tree shot up very high, very far away from the ground. "O! younger brother, do make an effort to rescue me," said the elder, calling from the distance in a loud voice. "O! elder brother," said he, standing crying, with tears in his eyes. "O! younger brother, do make an effort," said the elder. At length the younger brother came to himself. When he struck the tree with the stone-hammer, he sang, "This tree shortens of its own accord, shortens of its own accord." It became shorter. "Do make an effort, younger brother," said the elder. It was so again. When he said, "This tree shortens of its own accord, shortens of its own accord," behold, the tree became so. When the fourth time came, the tree was as before; it stood as tall as it had been before the accident. "Younger brother, that will do," said he. Having taken the young Thunder-birds, they carried them homeward. They reached home with them. Having placed them inside the lodge, there were frequent flashes in there. Both boys sat laughing. "Elder brother, when my father comes home, he cannot love them only a little," said the younger. The father reached home. When he pulled up the door-flap, there were frequent flashes. "You have done very wrong indeed. Carry them thither," said he. When they arrived there with them, they placed them in the nest again. The boys reached home. "Do you and your younger brother beware lest you go to the big lake whose shore is filled with canes," said the father. The father went hunting. "Younger brother, let us go to the big lake to which your father commanded us not to go," said the elder brother. "Fie! elder brother, my father commanded us not to go," said he. "Then hand my hair back to me," said the elder brother. "Let us see! Let us go," said the younger brother. They went thither. When they arrived there, behold, the sandy beach lay very level by the water. Four-footed reptiles were there, moving while standing very thick. "Younger brother, we have found very pretty pet animals," said the elder. Both brothers having tied their tails, and having made them into packs, they carried just that

many homeward. They got home to the lodge with them. The lizards walked about by the door and sides of the lodge. And when the boys walked as they played, and their feet trod on the tails of the lizards, they made them cry out. The father came home bringing a deer; he was coming from a place near by. When he threw it down by the door, and it pressed down on the door, they were crying out in a long line. "It is very bad. From whatever place you have brought them, take them thither," said he. They went with them. Having gone with them, in spite of their desire to keep them, they threw them suddenly into the lake where they belonged. They reached home.

## THE BROTHERS, THE SISTER, AND THE RED BIRD.

TOLD BY JOSEPH LA FLÈCHE.

Ukíkiji dubá-biamá. Enáqtei ígçea-biamá. Iha' ían'ge cti wi'  
Brethren four they say. Only they dwelt in a lodge, His mother his elder sister too one  
çingá-biamá. Égiçe iji'çe çábçin amá 'ábae aça-biamá. Isañ'ga aká  
they had none, they At length his elder brother three the hunting went, they say. His younger brother the (sub.)  
íáaça gçi' çínké amá. Égiçe ja'n'jinga sí tẽ ínieça-biamá. Ki ja'n'jinga 3  
at the lodge was sitting they say. At length splinter foot the he hurt it, they say. And splinter  
çionúda-bi ega' hi'n't'a' ubéta' nan'daça íhéça-biamá, ja'n'jinga ínieçai  
pulled out, they having fine hair he wrapped by the wall he laid it, they say, splinter hurt by means of  
say  
ké iji'çe da'n'be wéga'çá-bi ega'. Égiçe íbizá-bi ega' ní agíaçá-  
the his elder brother to see it wished them, they having. At length thirsty, they being water went for,  
brother say  
biamá nújinga aká. Ki í tẽ kañ'gẽqtei akí-bi çí cin'gajin'ga wi' 6  
they say boy the (sub.). And lodge the very near to he reached when child one  
home, they say  
xagé amá í ma'ña. Agçá-bi çí ja'n'jinga ínieçai keça' égiçe  
crying they say lodge inside. He went homeward, they say while splinter hurt by the (in the past) behold  
ward, they say  
é akáma cin'gajin'ga akáma. Ca' cí ubéta'-bi ega' nan'daça íhéça-  
that was it, child it was, Yet again wrapped up, having by the wall he laid it,  
they say they say they say they say  
biamá Akí-bi çí iji'çe çanká úwagiçá-biamá. Gañ'ki, Ji'çéha, sí 9  
they say. Reached home, when his elder brother the ones who he told them they say. And, Elder brother, foot  
they say  
nia'çê teça' ja'n'jinga a'çá'níçê ké bçíze 'dega' cin'gajin'ga ké, á-biamá.  
hurt me which splinter which hurt me I took but a child it lies, said he, they say.  
(past)  
Hindá! kagé, çizá-gã. A'da'n'be tábacé, á-biamá. Ki çizá-bi çí égiçe  
Stop! younger brother, take it. We see it must, said they. And he took it, when behold  
brother, say they say they say they say  
min'jinga ké amá Kagé, cin'gajin'ga etéwa' waçin'gai çá'cti; úda'qtia' 12  
a girl it lay they say. Younger brother, child soever we had none formerly; very good  
brother,  
uhí'a'çê tai, á-biamá. Ki, Ji'çéha, edáda'a'çê tai éda', á-biamá isañ'ga  
let us bring it up, said they, they And, Elder brother, what shall we regard her ? said, they say his younger brother  
say.

aká. Kí wí' gá-biamá: Cín'gajín'ga aŋgúŋa táí, á-biamá. Kí, Añ'kaji há.  
 (the). And one said as follows, Child our will, said he, they And, Not so say.

Iaŋ'ge waçín'gai. Iaŋ'gea'çé táí, á-biamá. A'ha<sup>n</sup>, á-bi ega<sup>n</sup>, waŋ'giçéqti  
 Sister we have none. Let us have her for a sister, said they, they Yes, said, having, all say.

3 iaŋ'geçá-biamá. Gañ'ki cín'gajín'ga gaxá-bi ega<sup>n</sup> uhiçé ga<sup>n</sup>çá-bi ega<sup>n</sup>  
 had her for a they say. And child made, they say being to rear her wished, they having sister

a'çéqti açi<sup>n</sup>-biamá. Kí wa'ú na' amá. Êgiçe dúbá waŋ'giçe 'ábae  
 very carefully had her, they say. And woman grown they say. At length four all hunting  
 aça-biamá. Wa'ú çínké e hna' çíji amá. Wa'ú çínké çá'çéçéqti-hna'  
 went, they say. Woman the one who she only went not, they say. Woman the (ob.) always very kind to her

6 biamá nú dúbá aká. Êgiçe níaci<sup>n</sup>ga wi<sup>n</sup> qí té'di ahi-biamá. Ga<sup>n</sup>  
 they say man four the (sub.). At length person one lodge at the arrived, they say. And  
 wa'ú çínké júgçe agçá-biamá. Júgçe agçá-biamá qí égiçe iñnu amá  
 woman the one who with her he went homeward, With her he went homeward, when behold her elder the brother (sub.) they say.

waŋ'giçe aki-biamá. Êgiçe iaŋ'ge çínké çínge té amá. Ugína-bi qí  
 all reached home, Behold his sister the had disappeared they say. Sought his when own, they say

9 ígiça-baji-biamá. Kí ucté amá uGINE aça-bi qí, jingá aká uGINE  
 found not his own, they say. And the rest the (sub.) to seek he had disappeared they say. Sought his when own, they say

ahi-bi qíji ca' ígiça-báji aki-biamá. Ca<sup>n</sup> na' aká uGINE aça-biamá  
 arrived, when yet not finding his he reached home, And grown the (sub.) to seek he had, they say they say own

waŋ'giçe. Êgiçe ñima<sup>n</sup>te té edáda<sup>n</sup> ugájidéqti<sup>n</sup> amá Edáda<sup>n</sup> éda<sup>n</sup>,  
 all. At length in the lodge the what alone very red through it, they say. What can it be?

12 eçéga<sup>n</sup> éga<sup>n</sup> ugás'in-bi qí égiçe wajiŋ'ga akáma. Ga<sup>n</sup> man'de çizá-bi  
 thought he as he peeped, they when behold a bird it was, they say. And bow took, they say

ega<sup>n</sup> kida-biamá. Kí múona<sup>n</sup>-hna<sup>n</sup>-bi ega<sup>n</sup> ma<sup>n</sup> hégaçiqti açi<sup>n</sup>-bi  
 having he shot at him, they And missed him regularly, they having arrow a very great number he had, they say say.

é'nte ma<sup>n</sup> waŋ'giçéqti íkidá-biamá. Êgiçe ma<sup>n</sup> té múçingá-bi ega<sup>n</sup>  
 it may be arrow all shot at with, they say. At length arrow the expended by shooting, having they say

15 ma<sup>n</sup> wi<sup>n</sup>aqti waqúbe gáxai çizá-bi ega<sup>n</sup> íkidá-biamá. Í'u-biamá ma<sup>n</sup>  
 arrow one sacred thing made took it, they having he shot at with it, He wounded with, arrow they say they say

ké waqúbe ké; í'u-biamá wajiŋ'ga ta<sup>n</sup>. Ga<sup>n</sup> wajiŋ'ga aká ma<sup>n</sup> ké  
 the sacred the wounded with, bird the And bird the arrow the (ob.) (ob.); they say (ob.) (sub.) (ob.)

uçáha agçá-biamá. Gañ'ki nújinga aká, Wiji<sup>n</sup>çe aká ma<sup>n</sup> ké téqiçe  
 sticking to him went homeward, And boy the My elder the arrow the prizes his (sub.) (sub.) (ob.) they say.

18 ínahi<sup>n</sup> çá<sup>n</sup>ja uqpaçéçé tá minke áha<sup>n</sup>, eçéga<sup>n</sup>-bi ega<sup>n</sup> uçuhe aça-biamá.  
 truly though I lose it will I who thought, they having following went, they say. him

Kí égiçe ta<sup>n</sup>waŋçá<sup>n</sup> áhigiqti wi<sup>n</sup> ededíça<sup>n</sup> amá. Ga<sup>n</sup> é'di ahi-biamá  
 And at length village a great many one there it was, they say. And there arrived, they say

nújinga aká. É'di ahi-bi qí níaci<sup>n</sup>ga amá íbaha<sup>n</sup>-biamá Cénuij<sup>n</sup>ga dúbá  
 boy (sub.) they say the (sub.) knew him, they say. Young man four

21 ukikíji biamá çá<sup>n</sup>çti jingá çínké tí áha<sup>n</sup>. Wakídepi úçai çá<sup>n</sup>çti é wi<sup>n</sup>  
 brethren they said heretofore small the one has ! Good marksman told formerly that one about them

tí, á-biamá. Kí níkagahi **čínké** **uíča** **ahí-biamá**. Cénujin'ga **dúba** **ukikijí-**  
has said they, And chief the (ob.) to tell they arrived, Young man four brethren  
come, they say.

**biamá** **ča'ctí** **jingá** **čínké** **tí** **áha<sup>n</sup>**. **Wakídepi** **účai** **ča'ctí** **é** **wi<sup>n</sup>** **tí**, **á**.  
they said formerly small the one has ! Good marksman told formerly that one has said  
come, they say.

**biamá**. Kí níkagahi **úju** **aká**, **Wižan'de** **i<sup>n</sup>čín'čín** **gíi-gá** **há**, **á-biamá**. **Ga<sup>n</sup>** **3**  
they say. And chief prin- the My son-in-law having him be ye said he, they And  
cipal (sub.), for me coming back say.

**agíahí-bi** **ega<sup>n</sup>** **júgče** **akí-biamá** **níkagahi** **čínké** **di**. **Ga<sup>n</sup>**, **Jandéha**, **čéčínké**  
went for him, having with him they reached chief at the. And, Son-in-law, this one  
they say

**mi<sup>n</sup>jinga** **čínké** **čagča<sup>n</sup>** **te** **há**. **Jí** **edábe** **wi'í** **te** **há**, **á-biamá**. **Ga<sup>n</sup>**, **hau**,  
girl the (ob.) you will marry Lodge also I give will said he, they After a well,  
while,

**ja<sup>n</sup>-biamá**. **Mi<sup>n</sup>jinga** **ja<sup>n</sup>'a<sup>n</sup>há-biamá** **nújinga** **aká**. Kí **nújinga** **aká** **6**  
they lay down, they say. Girl lay on they say boy the (sub.). And boy the (sub.)

**wa'ú** **wawémaxá-biamá**. **Wajin'ga** **edáda<sup>n</sup>** **ctécte** **čé** **ihe** **gčé** **cta<sup>n</sup>'bají** **á**,  
woman questioned they say. Bird what soever this pass- going have you not ?  
way ing homeward seen it

**á-biamá**. **A<sup>n</sup>'ha<sup>n</sup>**, **sídadi** **ha<sup>n</sup>'ega<sup>n</sup>tcč'qtcí** **wajin'ga** **jíde** **wi<sup>n</sup>** **ihe** **agčé**, **ma<sup>n</sup>**  
said he, they Yes, yesterday early in the morning bird red one passing had come arrow  
say, back,

**učas'ín** **ačai** **hě**, **á-biamá**. **Ga<sup>n</sup>**, **číadi** **učéona** **te** **há**. **Wigčá<sup>n</sup>** **ča<sup>n</sup>'ja** **wagáca<sup>n</sup>** **9**  
sticking to it it went said she, they And, Your father you tell will I marry you though traveling  
say, him

**bčéč** **há**. **Agčé** **tá** **miñke** **há**. **Ga<sup>n</sup>** **ačá-biamá** **nújinga** **aká**. **Ičádi** **čínké**  
I go I come will I who And went they say boy the Her father the (ob.)  
(sub.).

**uíča-biamá**. **Dádihá**, **wagáca<sup>n</sup>** **ačai** **hě**. **Agčé** **'íčai** **hě**, **á-biamá**. **Ga<sup>n</sup>**  
told him, they say. O father, traveling he went To come he prom- said she, they And  
back ises say.

**ačá-biamá** **nújinga**. **Égičé** **ta<sup>n</sup>'wāngča<sup>n</sup>** **hégactéwa<sup>n</sup>'ji** **ědedíča<sup>n</sup>** **amá**. **Ě'di** **12**  
went they say boy. At length village a very great many there it was they say. There

**ahí-biamá**. **Níaci<sup>n</sup>'ga** **dúba** **účai** **amá** **ča<sup>n</sup>'wi<sup>n</sup>** **tí** **há**, **á-biamá**. Kí **níkagahi**  
he arrived, they Person four whom they told about one has said they, they And chief  
say, come say.

**aká** **na'a<sup>n</sup>-biamá**. **Níkagahi** **čéaká** **ctí** **ijan'ge** **čínké** **'íi-biamá** **há**. **Ta<sup>n</sup>'wa<sup>n</sup>**  
the heard it, they say. Chief this one too his daugh- the one he gave to him, Town  
(sub.) ter who they say

**na<sup>n</sup>'ba** **átandí** **ctéwa<sup>n</sup>** **éga<sup>n</sup>-biamá** **ča<sup>n</sup>'ja** **wa'ú** **ča<sup>n</sup>ká** **waa<sup>n</sup>'ča-hna<sup>n</sup>** **ačá-** **15**  
two at what dis- tance soever it was so, they say though woman the ones he left them regu- larly he went  
larly

**biamá** **há**. **Ijan'ge** **čínké** **ugíne-hna<sup>n</sup>** **ačá-biamá** **há**. **Neúčica<sup>n</sup>** **iañgáqti**  
they say. His younger the one seeking his regu- larly he went, they say Lake very large  
sister who

**wi<sup>n</sup>** **wajin'ga** **jíde** **ní** **ma<sup>n</sup>'táha** **áíčá-bitéama**. **Ta<sup>n</sup>'wa<sup>n</sup>** **wéduba** **ča<sup>n</sup>** **gaqá**  
one bird red water beneath he had gone, they say. Town the fourth the aside from

**ačá-bi** **xí** **ě'di** **ahí-biamá** **nújinga** **amá**. Kí **égičé** **ijan'ge** **aká** **čéa<sup>n</sup>'be** **atí-** **18**  
he went, when there he arrived, they boy the And behold his sister the in sight came  
they say say (mv. sub.). (sub.)

**biamá**. **Jínuhá**, **čé** **i-á** **hě**, **á-biamá**. Kí **na<sup>n</sup>'pe-hna<sup>n</sup>-biamá** **nújinga** **ní**  
they say. O older brother, this be said she, they And feared it always they say boy water  
(way) coming say.

**kě**. **Ě'di** **čé** **amá** **xí** **ní** **aká** **akíčahá-biamá**. **Égičé** **ijébe** **é** **te** **amá**.  
the There went they when water the separated they say. Behold door that it they  
(ob.). say (sub.) was say.

- Ma<sup>n</sup>'ta ahí-bi xí égiçe waqpani-ctēwa<sup>n</sup>'-báji aká, wa'ú egçañ'ge eça<sup>n</sup>'ba.  
 Inside they arrived, when behold they were not poor at all the woman her husband too.  
 they say (sub),
- Edáda<sup>n</sup> ta<sup>n</sup>'qti akáma. Ga<sup>n</sup>' iñañ'ge çínké gña<sup>n</sup>'be xí gíçēqtia<sup>n</sup>'-biamá.  
 What they had plenty of, they say. And his sister the (ob.) saw his when he was very glad, they say.
- 3 Kí iñañ'ge cti gíçēqtia<sup>n</sup>'-biamá. Iñáha<sup>n</sup> aká cti gíçēqtia<sup>n</sup>'-biamá. Ma<sup>n</sup> í'ui ké'  
 And his sister too was very glad they say. His sister's the too was very glad they say. Arrow he had  
 husband (sub.) (sub.) (sub.) wounded him with
- iñañ'ge aká ubátihēçē akáma Çipí ihēça-bikéama. Égiçe xáci jin'ga  
 his sister the had hung it up, they say. Skillfully it had been laid up, they say. At length some little  
 (sub.) (sub.) (sub.) time
- naji<sup>n</sup>'i xí iji<sup>n</sup>'çe çañká wagisiçá-biamá. Hau! wihé, agçé ka<sup>n</sup>'bça há.  
 he stood when his elder the ones he remembered them, they Ho! my sister, I go I wish  
 brother who say, homeward .
- 6 Çiñu awágisiçē há, á-biamá. Kí nú çínké uíça-biamá wa'ú aká.  
 Your elder I remember them said he, they say. And man the (ob.) she told him, they woman the  
 brother say (sub.),
- Çiñába<sup>n</sup> gçé íçēç hē, á-biamá. Ga<sup>n</sup>' iñáha<sup>n</sup> aká mandé jin'ga dúbá gíaxa-  
 Your wife's going speaks said she, they And his sister's the boat small four made for  
 brother homeward of say, husband (sub.) (sub.) him
- biamá, jin'gaçtei-hna<sup>n</sup>'i Jaha<sup>n</sup>', gátē aoni<sup>n</sup>' çagçé te há, á-biamá Jaha<sup>n</sup>',  
 they say, very small only. Wife's that (ob.) you will take homeward said he, they Wife's  
 brother, say, brother,
- 9 edáda<sup>n</sup> cka<sup>n</sup>'ona xí, Wat'a<sup>n</sup>' ga<sup>n</sup>' ka<sup>n</sup>'bça áha<sup>n</sup>, ecé-de ga<sup>n</sup>' ní uça<sup>n</sup>'a<sup>n</sup>he  
 what you desire when, Goods of such I desire ! you when and water you put it in  
 a kind say
- te há, á-biamá. Ga<sup>n</sup>' agçá-biamá. Ma<sup>n</sup>' í'ui keça<sup>n</sup>' cti agçáçin' agçá-  
 will said he, they And he went homeward, Arrow wounded the one too having his  
 say, they say, (in past time) homeward
- biamá, mandé jin'ga açi<sup>n</sup>'-bi ega<sup>n</sup>'. Agçá-biamá kí égiçe íí háci qí  
 they say, boat small had, they having. He went homeward, when at length lodge last village  
 say they say
- 12 çan'di aki-biamá. Ga<sup>n</sup>' mandé ké wi<sup>n</sup>' wateçicka wi<sup>n</sup>' é'di kénte ní  
 at the he reached home, And boat the the one creek one there it lay, water  
 (ob.) they say, (ob.) (ob.) perhaps
- u'a<sup>n</sup>'ha-biamá mandé ké. Mandé ké ní u'a<sup>n</sup>'ha-bi xí, edáda<sup>n</sup> wat'a<sup>n</sup>'  
 he put it in, they say boat the Boat the water he put it in, they when, what goods  
 (ob.) (ob.) (ob.) say
- ájíça<sup>n</sup>'ça<sup>n</sup> mandé ké ugípiqti<sup>n</sup>' amá; mandé ké jañgáçti gaxá-biamá.  
 different kinds boat the (ob.) very full of they say; boat the (ob.) very large made it they say.
- 15 Ga<sup>n</sup>' çicta<sup>n</sup>'-bi xí gañ'ki íí çan'di agçá-biamá. Wa'ú çínké'di aki-biamá  
 And he finished, when and village to the he went homeward, Woman to the he reached home, they say.  
 they say
- Ga<sup>n</sup>' gñ-biamá: Wiñáha<sup>n</sup> mandé gátēdi abçi<sup>n</sup>' agçí. I<sup>n</sup>c'áge égiçé tai,  
 And he said as follows, My sister's boat in that place I had it I have come. Old man let them go after  
 they say: husband
- á-biamá Ga<sup>n</sup>' agíahí-bi ega<sup>n</sup>' açi<sup>n</sup>' aki-biamá. Ga<sup>n</sup>' iñíga<sup>n</sup>' çínké mandé  
 said he, they And arrived there for having they reached home, And his wife's the one boat  
 say, it, they say it they say they say, who
- 18 açi<sup>n</sup>'-biamá, wat'a<sup>n</sup>' ugípiqti açi<sup>n</sup>'-biamá iñíga<sup>n</sup>' aká. Ga<sup>n</sup>' ha<sup>n</sup>' xí ja<sup>n</sup>'-  
 had they say, goods very full of had it they say his wife's the And night when they  
 (sub.) (sub.) (sub.) father (sub.) lay down
- biamá. Ja<sup>n</sup>'-bi xí gá-biamá nú aká: Gasáni çicié awágíña<sup>n</sup>'be ka<sup>n</sup>'bçēga<sup>n</sup>'  
 they say. They lay when said as follows, man the To-morrow your hus- I see them my I wish so  
 down, they say they say (sub.): band's brother own
- agçé tá minke, á-biamá. Kí wa'ú aká gá-biamá: Dádihá, agçé íçai hē,  
 I go will I who, said he, they And woman the said as follows, O father, going he speaks  
 homeward say, (sub.) they say: homeward of



á-biamá Iji'ŋe wáŋiŋa'be 'íŋai éga' agŋé 'íŋai hě, á-biamá. Ga', Nú  
said she, they His older to see them his he speaks as going he speaks said she, they And, Man  
say. brother own of homeward of say.

áŋixai xī wíuŋhe-ona'í hă. Uŋúha-gă, á-biama níŋagahi aká. Ga' wa'ú  
they when they always follow Follow him, said, they say chief the And woman  
marry them (sub.).

aká júŋŋe agŋá-biamá nú ɕi'. Ki hebádi akí-ja'-bi xī nú eonáŋtci ja' - 3  
the with him went homeward, man the And on the way reaching again, when man alone lay  
(sub.) they say (mv. ob.). they lay down, they say

biamá, wa'ú aká cti eonáŋtci ja'-biamá. Ja' 'a'ha-báŋi-lina'-biamá.  
they say, woman the too alone lay they say. He did not lie on her at all they say.  
(sub.)

(The rest of the myth was obtained from Frank La Flèche.)

Ki wa'ú aká, Eáta' éda', eŋéga'-biamá hă. Éŋiŋe iji'ŋe wagiŋi  
And woman the Why is it? thought they say Behold his elder he was sav-  
(sub.), brother ing her

akáma hă. Éga'-hna'-bi xī ta'waŋŋŋa' w'éduba ɕan'di akí-bi xī, níŋagahi 6  
for him, So regu- they when village the fourth at the he arrived when, chief  
they say larly say again, they say

ijaŋ'ge ɕínké gŋá'-biamá hă, na'wa'zi-íŋi amá ga', q táŋŋétean'-biamá  
his daugh- the one he married her, they she was not jealous they say as, he also loved her they say  
ter who say

ga'. Wa'ú ucté aká na'wa'zi-hna'-biamá hă. Akí-bi xī wa'ú ucté  
as. Woman the rest they were all jealous they say He reached when woman the rest  
home, they say

ɕan'ká iji'ŋe wagi'í-biamá hă, Áda' waŋ'giŋe mi'gŋá'-biamá hă. Ceta' hă. 9  
those who his elder he gave them to his, There- all took wives they say So far  
brother they say fore

## NOTES.

Another version of part of this myth, given by F. La Flèche, is as follows: When his brothers reached home he told them what had happened. But they ridiculed his story as an impossibility. When he unwrapped the bundle, they exclaimed: "Brother, you spoke the truth. It is indeed an infant. She will grow up and be our sister. She can then keep the lodge for us." She was not long in reaching womanhood, although, when found she was tiny, just the size of the splinter. When she was grown a red bird came to see her. It was not a real bird, but a man who took the form of a bird. One day, when the brothers were absent, the red bird carried her away. When the brothers returned, lo! their sister was missing. So they started in search of her. In the mean time, the red bird flew back to the lodge, his intention being to lead them to the place whither he had taken the girl. When he reached the lodge, the younger brother was there. As soon as he spied the bird, he tried to shoot him. But though he emptied his quiver, he could not hit the bird. At last he made a sacred arrow, which he shot at the bird, wounding him. But the bird flew off with the arrow stick- ing to him. The young man followed the bird.

Cénujiŋ'ga dúbá níŋaci'ga bŋúga waná'a'-biamá úŋai tŋ. Ki ɕé núŋiŋga ɕi' ŋ'di  
Young man four people all heard their, they say the report And this boy the there  
about them. moving one

hí xī íbaha'-biamá. Gá-biamá, níŋaci'ga dúbá úŋai amá ɕa' wi' tí amá hă, á-biamá.  
as when they knew him, Said as follows, person four they of whom it is one has they said they.  
rived they say, they say, reported, they say come say they say.

All people had heard of the four young men by report. And when the boy reached there, they knew him. They said as follows: "One of the four persons, who, as they say are famous, has come hither, it is said."

219, 10. cîngajînga ke. Here "ke" denotes the horizontal attitude of the infant.

220, 11. ugajideqtia<sup>a</sup>, from ugajide. Jide means "red;" u-, "in," and ga- implies the effect of striking, falling, of the wind blowing or of light shining through a red medium, as through colored water in the window of a drug store.

220, 13. hégajiqti, pronounced he-gajiqti.

220, 21. úçai ç<sup>a</sup>etî: "They used to be famous (but they are not so now)"; but úçai ama ç<sup>a</sup> refers to a class: "They who are famous, it is said." See last line of p. 223.

222, 11. çî baci çîi çandi. In going to the lake, his last stopping-place was the fourth village. On his return homeward, it was the first place which he reached. As he had a wife at the lodge, and as the lodge had been given him, he could call it his home.

222, 16. wîçaha<sup>a</sup> mandé gatêdi abçî<sup>a</sup> agçî. This is an elliptical expression. It should read, wîçaha<sup>a</sup> aka mandé a<sup>a</sup>çîi kē gatêdi abçî<sup>a</sup> agçî, I have brought back to that place out of sight (that is, to the creek) the boats which my sister's husband gave to me.

222, 19. ka<sup>a</sup>bçéga<sup>a</sup>, a contraction here of ka<sup>a</sup>bça and éga<sup>a</sup>.

223, 3. hebâdi aki-ja<sup>a</sup>. Hebadi shows that they had gone but part of the way home; and aki-ja<sup>a</sup>, means "they lay down, having gone that far on their way home."

#### TRANSLATION.

There were four brothers who dwelt by themselves. They had neither mother nor sister. One day three of them went hunting, and the youngest one remained at the lodge. He chanced to hurt his foot with a splinter. Having pulled out the splinter, he wrapped it up in some fine buffalo hair, and placed it at the side of the lodge. He wished his elder brothers to see the splinter that had caused him pain. By and by the boy went for water, as he was thirsty. And when he had come very near to the lodge again, a child was crying inside the lodge. While he went homeward, behold, it was the splinter which had hurt him; it had become a child. And having wrapped it up again, he laid it at the side of the lodge. When his elder brothers reached home, he told them. "Elder brothers, my foot was hurt, and I took the splinter which hurt me; but it is an infant." Said they, "Stop! Younger brother, get it and show it to us. We must see it." And when he got it, behold, it was a girl. "Younger brother, heretofore we have had no children. Let us bring her up very well," said they. And the younger brother said, "Elder brothers, what relation shall we consider her?" And one said, "Let her be our child." And they said, "No. We have no sister. Let us have her for a sister." Having said, "Yes," all had her for a sister. And as she was an infant, and they wished to bring her up, they took very great care of her. And she became a grown woman. At length all four went hunting. The woman alone did not go. The four men were always very kind to the woman. At length a man arrived at the lodge. And he went homeward with the woman. When he went homeward with her, behold, all of her elder brothers reached home. Behold, their sister had disappeared. When they searched for her, they did not find her. And when the rest went to hunt for her, the youngest brother had been to hunt for her, but he reached home without finding her. Then all the grown ones went to search for her. (That is, the youngest brother went first, alone; but he could not find her. After his return, the three grown brothers went for the same purpose, leaving him at the lodge.) At length something very red was shining through the lodge from the inside. When he peeped in, after thinking, "What can it be?" behold, it was a bird. And seizing a bow

he shot at him. And he missed him every time, till he had shot at him with all the arrows, though he had a great many of them. He shot away all the arrows but one, which had been made sacred; and finally he shot with it. He wounded him with the sacred arrow; with it he wounded the bird that stood. And the bird went homeward with the arrow sticking to him. And the youth went following him, having thought, "Though my elder brothers prize the arrow very highly, I shall lose it." And there was a very populous village. And the youth arrived there. When he reached there, the people recognized him. "The youngest of the four young men who are said to be brothers, has come! One of those who were indeed famous marksmen has come," said they. And they went to tell it to the chief. "The youngest of the four young men who are said to be brothers, has come! One of those who were indeed famous marksmen has come," said they. And the head-chief said, "Bring ye my daughter's husband to me." And having gone thither for him, they returned with him to the chief. And the chief said, "My daughter's husband, you will marry this girl. And I will also give you a lodge." Well, after a while, they lay down. The youth lay with the girl. And the youth questioned her. "Have you not seen some kind of bird passing here on its way home?" said he. "Yes," said she; "very early yesterday morning a red bird passed by on its return, and it went with an arrow sticking to it." And he said, "You can tell your father that, though I have taken you as my wife, I go traveling. I will come back." And the youth departed. She told it to her father. "O father, he has gone traveling. He has promised to return," she said. And the youth went on. And there was a very large village. He arrived there. "One of the four men who are famous has come," they said. And the chief heard it. This chief, too, gave him a daughter for a wife; and so did the chiefs of two other villages. But he left his wives, and continued the search for his sister and the red bird. After leaving the fourth village, he came to a great lake. The red bird had gone into the water of a very large lake. The boy went thither. And behold, his sister came in sight (*i. e.*, she came up out of the water). "O elder brother, come this way," said she. But the youth continued to fear the water. As he went thither, the water separated, leaving a passage between. And that served as an entrance. When they arrived inside, behold, the woman and her husband were far from being poor. They had a great abundance of possessions. And the youth was very glad to see his sister. And his sister too was very glad. His sister's husband, too, was very glad. His sister had hung up the arrow with which he had wounded the red bird, who was her husband. It had been well placed in a horizontal position, in which it still remained. And when he had been there a little while, he remembered his elder brothers. Said he, "Well, my little sister, I wish to go homeward. I remember your elder brothers." And the woman told her husband. "Your wife's brother speaks of going homeward," said she. And his sister's husband made him four small boats, each one very small (*i. e.*, about six inches in length). "Wife's brother, you shall take those things homeward with you. Wife's brother, when you desire anything, after you say, 'Such and such goods I wish!' put a boat into the water," said he. And the young man went homeward. Having had the small boats, he also took homeward his arrow with which he had wounded the red bird. When he went homeward, he reached at length his lodge in the last village. And he put one boat in the water of a creek that was there. When he put the boat in the water, the boat was very full of different kinds of goods; the boat was made very large. And when he

finished, he went homeward to his lodge. He got home to the woman. And he said as follows: "I have brought back from my sister's husband a boat which is in that place. Let some one go after it for the venerable man, your father." And they went after it, and reached home with it. And his wife's father had a boat; his wife's father had it very full of goods. And when it was night, they lay down. When they lay down, the man said as follows, "I will go homeward to-morrow, as I wish to see your husband's brothers." And the woman said as follows, "O father, he speaks of going homeward. He speaks of seeing his elder brothers, hence he speaks of going homeward." And the chief said, "They who take men for husbands always follow them. Follow him." And the woman went homeward with the man. And when they lay down for the night on the homeward way, the man lay alone; the woman too lay alone. He never lay with her.

(F. La Flèche told the following conclusion :

The woman wondered why he did so; but he was reserving her for one of his brothers. So he did with the daughters of the chiefs of the third and second villages. But when he reached the first village, he kept the daughter of the chief as his wife, as she was not jealous; and, besides, he loved her. The other women were jealous. When he arrived at home, he gave the other women to his brothers; and so all found wives. The End.)

## THE ADVENTURES OF HAXIGE.

### JAÇI<sup>n</sup>-NA<sup>n</sup>PAJ<sup>n</sup>'S VERSION.

- Háxige isan'ga çinké enáqtci qigçe júgigçá-biamá. Iji<sup>n</sup>'çe aká 'ábae  
 Haxige his younger the one only dwelt he with his, they say. His elder the hunting  
 brother (sub.)
- açé-hna<sup>n</sup>'-biamá. Jáçti wakíde-hna<sup>n</sup>'-biamá. Égiçe iji<sup>n</sup>'çe aká xúha-biamá.  
 went regu- they say. Deer he shot at regu- they say. At length his elder the feared they say.  
 larly them larly (sub.)
- 3 Ni-úwagi tş'ja núxe ké edáda<sup>n</sup> waníja jin'ga uhá ctéctéwa<sup>n</sup> ca<sup>n</sup>'çi<sup>n</sup>éça-gă,  
 Where they get at the ice the what animal small follows soever let it alone,  
 water
- á-biamá. Iji<sup>n</sup>'çe aká 'ábae açá-biamá. Isan'ga aká néxe çizá-bi ega<sup>n</sup>' ní  
 said he, they His elder the hunting went they say. His younger the kettle took, they having water  
 say. brother (sub.) brother (sub.)
- agíaçá-biamá núxe ké'ja. Égiçe Nuona<sup>n</sup>' na<sup>n</sup>'ba atí-biamá. Núxe ké uhá  
 went for they say ice at the. At length Otter two have come, they Ice the follow-  
 (ob.) ing
- 6 wénaxiçá-biamá isan'ga aká, ja<sup>n</sup>'-jínja áigáça açá-biamá. Ė'di ahí-bi  
 attacked them they say his younger the stick carried on he went, they say. There arrived, they say  
 brother (sub.) his arm
- ega<sup>n</sup>' úti<sup>n</sup>-hna<sup>n</sup>'-biamá. Gan'ki ca<sup>n</sup>'ca<sup>n</sup>' wáçi<sup>n</sup> açá-biamá. Égiçe Wakan'  
 having be hit regu- they say. And without having he went, they say. At length Water-mon-  
 larly them larly stopping them
- dagi ma<sup>n</sup>can'de eja tş égihe ma<sup>n</sup>táha açi<sup>n</sup>' akí-biamá. Jjébe ánasá-biamá.  
 ster den his the headlong into having they reached home Door they shut on him,  
 him they say. they say.

Iji<sup>n'</sup> ɕe ɕi<sup>a</sup> ɪáqti wi<sup>n'</sup> ɕixábajì-qti ɪ<sup>n'</sup> gɕí amá. ɪ<sup>n'</sup> agɕí-bi ega<sup>n'</sup> ɪjébe  
 His elder the deer one without chasing carrying came home, Carry- came home, having door  
 brother (mv. one) at all they say. ing they say

ɕan<sup>'</sup>di ɪáqti uqpaɕe ɕéɕa-biamá. Isa<sup>n'</sup>ga ɕéɕetəwa<sup>n'</sup>ji. Dúaka! ɕizá-gá,  
 at the deer falling he sent it suddenly, His younger stirred not at all. This way! take it,  
 they say. brother

kagé, á-biamá. ɪa-bajì-biamá. ɕaja<sup>n'</sup> éja<sup>n'</sup>mi<sup>n'</sup>, á-biamá. ɪjébe ɕíaza-bi 3  
 younger said he, they He spoke not, they say. You sleep I suspect, said he, they Door pulled open, he  
 brother, say. say. say. they say

ega<sup>n'</sup> égiɕe ɕingé te amá isa<sup>n'</sup>ga ɕi<sup>n'</sup>ké. Hé, wisa<sup>n'</sup>ji<sup>n'</sup>qtcíɕé! ga<sup>n'</sup>qti taté  
 having behold had disappeared, they his younger the one Alas, my dear little younger just so shall  
 say brother v-ho. brother I

ebɕéga<sup>n'</sup> ɕa<sup>n'</sup>ctí éga<sup>n'</sup>qti áha<sup>n'</sup>, á-biamá. Ni-úwagi tēɪa gída<sup>n'</sup>be ɪa<sup>n'</sup>ɕi<sup>n'</sup> aɕá-  
 I thought heretofore just so I said he, they Where they get to the to see (for) running he  
 say. say. water him went

biamá. Ni-úwagi tē ahí ɪjìjì, égiɕe isa<sup>n'</sup>ga sigɕé ɕé te amá. Uɕúgihe ɕé 6  
 they say. Where they get the he when, behold his younger trail had gone, they Following his, he  
 water reached brother say want

ɪjì égiɕe Nuona<sup>n'</sup> na<sup>n'</sup>ba atí-bi ega<sup>n'</sup> úti<sup>n'</sup>-hna<sup>n'</sup> te amá. Úti<sup>n'</sup> úcka<sup>n'</sup> tē  
 when behold Otter two come, they having he hit them regularly they say. He hit deed the  
 say

ígídaha<sup>n'</sup>-bi ega<sup>n'</sup>, He-í! á-biamá. Néxe tē uta<sup>n'</sup>nadi ɕicta<sup>n'</sup> te amá. Iji<sup>n'</sup> ɕe  
 knew his, they say having, Alas! said he, they Kettle the in a place be- he had dropped it, His elder  
 say. say. (ob.) tween they say. brother

amá uɕúgihe aɕá-biamá. Ígiɕa-bajì-bi ɪjì xagá-biamá. Hi<sup>n'</sup>sa<sup>n'</sup>ga+! hi<sup>n'</sup> 9  
 the following his went they say. Found his not, they when he cried, they say. My younger brother! my  
 (sub.) say

sa<sup>n'</sup>ga+! hi<sup>n'</sup>sa<sup>n'</sup>ga+! hi<sup>n'</sup>sa<sup>n'</sup>ga+! wayé wigísiɕe-da<sup>n'</sup> axáge áɕi<sup>n'</sup>hé no+! Hé!  
 younger my younger my younger (see note) I remember while I am crying as I Alas!  
 brother! brother! brother! thee, my own walk

misa<sup>n'</sup>ga, hé! misa<sup>n'</sup>ga, wiebɕi<sup>n'</sup> ctē káge-sa<sup>n'</sup>ga, agɕí tēinte, á-biamá. Maja<sup>n'</sup>  
 my younger alas! my younger it is I even friend younger I come would said he, they Land  
 brother, brother, (if) brother, home have say.

ɕa<sup>n'</sup> bɕúga ɪúwi<sup>n'</sup>xe ugíne aɕá-biamá. Xagá-bi ɪjì watɕicka ɪa<sup>n'</sup>gáqti ní kē 12  
 the all wandering seeking his he went, they say. He cried, they when creek very large water the  
 say

gasúséqti iháha gaxá-biamá, ictábɕi é ní gē é amá. Ní ɪa<sup>n'</sup>ha kē qáde  
 flowing very in long made they say, tears that stream the that they say. Stream border the grass  
 rapidly lines (pl.) (ob.)

úda<sup>n'</sup> ké amá. Ē<sup>n'</sup>di ja<sup>n'</sup>-biamá. Ja<sup>n'</sup>-bi ega<sup>n'</sup> ga<sup>n'</sup>ki Mi<sup>n'</sup>xa-jin<sup>'</sup>ga na<sup>n'</sup>ba  
 good lay they say. There he lay, they say. Lay, they having and Goose small too  
 say

atí-biamá. Gɕa<sup>n'</sup>ga aɕá-biamá. Égiɕe ɕéa<sup>n'</sup>be agɕí-biamá. Gá-biamá: 15  
 came, they say. Diving they went, they At length in sight they came back, (One) said as follows,  
 say. they say. they say.

Kagéha, Haxige isa<sup>n'</sup>ga t'éɕai tē<sup>n'</sup>di i<sup>n'</sup>ujawa héga-máji, á-biamá. ɕí e'a<sup>n'</sup>  
 Friend, Haxige his younger killed when pleasant for a little I not, said he, they You how  
 brother me say

oni<sup>n'</sup> á, á-biamá. Kagéha, wí i<sup>n'</sup>ujawa-máji. Na<sup>n'</sup>béhiujin<sup>'</sup>ga a<sup>n'</sup>ɕa<sup>n'</sup>wa<sup>n'</sup>qɕéga<sup>n'</sup>  
 you I said he, they Friend, I it was unpleasant Little finger fell to me as my share, since  
 were say. for me. say

ata<sup>n'</sup>qti ɪan<sup>'</sup>be ctécte uɕíwabɕá te, ehé, á-biamá. Ki Haxige aká na<sup>n'</sup>a<sup>n'</sup>- 18  
 when indeed I see him soever I tell him about will, I said, said he, they And Haxige the heard it  
 his say. (sub.)

biamá. Haxige aká ja<sup>n'</sup>abe gaxá-biamá. Ní kē<sup>n'</sup>di uqpaɕa-bi ega<sup>n'</sup>  
 they say. Haxige the (sub.) leaf made they say. Water in the fell, they say having  
 say.

ugáha aɕá-biamá. Uta<sup>n'</sup>na tē ja<sup>n'</sup>abe ugáha aɕá-biamá. Ē<sup>n'</sup>di qti ahí-bi ɪjì  
 floating it went, they say. Spaco be- the leaf floating went they say. Right there he ar- when  
 tween say

Mi<sup>n</sup>xa-jin<sup>n</sup>ga dahi ké úca<sup>n</sup>-biamá. Níkaci<sup>n</sup>ga na<sup>n</sup>ba, edéce fáci<sup>n</sup>cé á, á-biamá  
 Duck neck the he held them, they Person two, what are you saying I said, they say  
 say.

Háxige aká. A<sup>n</sup>ha<sup>n</sup>, jin<sup>n</sup>chéha, éga<sup>n</sup>, á-biamá Jin<sup>n</sup>chéha, iubea te, ehé áci<sup>n</sup>hé  
 Háxige the Yes, elder brother, so, said he, they Elder brother, I tell the will, I have been say-  
 (sub.) say. ing

3 áfa, á-biamá. Jin<sup>n</sup>chéha, a<sup>n</sup>wa<sup>n</sup>ciqqaqégañ-gá. Ufiwibéa te, ehé áci<sup>n</sup>hé áfa,  
 indeed, said he, they Elder brother, do loosen your hold on me. I tell you of will, I have been indeed,  
 say. your saying

á-biamá. Jin<sup>n</sup>chéha, maja<sup>n</sup> gácuha ma<sup>n</sup>á ma<sup>n</sup>ciadi<sup>n</sup>qti fa<sup>n</sup>can<sup>n</sup>di fisan<sup>n</sup>ga édi  
 said he, they Elder brother, land in that direc- cliff very high by a succes- your younger there  
 say. tion of brother

aci<sup>n</sup> akí, á-biamá. Mi<sup>n</sup>xa-jin<sup>n</sup>ga áma fiñké fibcábcazá-bi ega<sup>n</sup> a<sup>n</sup>fa féfa-  
 having reached said he, they Duck the other (ob.) pulled and tore to having throwaway sud-  
 him home, say. pieces, they say denly

6 biamá. Imaxá-biamá: 'A<sup>n</sup> xi éfa<sup>n</sup>baí á, á-biamá. Min<sup>n</sup>cuma<sup>n</sup> cí cudemaha<sup>n</sup>  
 they say. He asked they say: How when they emerge I said he, they Noon fog  
 say.

ugát<sup>n</sup>ze macté<sup>n</sup>qti xi tshúqcabé nádindingíce ja<sup>n</sup>-hna<sup>n</sup>i, á-biamá. A<sup>n</sup>ba  
 blows thick very warm when tripe to stiffen their own they regularly, said he, they Day  
 (see note) by heat lie say.

té éga<sup>n</sup>, á-biamá.  
 the so, said he, they  
 say.

9 Gan<sup>n</sup>ki qífa gáxe afa-biamá. Égiçe tshúqcabé ma<sup>n</sup>afa ja<sup>n</sup>-biamá.  
 And eagle made he went, they say. At length tripe on the back lay they say.

Ejata<sup>n</sup> wénaxífa agí-biamá. Háxige amá ca-í, á-biamá. Wáfi'a. Jima<sup>n</sup>te  
 Thence to attack them he was returning. Háxige the is com- was said, they He failed Within the  
 they say. (sub.) you, say. with them. lodge

ákiágfa-biamá. Agfa-biamá cí Háxige amá. Akí-bi ega<sup>n</sup>, Eata<sup>n</sup> áma<sup>n</sup> xi  
 they had gone again, Went homeward, again Háxige the Reached home, having, How I do if  
 they say. they say. (sub.) they say

12 éga<sup>n</sup>-ewé'a etéda<sup>n</sup> eféga<sup>n</sup>-biamá. Hau, cí afa-biamá a<sup>n</sup>ba téga<sup>n</sup> ga<sup>n</sup>.  
 so I do to them apt I thought he, they say. Well, again he went, they say day the, like it so.

Ma<sup>n</sup>ciáháqti ahí-bi xi, cí ja<sup>n</sup>'abe gaxá-biamá. Ejata<sup>n</sup> ja<sup>n</sup>'abe gáxe té cí  
 Very far on high he arrived, when, again leaf made they say. Thence leaf made the again  
 they say

wénaxífa agí-biamá. Háxige amá ca-í, á-biamá. Cí wénaxífa wáfi'a, cí  
 to attack them he was returning. Háxige the is com- was said, they Again to attack them he failed, again  
 they say. (sub.) you, say.

15 jima<sup>n</sup>te ákiágfa-biamá. Cí wáfi'a gfé amá Háxige amá. Cí a<sup>n</sup>ba téga<sup>n</sup>  
 within the they had gone back, Again failed went they Háxige the Again day like the  
 lodge they say. homeward say (sub.)

amá. Gan<sup>n</sup>ki wajin<sup>n</sup>ga-wáfiže nan<sup>n</sup>ka jú-ma fa<sup>n</sup> é wi<sup>n</sup> gaxá-biamá. Ejata<sup>n</sup>  
 they And chicken-hawk back the blue the that one he made they say. Thence  
 say. ones (class)

wajin<sup>n</sup>ga-wáfiže nan<sup>n</sup>ka jú-ma éga<sup>n</sup> gáxe cí wénaxífa agí-biamá. Háxige  
 chicken-hawk back the blue so made again to attack them he was returning, Háxige  
 ones they say.

18 amá ca-í, á-biamá Cí wénaxífa wáfi'a. Cí jima<sup>n</sup>te ákiágfa-biamá. Cí  
 the is coming was said, they Again to attack them he failed. Again within the they had gone back, Again  
 (sub.) to you, say. lodge they say.

wáfi'a gfé amá Háxige amá. Égiçe wéduba ja<sup>n</sup> édihi xi wés'a-nídeka  
 failed went they Háxige the At length the fourth sleep reached when grass-snake  
 homeward say (sub.) there

- gaxá-biamá. Qáde kě ma<sup>n'</sup>ti<sup>h'</sup>qti a<sup>fa</sup>-biamá. Ma<sup>na</sup> kě é<sup>fa</sup>be ahí-bi xī  
he made, they say. Grass the passing far under he went, they say. Cliff the in sight he arrived, when they say
- égi<sup>ce</sup> tēhúq<sup>ca</sup>be nádindīngí<sup>ce</sup> ma<sup>n'</sup>a<sup>fa</sup> ja<sup>n'</sup>-biamá. Man<sup>'de</sup> kě g<sup>é</sup>íza-biamá.  
behold tripe to stiffen their own on the back they lay, they say. Bow the he took his, they say.
- Ma<sup>n'</sup>-ítaxe-ja<sup>n'</sup>ka ug<sup>fa</sup>-bi ega<sup>n'</sup> gasnin<sup>'d</sup>ěqti ída<sup>n'</sup>běqti é<sup>fa</sup>-biamá, na<sup>n'</sup>ba 3  
Arrow and forked sit in, they having slipped far when hit right in the middle he sent it forcibly, two they say,
- t'éwa<sup>fa</sup>-biamá. A<sup>n</sup>! ígat'a<sup>n'</sup>qti íma<sup>n'</sup>te kig<sup>ce</sup> amá. Ag<sup>fa</sup>-biamá Haxige  
it killed they say. Ah! grunting very within the they had they Went homeward, Haxige them they say lodge gone again say they say
- amá. Akí-biamá. Gí<sup>ce</sup>qti<sup>n'</sup>-biamá. Éga<sup>n'</sup>-ewé'a<sup>n'</sup>, á-biamá. Ha<sup>n'</sup>ega<sup>n'</sup>tce  
the He reached home, Very glad they say. So I have done said he, they Morning (sub.), they say.
- xī 'ábae a<sup>fa</sup>-biamá Haxige amá. Agí-bi xī égi<sup>ce</sup> níaci<sup>n'</sup>ga ujan<sup>'ge</sup> kě 6  
when hunting went they say Haxige the (sub.). He was com- when behold person road the (ob.) ing home, they say (ob.)
- á<sup>ci</sup>íza é<sup>ce</sup> te amá. Cí ha<sup>n'</sup>ega<sup>n'</sup>tce xī cí 'ábae a<sup>fa</sup>-biamá. Cí agí-bi xī  
cutting had gone, they Again morning when again hunting he went, they say. Again he was when across say. coming home, they say
- égi<sup>ce</sup> níaci<sup>n'</sup>ga ujan<sup>'ge</sup> kě á<sup>ci</sup>íza é<sup>ce</sup> te amá. Cí ha<sup>n'</sup>ega<sup>n'</sup>tce xī cí 'ábae  
behold person road the cutting had gone, they Again morning when again hunting (ob.) across say.
- a<sup>fa</sup>-biamá. Cí agí-bi xī égi<sup>ce</sup> níaci<sup>n'</sup>ga ujan<sup>'ge</sup> kě á<sup>ci</sup>íza é<sup>ce</sup> te amá. Wé- 9  
he went, they say. Again he was when behold person road the cutting had gone, they The (ob.) across say. coming home, they say
- duba<sup>n'</sup> tēdīhi xī bispé ja<sup>n'</sup>-biamá Haxige aká. Égi<sup>ce</sup> í. é<sup>ci</sup> 'éga<sup>n'</sup> g<sup>fa</sup>di<sup>n'</sup>  
fourth arrived at when crouch- lay they say Haxige the (sub.). Behold, com- the so across time the ing one who
- ja<sup>n'</sup>-biamá Haxige aká. Čutíqti xī naji<sup>n'</sup> átiá<sup>fa</sup>-biamá. Huhu'á! i<sup>n'</sup>c'áge  
lay they say Haxige the (sub.). He had come when stood he started up sud- Really! old man denly, they say
- 'a<sup>n'</sup> ma<sup>n'</sup>čí<sup>n'</sup> éga<sup>n'</sup> áha<sup>n'</sup>, á-biamá, íkitá-bi ega<sup>n'</sup>. A<sup>n'</sup>ha<sup>n'</sup>, éga<sup>n'</sup>qti á<sup>fa</sup>, á-biamá. 12  
what walks like it ! said he, they cheated him. having. Yes, just so indeed, said he, they is the matter say.
- É ceta<sup>n'</sup>qti čaná'a<sup>n'</sup>ji áqta<sup>n'</sup> fá<sup>ci</sup>í<sup>n'</sup>cé á, á-biamá. Těná! i<sup>n'</sup>c'áge, 'a<sup>n'</sup> i<sup>n'</sup>té  
That so very far you have not how pos- you who I said he, they Why! old man, whatever (sub.) move say. matter
- dáda<sup>n'</sup> ctěwa<sup>n'</sup> aná'a<sup>n'</sup>-máji ma<sup>n'</sup>b<sup>ci</sup>í<sup>n'</sup> á<sup>ci</sup>í<sup>n'</sup>hé, á-biamá Haxige aká. A<sup>n'</sup>ha<sup>n'</sup>,  
what soever I heard not I was walking said, they say Haxige the (sub.). Yes,
- Haxige amá isa<sup>n'</sup>ga t'ėkičai tē Wakan'dagi ciéwasan'gicabi<sup>n'</sup>qti ča<sup>n'</sup>ká na<sup>n'</sup>ba 15  
Haxige the his younger killed for when Water-monster most dearly beloved children the ones who (sub.) brother him
- t'éwa<sup>fa</sup>. Zéawa<sup>ce</sup> pí áta<sup>n'</sup>hé, á-biamá. Huhu'á! i<sup>n'</sup>c'áge, éga<sup>n'</sup> i<sup>n'</sup>té aná'a<sup>n'</sup>  
he killed them. I powwow over them I am about to go said he, they Really! old man, so it may I hear over them say. be
- ctěwa<sup>n'</sup>-máji á<sup>ci</sup>í<sup>n'</sup>hé, á-biamá. Huhu'á! i<sup>n'</sup>c'áge, wazé<sup>ce</sup> tē'di ágidána<sup>n'</sup> ga<sup>n'</sup>-  
in the least I not I who said he, they Really! old man, to powwow when to gaze on his always move, say. over them
- ča<sup>n'</sup>qti-hna<sup>n'</sup> éi<sup>n'</sup>te, á-biamá Haxige aká. A<sup>n'</sup>ha<sup>n'</sup>, éga<sup>n'</sup>, á-biamá Héga, aká. 18  
very desirable it may be, said, they say Haxige the (sub.). Yes, so, said, they say Buzzard the (sub.).

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Ábana<sup>n</sup> a<sup>n</sup>çin'gēqti-hna<sup>n</sup>-ma<sup>n</sup> hă, á-biamá. Huhu'á! i<sup>n</sup>c'áge, áwigidána<sup>n</sup>  
To gaze on it I never have any one at all said he, they Really! old man, I gaze on you, my  
say. relation

téi<sup>n</sup>te. Wí cti' ábae ma<sup>n</sup>bēi<sup>n</sup>, á-biamá Haxige aká. Hau! i<sup>n</sup>c'áge, íxigça-  
may. I too hunting I walk, said, they say Haxige the Ho! old man, try it for  
(sub.).

3 gaska<sup>n</sup>ça-gă. Áwigidána<sup>n</sup> bēicta<sup>n</sup> xī oné te hă, á-biamá, A<sup>n</sup>'ha<sup>n</sup>, éga<sup>n</sup> hă,  
yourself. I gaze on you, my I finish when you go will said he, they Yes, so  
own say,

á-biamá. A<sup>n</sup>'cpana<sup>n</sup> te, á-biamá. Ca<sup>n</sup>, i<sup>n</sup>c'áge, úcka<sup>n</sup> dáda<sup>n</sup> 'a<sup>n</sup>' ckáxe tē  
said he, they You gaze on me will, said he, they Yet, old man, deed what how you do it the  
say. say.

béugaqti winá'a<sup>n</sup> te, á-biamá Haxige aká, gacta<sup>n</sup>'ka-bi ega<sup>n</sup>. A<sup>n</sup>'cpana<sup>n</sup>  
every one I hear it will, said, they say Haxige the tempted him, they having. You gaze on  
(sub.), say me

6 taté, á-biamá Héga aká. Wa'a<sup>n</sup> tē gi'a<sup>n</sup>-bi ega<sup>n</sup> watcigaxá-biamá:  
shall said, they say Buzzard the Song the sung his, they having he danced they say:  
surely, (sub.). say



Hé-ke tá-ko, hé-ke hé-ke tá-ko. Hé-ke tá-ko, hú-ke hé-ke tá-ko,  
á-biamá. Hau! i<sup>n</sup>c'áge, éga<sup>n</sup>qti-hna<sup>n</sup> éi<sup>n</sup>te i<sup>n</sup>çin'wa<sup>n</sup>'ka<sup>n</sup>'pi ínahi<sup>n</sup>, i<sup>n</sup>c'áge,  
said he, they Ho! old man, always just so if it be it looks nice to me truly, old man,  
say.

9 á-biamá. Ga<sup>n</sup>'ki, i<sup>n</sup>c'áge, 'a<sup>n</sup>'-hna<sup>n</sup> ája<sup>n</sup> tē bēugaqti wigína'a<sup>n</sup> ka<sup>n</sup>'bça,  
said he, they And, Old man, how regularly you do it the all I hear from you I wish,  
say.  
á-biamá Haxige aká. Çé pí xī níaçē te, ehé, á-biamá. Baxú dúbā wéduba  
said, they say Haxige the This I when I will heal it, I said, said he, they Peak four the fourth  
(sub.). time arrive say.

gákē ē'di pí xī a<sup>n</sup>'gi-hna<sup>n</sup>-atí, á-biamá. Wéduba éça<sup>n</sup>'be pí xī ana<sup>n</sup>'te  
that there I when they come regularly said he, they said he, they I when I dance  
(lg. one) arrive for me, say. arrive

12 anáji<sup>n</sup> xī a<sup>n</sup>'gi-hna<sup>n</sup>-atí, á-biamá. Waii<sup>n</sup>' ugça<sup>n</sup>' gahá a<sup>n</sup>'çin' çé-lina<sup>n</sup>i. Çé  
I stand when they always come said he, they Robe they put on it having they always This  
for me, say. in it me go. (time)

pí xīji, Ní nákadē naji<sup>n</sup>' te hă, ehé. Ma<sup>n</sup>'ze na<sup>n</sup>'ba nájide ihéaçē xī úi  
I ar- if, Water hot please let it I say. Iron too red hot I place when wounds  
rive stand

tē ídistásta xī, ni<sup>n</sup>'ja té, á-biamá. Çábeçin'a<sup>n</sup>-qtiéga<sup>n</sup> watcigaxekiça-biamá.  
the I press against it, alive will said he, they About three times he made him dance they say.  
repeatedly be, say.

15 Cka<sup>n</sup>' ma<sup>n</sup>çin' tē bēuga çipi ga<sup>n</sup>'ça gçi<sup>n</sup>'-bi ega<sup>n</sup>. Wéduba<sup>n</sup> tē'díhi na<sup>n</sup>'té  
Manner walking the all to do wishing sat, they say having. The fourth time at it arrived dancing  
well

na<sup>n</sup>'cta<sup>n</sup>'-biamá. Hau! ca<sup>n</sup>' hă. A<sup>n</sup>'cpana<sup>n</sup> íçibça<sup>n</sup>'qti éja<sup>n</sup>'mi<sup>n</sup>, á-biamá  
he stopped, they say. Ho! enough You gaze on me you have had I suspect, said, they say  
your fill

Héga aká. A<sup>n</sup>'ha<sup>n</sup>, i<sup>n</sup>c'áge, ca<sup>n</sup>' hă, á-biamá. 'A<sup>n</sup>'-macé' ctēwa<sup>n</sup>' Haxige  
Buzzard the Yes, old man, enough said he, they What sort of person are you Haxige  
(sub.). say.

18 hnájingai á, á-bi ega<sup>n</sup> gaqíxa-biamá, t'éça-biamá. Ca<sup>n</sup>' wáçaha bēugaqti  
you think little I said, they having he hit and broke in he killed him, they And clothing all  
of him say (the skull), they say, say.

çizá-bi ega<sup>n</sup> áçaha-biamá. Jéxe cti' áigáça ma<sup>n</sup>'çin'-biamá. Úcka<sup>n</sup> íxigça-  
took, they having he put it on, they say. Gourd too carrying on he walked they say. Deed he tried  
say. the arm



gaska'pa-biamá. Bépí tcábe áha<sup>n</sup>, eééga<sup>n</sup>-biamá. Ačá-bi ega<sup>n</sup> baxú wé-  
for himself they say. I do it very ! thought he they say. Went, they having peak the  
well say

duba ké é'di ahí-biamá. Wateígaxá-biamá. Hé-ke tá-ko, hé-ke hé-ke  
fourth there he arrived, they He danced they say.

tá-ko. Hé-ke tá-ko, hé-ke he-ke tá-ko. Huhu'á! i'c'áge u'úka<sup>n</sup>pi inahi<sup>n</sup>- 3  
Really! old man nice-looking truly

hna<sup>n</sup> édega<sup>n</sup> ábana<sup>n</sup> čingé inahi<sup>n</sup> áčá, á-biamá. Huhú! i'c'áge, wazéčé čí<sup>n</sup>  
always but to gaze on had none truly indeed, said he, they Oho! old man, doctor the  
him say.

éčá<sup>n</sup>be tí, aí áčá, á-biamá. Wagáqčá<sup>n</sup> hnankáče, ké, agíma<sup>n</sup>čí<sup>n</sup>-i-gá,  
in sight has he indeed, said they, they Servants ye who, come, walk ye for him,  
come, says say.

á-biamá. Hau, agíčá-biamá. Ě'di ahí-bi ega<sup>n</sup> waii<sup>n</sup> čá<sup>n</sup> gríčibčá-biamá. 6  
said he, they Well, they went for him, There arrived, having robe the they spread out for  
say, they say. they say. (ob.) him, they say.

Ugčí<sup>n</sup> grí<sup>n</sup>-bi ega<sup>n</sup> gahá ačí<sup>n</sup> ačá-biamá wagáqčá<sup>n</sup> amá. Ujébe ma<sup>n</sup>ciá-  
Sitting eat, they say having on it having went, they say servant the Door away  
in it (sub.).

řaha gríčika<sup>n</sup>-i-gá, á-biamá. Ujébe ágaha čicíba-biamá. Čicíba-bi ří égríče  
from make ye room for said they, they Door outer they pulled open, They pulled open, when behold  
him, say. they say.

ma<sup>n</sup>tářa řijébegčá<sup>n</sup> gaxá-bitá<sup>n</sup>amá isa<sup>n</sup>ga ké há ké bęřa čixába-bi ega<sup>n</sup>. 9  
underneath door-flap had been made they his younger the skin the (ob.) whole flayed, they say having.  
(standing) say

Ujébe ukřbaqčá<sup>n</sup> na<sup>n</sup>té na<sup>n</sup>ří<sup>n</sup>-biamá. Hé-ke tá-ko, hé-ke hé-ke tá-ko. Hé-ke  
Door facing it dancing he stood, they say.

hé-ke tá-ko, á-biamá. Na<sup>n</sup>cta<sup>n</sup>-bi ega<sup>n</sup> ří uđá-biamá. Isa<sup>n</sup>ga há ké učá<sup>n</sup>-  
said he, they Stopped, they say having lodge he entered, they His brother skin the took  
say. say. (ob.) hold of

biamá. Ujébegčá<sup>n</sup> číáza ičéčé ta<sup>n</sup> amá. Hé, wisa<sup>n</sup>ři<sup>n</sup>qtcičé! á-biamá, řijí-bi 12  
they say. Door-flap he pulled sud. as he they Alas, my dear little younger said he, they whispered,  
open deny stood say. brother! say, they say

ega<sup>n</sup>. Wagáqčá<sup>n</sup> amá ubęsni<sup>n</sup>-biamá. Huhu'á! kagéha, i'c'áge edéga<sup>n</sup> á,  
having. Servant the found him out, they say. Really! friend, old man what has ?  
(sub.) he said

řijí ukřa-biamá. Kagé, i'c'áge-hna<sup>n</sup>, Hé, wisa<sup>n</sup>ři<sup>n</sup>qtcičé! é éga<sup>n</sup> há, á-biamá.  
whis- one talked with, Friend, old man only, Alas, my dear little younger said like it . said he, they  
pering they say. brother! say.

Ná! kagé, učáde čingé inahi<sup>n</sup>. I'c'áge wazéčé skéwa<sup>n</sup>řti tí-hna<sup>n</sup> ča<sup>n</sup>čti, 15  
Psha! friend, cause for there is none truly. Old man doctor for a very long has come heretofore,  
complaint time regularly

á-biamá. Hau! á-biamá. Čé ří ca<sup>n</sup> te, ehé áčá, á-biamá. Hau! wagáqčá<sup>n</sup>  
said they, they Ho! said he, they This when enough will, I said indeed, said he, they Ho! servant  
say. say.

hna<sup>n</sup>káče, néxe řa<sup>n</sup>řařti na<sup>n</sup>ba ní uří ačí<sup>n</sup> řří-gá, á-biamá. Agřahí-bi  
ye who are, kettle very large two water fill bring it back, said he, they Reached there  
say. say. for it, they say

ega<sup>n</sup> i<sup>n</sup> akř-biamá. Ugácka-bi ega<sup>n</sup> nákadęřti đéde řę'di ábixęřti 18  
having carry- they reached Fastened the having very hot fire on the boiling hard  
ing it home, they say. kettles on, they say

na<sup>n</sup>ří<sup>n</sup>-biamá. Máří<sup>n</sup> na<sup>n</sup>ba čipá-iřti ihéčai-gá. Ma<sup>n</sup>ze nářide čéčé 'ú řé  
they stood, they say. Knife two made very lay ye down. Iron red hot this wound the  
sharp (ob.)

íđistářta ří ni<sup>n</sup>řa taité, á-biamá. Hau! ké, i<sup>n</sup>řika<sup>n</sup>řigá, á-biamá. Ěgríče  
I press against when alive shall (pl.), said he, they Ho! come, get out of my way, said he, they Beware  
repented say.

- áckaha ućágas'is'í<sup>n</sup> tai há. Égiće pia'ŋa cé tai, á-biamá. Baxú dúba  
close at hand you peep in lest Beware leaving you go lest, said he, they Peak four  
repeatedly say.
- éŋa<sup>n</sup> be ati-hna<sup>n</sup>-ma<sup>n</sup> xihá guáŋica<sup>n</sup> ʔa ma<sup>n</sup> ŋi<sup>n</sup>-i-gā bŋúga, á-biamá. ʔí ʔí  
in sight I come regularly downward to the other side of walk ye all, said he, they House-  
hold
- 3 ʔanká wan'gićęqti aŋá-biamá. Iŋá-bi ega<sup>n</sup> ŋi'úda-biamá. Ní tē ábixęqti  
the ones who all went, they say. Had gone, since they left him solitary, Water the boiling hard  
they say they say.
- naji<sup>n</sup> amá. Hau! sakíba ga<sup>n</sup> qti ja<sup>n</sup> i-gā. Ma<sup>n</sup> zŋ nájidęqti 'ú tē uŋúwidáxa<sup>n</sup>  
stood they say. Ho! side by side just so lie ye. Iron very red hot wound the I push into you  
say. (ob.) with
- xí ʔani<sup>n</sup> ʔa taté. Égiće ʔacka<sup>n</sup> te há. ʔié gaziqti ja<sup>n</sup> i-gā, á-biamá. Éga<sup>n</sup>  
when you alive shall Beware you stir lest Side stretched lie ye, said he, they So  
surely (be). very stiff say.
- 6 ja<sup>n</sup>-bi ega<sup>n</sup> agŋa<sup>n</sup> 'ka<sup>n</sup> ha<sup>n</sup> 'ú tē ubáxa<sup>n</sup> ʔéŋa-biamá, Teu+! Cka<sup>n</sup> aji ja<sup>n</sup> i-gā.  
Isin, they having on both sides wound the pushed into he sent suddenly, (sound of the Still lie.  
say the say, hot iron.)
- Ha<sup>n</sup>! á-bi ega<sup>n</sup>, akíŋa ná'ta-biamá. Máhi<sup>n</sup> ké ʔiza-bi ega<sup>n</sup> ús'u wáxa-  
Ah! said, they having, both the heat killed, they Knife the took, they having strips he made them  
say say.
- biamá. Máwaŋa<sup>n</sup>-bi ega<sup>n</sup> ní tē ábixe naji<sup>n</sup> tē ʔí naji<sup>n</sup>-biamá. Nin'de  
they say. Cut them apart, they having water the boiling stood the filling he stood, they say. Cooked  
say
- 9 tŋ cti gaciŋe itéŋe naji<sup>n</sup>-biamá.  
the too out of piling it he stood, they say.
- Gráamá, Hau! iŋc'áge wazéŋe gata<sup>n</sup> aji-hna<sup>n</sup> ʔa<sup>n</sup> cti. xáci hégaŋi,  
Those not Ho! old man doctor not so long regularly heretofore. A great while ago very,  
seen,
- á-biamá. Wés'á-nídeka, edécega<sup>n</sup> á amá ʔa<sup>n</sup> cti. A<sup>n</sup> ha<sup>n</sup>, égiŋe há.  
said they, they Grass-snake, what were you he was saying heretofore. Yes, I said it  
say.
- 12 ʔijébe ubáha<sup>n</sup> aŋai tē iŋébeŋŋa<sup>n</sup> uŋa<sup>n</sup> i tŋ di, Hé, wisa<sup>n</sup> iŋ qtcicé! é éga<sup>n</sup> i há,  
Door side of went when door-flap took hold when, Alas, my dear little younger said like it  
of brother!
- á-biamá Wés'á-nídeka. Wés'á-nídeka, é'di ʔagŋé te. Da<sup>n</sup> bá-gā, á-biamá.  
said, they say Grass-snake. Grass-snake, there you go will. Look at him, said they, they say.  
homeward
- Náda<sup>n</sup> ictá ɗa tē júŋŋe gáxa-gā. ʔibéŋkaŋŋa<sup>n</sup> gā ɗa ʔa<sup>n</sup>, á-biamá.  
Extra (!) eye nose the with it make. Flatten and make very oval head the said they, they say.  
(ob.) (ob.)
- 15 Qáde ma<sup>n</sup> tihé ga<sup>n</sup> ma<sup>n</sup> ŋi<sup>n</sup>-biamá Wés'á-nídeka. É'di ahi-bi ega<sup>n</sup> ʔí tē  
Grass passing under so walked they say Grass-snake. There arrived, having lodge the (ob.)  
they say
- ukíba wi<sup>n</sup> é'di ugás'is-biamá. Íŋa-biamá Háxige aká. Gí-gā! gí-gā! gí-gā!  
crack one there he peeped, they say. Detected him, Haxige the Come! come! come!  
they say (sub.)
- á-biamá. Gíba<sup>n</sup>-bi ega<sup>n</sup> é'di agí-biamá. Wénanderiŋa<sup>n</sup> gā, á-biamá  
said he, they Called to him, having there he was coming Make yourself full of food, said, they say  
say.
- 18 Háxige aká. Gaŋ'ki ús'u ʔéta<sup>n</sup> qti núde ké ukíŋatáqti uŋa<sup>n</sup> há-biamá.  
Haxige the (sub.). And strip just this long throat the sticking in very he put in for him, they say.  
(ob.) tight
- Háxige é akédega<sup>n</sup> xáciqti Wakan'dagi náubewáŋe, ecé cí te, uŋa<sup>n</sup>  
Haxige that the one, but very long ago cooked them to you say you will, to tell  
ago arrived
- maŋŋŋi<sup>n</sup>-gā, á-biamá. Wés'á-nídeka aká uŋa ʔé amá Háxuŋa! Háxuŋa!  
begone, said he, they Grass-snake the to tell went they say. Haxige! Haxige!  
say. (sub.)

hú çai<sup>n</sup>äji çé amá. Huhu<sup>a</sup>! gáç<sup>n</sup>i edéga<sup>n</sup> ä, á-biamá. Égiçe çutí amá,  
voice not sending far was going, they say. Really! that one what says he said they, they say. At length he had come directly to them, they say,

qáde ma<sup>n</sup>tihéqtcí. Háxuxa! Háxuxa! á-biamá. Huhu<sup>a</sup>! Háxige éé há,  
grass passing altogether under it. Haxige! Haxige! said he, they say. Really! Haxige he says

á-biamá. Waci<sup>n</sup> hébe íu<sup>a</sup>he-t<sup>a</sup>n<sup>a</sup> gíçizái-gä, á-biamá. Huhu<sup>a</sup>! ga<sup>n</sup>qti 3  
said they, they say. Fat meat piece put in the mouth he has take ye for him, said they, they say. Really! just so

taté. Wacka<sup>n</sup>i-gä, á-biamá. Iénaxíça agçá-biamá. Ka<sup>n</sup>gëçti gçí-bi  
shall (be). Make ye an effort, said they, they say. To attack they went homeward, they say. Very close they came home, they say

çi Háxige aká çu<sup>n</sup>é<sup>n</sup> agçá-biamá. Isa<sup>n</sup>ga ta<sup>n</sup> áigigçáça agçá-biamá.  
when Haxige (sub.) the rushing went homeward, they say. His brother the carried his on he went homeward, they say. (sub.) his arm

Agçá-bi te ga<sup>n</sup> iénaxíça açá-biamá. Ca<sup>n</sup> edáda<sup>n</sup> waniça a<sup>n</sup>sagi-má bçúga 6  
He went when so to attack him they went, they say. Yet what animals the swift ones all

éga<sup>n</sup> gaxá-bi ctéwa<sup>n</sup> úçá-bají-biamá. Edáda<sup>n</sup> baskíçé! Wacka<sup>n</sup> ega<sup>n</sup>i-gä.  
like they made, they say notwithstanding they did not overtake them, they say. What angry! Make an effort do ye.

Çni<sup>a</sup> etéga<sup>n</sup>i, á-biamá. Açi<sup>n</sup> açá-biamá. Égiçe ma<sup>a</sup> dahé ma<sup>n</sup>ciadi<sup>n</sup>qti  
You fail are apt, said they, say they. Having they went, they say. At length cliff hill very high

íçiti<sup>n</sup> iça<sup>n</sup>çé té<sup>n</sup>di qçabé ákicugáçti niha<sup>n</sup>ga múbaju içáça Háxige (amá) gi- 9  
concave placed where tree standing very thick spring shot up suddenly and Haxige (the near sub.) frequently

íáde ahí-biamá. Wacka<sup>n</sup> ega<sup>n</sup>i-gä. Çáçuháçti uçáççe-hna<sup>n</sup>i, á-biamá.  
it again he arrived, they say. Make an effort do ye. Very nearly you have overtaken him, said they, they say.

Égiçe Háxige aká ma<sup>n</sup>ze-ma<sup>n</sup> gaxá-biamá. Ní égiç ákiágçé amá, Te<sup>n</sup>u<sup>a</sup>!  
At length Haxige (sub.) the bullet he made, they say. Water right into he had gone they say, (sound of bullet!)

I<sup>n</sup>é tíççe çixáxa-biamá ní ma<sup>n</sup>tája. Ga<sup>n</sup> wawénaxíça wáçí'a agçá-biamá. 12  
Stone suddenly he made they say water beneath. And to attack they failed they went homeward, they say.

Úça<sup>n</sup>i-biamá ça<sup>n</sup>ja i<sup>n</sup>é sagí çixáxa-bi ega<sup>n</sup> çí'a agçá-biamá. Ké, ca<sup>n</sup>-  
They were taken though stone tight made himself, having failing they went homeward, they say. Come, let

añgáxe tai. A<sup>n</sup>çí'ai áça, á-biamá.  
us stop. We have indeed, said they, failed they say.

Agçá-biamá. Agçá-biamá çi, ga<sup>n</sup>ki Háxige aká áci éça<sup>n</sup>be agçí- 15  
They went homeward, They went homeward, when, after a while (f) Haxige the out in sight came back they say. they say

biamá. Éça<sup>n</sup>be agçí-bi çi isa<sup>n</sup>ga há kē áigigçáça agçá-biamá. Égiçe  
they say. In sight he came when his brother skin the carrying his on he went homeward, they say. At length

çi té<sup>n</sup>ja akí-biamá. I<sup>n</sup>añgúde taté, kagé, á-biamá. I<sup>n</sup>é gáçaska dúbá  
lodge at he reached home. We enter a sweat lodge surely, brother, say. Stone that size four

agíaçá-biamá. Jaçáge ma<sup>n</sup>ciadi<sup>n</sup>qti i<sup>n</sup>é iañgá-hna<sup>n</sup> wi<sup>n</sup> çizá-biamá. Hau! 18  
he went for, they say. Headland very lofty stone large only one he took, they say. Ho!

i<sup>n</sup>é'áge, awídi-atí wazéçáçé téga<sup>n</sup>, á-biamá. Çi wi<sup>n</sup> çizá-biamá. Hau!  
old man, I have come for you you powwow in order that, said he, they say. Again one he took, they say. Ho!

- i<sup>c</sup>'áge, wazéa<sup>n</sup>féfē téga<sup>n</sup>, awídi-atí, á-biamá. Cí waii<sup>n</sup> ugfa<sup>n</sup>-biamá. Cí  
old man, you powwow over me in order that, I have come for said he, they Again robe he put in they say. Again
- wi<sup>n</sup>' fízá-biamá xī, Hau! i<sup>c</sup>'áge, níkaci<sup>n</sup>ga híááçakié téga<sup>n</sup>, awídi-atí há,  
one he took, they say when, Ho! old man, person you make him bathe in order that, I have come for you
- 3 á-biamá. Wéduba<sup>n</sup> tēdihi, Hau! i<sup>c</sup>'áge, níkaci<sup>n</sup>ga wi<sup>n</sup>' bēúgaqti ííhíça  
said he, they say. The fourth time arrived at it, Ho! old man, person one all over to bathe by means of you
- téga<sup>n</sup> awídi-atí há, á-biamá. Hau! i<sup>c</sup>'áge, íwihíbça téga<sup>n</sup> awídi-atí áça!  
in order I have come for that said he, they say. Ho! old man, I bathe by means of you in order that I have come indeed! Day
- Wacíge piáji bēúgaqti gacíbe i<sup>n</sup>féa<sup>n</sup>hna téga<sup>n</sup> awídi-atí áça! A<sup>n</sup>'b ájiça<sup>n</sup>-  
(Affection) bad all out of you throw away in order that I have come indeed! Day about (disease)
- 6 ça<sup>n</sup>'qtíéga<sup>n</sup> éça<sup>n</sup>'be pí te áça! Baxú dúbá, i<sup>c</sup>'áge, éça<sup>n</sup>'be pí te áça!  
different ones in sight I arrive may indeed! Peak four, old man, in sight I arrive may indeed!
- jíngá juáwagígçē. Wakan<sup>'da</sup> ían<sup>'ga</sup> agçan<sup>'ka</sup>'ha<sup>n</sup> hnínkéce, wíbçaha<sup>n</sup>.  
young I with them my own. Deity great on each side you who are, I pray to you.
- A<sup>n</sup>'ba ájiça<sup>n</sup>'ça<sup>n</sup>'qti jíngá juáwagígçē éça<sup>n</sup>'be pí te áça! á-biamá. 'I<sup>n</sup>  
Day different ones young I with them, my own in sight I arrive may indeed! said he, they say. Carrying
- 9 aki-biamá. Édé tē ují-biamá. Jíci uáne bēé te, á-biamá. Açi<sup>n</sup>'  
he reached home, they say. Fire the he filled, they say. Tent-pole I seek it I go will, said he, they say. Having it
- aki-biamá. I<sup>n</sup>'é-basí daxe te, á-biamá. Unéçe xan<sup>'ha</sup> ké'di ihéça-biamá.  
he reached home, they say. Stone-pushers I make will, said he, they say. Fire-place border by the he laid them, they say.
- (Ní tē' cti agíáçá-biamá.) Hau! ní hnínkéce, waqúbe wíðaxe téga<sup>n</sup>  
(Water the too he went for, they say.) Ho! water you who are, sacred thing I make of in order that you
- 12 awídi-atí há, á-biamá. Ní tē' cti itéça-biamá qíjébe. I<sup>n</sup>'é tē cuéçaçē  
I have come for you said he, they say. Water the too he put it down, they say. Stone the I send to you (ob.)
- tá mínke, kagé, á-biamá, isan<sup>'ga</sup> ha qfú'a qima<sup>n</sup>'te gçin<sup>'kiçá</sup>-bi çínké é  
will I who, younger brother, said he, they say, his brother skin hollow in the lodge caused to sit thus the one thap who
- waká-bi ega<sup>n</sup>'. I<sup>n</sup>'é tē baçúta<sup>n</sup> féça-biamá. Uçéwi<sup>n</sup>'qti ga<sup>n</sup>' itéça-biamá.  
meant, they say having. Stone the he pushed straight sent suddenly, they say. Collected also- so he placed them, they say. together
- 15 Nájidēqtia<sup>n</sup>'-biamá Ní tē fízá-bi ega<sup>n</sup>' qima<sup>n</sup>'te ní tē íféça-biamá. Gátē  
Very red-hot they say. Water the he took, having in the lodge water the he sent suddenly, That they say
- ní tē cuéçé há, á-biamá. Hau! cubçé tá mínke, á-biamá Haxige aká.  
water the goes to you said he, they say. Ho! I go to you will I who, said, they say Haxige the (sub.).
- Jima<sup>n</sup>'te ahí-biamá. I<sup>n</sup>'é nájide gçin<sup>'</sup>-biamá. Hau! i<sup>c</sup>'áge, íwihíbça  
in the lodge he arrived, they say. Stone red-hot they sat, they say. Ho! old man, I bathe by means of you
- 18 téga<sup>n</sup> awídi-atí, á-biamá. Maka<sup>n</sup>' áçi<sup>'á</sup>-biamá. Nádadáze féga<sup>n</sup>' amá.  
in order I have come for said he, they say. Medicine he dropped on, Fire sent out thus they say. that you say.
- Isan<sup>'ga</sup> çínké gçizá-bi ega<sup>n</sup>' ní ágigçáqta<sup>n</sup> híçákiçá-biamá. Égiga<sup>n</sup> gixáxa-  
His brother the one took his, they say having water he poured on his he caused him to bathe, As before he made his they say.
- biamá. Ca<sup>n</sup>' há, kagéha, á-biamá. A<sup>n</sup>'ha<sup>n</sup>, jínçéha, ca<sup>n</sup>' há, á-biamá  
they say. Enough younger brother, said he, they say. Yes, older brother, enough said, they say

isañ'ga aká. Isañ'ga cicta' xī cé xī ca'ca' ma'ciáha cé amá, wanáxi  
his brother the His brother finished when he when without on high he they say, ghost  
(sub.). went stopping went

amá. (This was done four times.) Égiçe gá-biamá: Huhu'á! káge-sañ'ga,  
they say. At length he said as follows, Really! friend younger brother,

uñthe cka'n'hna. Úéga' agtáçin naji'-biamá, ugíkie naji'-biamá. Hau! káge- 2  
you have you wish. Thus having his he stood they say, talking to he stood they say. Ho! friend  
your way. his

sañ'ga, uñthe táté. Uñthe táté ça'n'ja, káge-sañ'ga, akíçaha añaçe táté  
you have you shall. You have shall though, friend younger brother, apart we go shall  
brother, your way

á-biamá. Níkaci'ga jíde ni-úçuan'da céça'ska ça'n'ja cé oné téga' agçi-báji  
said he, they Person red island this size though this you go will, so they not come  
say. back

ca'ca' taité, á-biamá. Aça-biamá Haxige amá. Égiçe Jábe-wá'ujin'ga 6  
continually shall, said he, they Went they say Haxige the (sub.). At length Beaver old woman  
say.

mandé gáxe akáma. Hu+! á-biamá. Haxuxa bæ'qtcia', á-biamá.  
boat was making, they say. Hu+! said she, they say. Haxige it smells very much of, said she, they  
say.

Wá'ujin'ga uçáde çinçé áha'. Gáçi' Haxige isañ'ga Wakan'dagi t'ékiçai  
Old woman cause for there is | That one Haxige his brother Water-monster killed for  
complaint none him

éga' águdi cté xagé xúwi'xe ma'çi' te xigçáté çin', á-biamá. Wá'ujin'ga 9  
as wherever crying wandering about he walks as he kills himself the said he, they Old woman  
say.

mandé ckaxaj'qtcí áha', á-biamá Haxige aká. Á, ceta'qti çaná'a'ji  
boat you do not make | said, they say Haxige the (sub.). Yes, so very far you have not  
at all heard

çaçi'cé á, á-biamá wá'ujin'ga aká. Haxige amá isañ'ga t'ékiçai éin'te  
you who | said, they say old woman the (sub.). Haxige the (sub.) his brother killed for it may  
move be

Wakan'dagi úju na'ba t'éwaça-báda' t'éçé çí'ai éga' maja' bæçga ní ují 12  
Water-monster princí two he killed them and to kill failed as land all water filled  
pal him

gáxe 'çai éga' mandéha açiçaxe áta'hé, á-biamá. Gá-biamá: Wá'ujin'ga,  
to make spoke as a dug-out I stand making for myself, said she, they He said as follows, Old woman  
it of it say:

Haxige amá wéçigça' t'a' ga'ça-hna'i. Mandéha gáxai édega' mandé-ça  
Haxige the mind to pos- desires invariably. A dug-out made but boat-head  
(sub.) sess

té'ja ja' ákast itéçai xí'ji, ma'çin'ka ují-de, déde náqçi'qti gçi' dega', 15  
at the wood piled up places if, soil (earth) filled when, fire burning very sitting when, so  
with brightly

wanúga ugáha-má çizai-de, ga' wáçate gçi' tá aká, á-biamá. Éga' çí'ai  
animal those that float he takes when, and eating them he will be sitting, said he, they say. So they fail  
when

xí cté maja' bæçga wé's'á t'a' wáxe 'çai éçé, á-biamá wá'ujin'ga aká.  
even if land all snakes abound making spoke of indeed, said, they say old woman the  
(sub.).

xehámajide uça'i édega' na'bé té ctí éga' uçiçin'-de wé's'á-má wáçaqta 18  
Red-breasted turtle put on his but hand the too so covered when the snakes to bite  
(shells) feet

a-fi xí'ji há cuga xíçaxai éga' wana'qixçe wáçi' ma'çi' tá amá, wana'te  
ap- when skin thick made for so breaking in their having he will walk, stepping on  
proaching himself (heads) them

wáçi' ma'çi' tá amá, á-biamá Haxige aká. Éga' çí'ai xí'cté maja' bæçga  
having he will walk, said, they say Haxige the (sub.). So they fail even if land all  
them

- ugáhanadaze gáxe 'íçai éçë. Jíqinde uxía'pë xí gat'é te aí éçë, á-biamá  
 darkness making spoke of indeed. Gorge get himself into die from will they indeed, said, they  
 say
- wá'ujin'ga aká. Wá'ujin'ga, gáamá Haxige amá wéçigça<sup>n</sup> t'a<sup>n</sup> ga'ça-hna<sup>n</sup>i.  
 old woman the (sub.). Old woman, that one Haxige the mind to pos- sess wishes contin- ually.
- 3 Jíqinde wi<sup>n</sup> ugçei<sup>n</sup>-de ja<sup>n</sup> ujji-de dède úda<sup>n</sup>qti gçi<sup>n</sup> tá amá. Waníqa dáda<sup>n</sup>  
 Gorge one sit in when wood filled when fire very good he will sit. Animal what
- gçi<sup>n</sup> akáqa ua<sup>n</sup>si hí çí<sup>n</sup> gat'é ké çizai-de ga<sup>n</sup> çaté gçi<sup>n</sup> tá amá, á-biamá.  
 to the one sitting leaping reaches the dies from which takes when so eating he will sit, said he, they  
 say.
- Éga<sup>n</sup> çí'ai xí'ctë maja<sup>n</sup> çá<sup>n</sup> bçúgaqti má ckúbe gáxe 'íçai éçë. Má  
 so they fail if even land the all snow deep making it speak of indeed. Snow
- 6 ágaspé t'é te aí éçë, á-biamá. Gáamá, wá'ujin'ga, Haxige amá wéçigça<sup>n</sup>  
 pressing down on him will they indeed, said she, they say. That one, old woman, Haxige the mind  
 (sub.)
- t'a<sup>n</sup> ga'ça-hna<sup>n</sup>i. Qáde xi taŋgaqti xiçaxai-de ja<sup>n</sup> t'é cti ákastáqti itéxiçai-  
 to pos- sess wishes contin- ually. Grass lodge very big makes for when wood the too in a great heap piles for  
 himself
- de séhi<sup>n</sup>be xiçaxe tá amá. Waníqa dáda<sup>n</sup> má ckúbe gaqçád içé-má íqta  
 when snow-shoes he will make for himself. Animal what snow deep those that get buried at will  
 suddenly in it
- 9 t'éwaçai-de ga<sup>n</sup> wáçate naji<sup>n</sup> tá amá, á-biamá Haxige aká. 'A<sup>n</sup>-maç'í  
 he kills them when no eating them he will stand, said, they say Haxige the (sub.). What sort of a  
 ctéwa<sup>n</sup> Haxige hnájinga-hna<sup>n</sup>i áha<sup>n</sup>, á-bi ega<sup>n</sup> ma<sup>n</sup>zepe ígaqixá-bi ega<sup>n</sup>  
 person are you Haxige you despise habitually ! said, having ax crushed in many having  
 they say times with, they say
- t'éça-biamá. Gañ'ki Haxige amá açá-biamá. Akí-bi ega<sup>n</sup> i'úde-xi pí  
 he killed her, they say. And Haxige the (sub.) went they say. He reached having sweat-lodge again  
 home, they say
- 12 gaxá-biamá. Azékiçe taité, pí zeañ'xiçe taté á. Pí añxiçgita<sup>n</sup> taté, kagé,  
 he made, they say. (See note), again we treat our- selves shall I Again we work on our- selves shall younger  
 brother,
- á-biamá. Ugkie-hna<sup>n</sup>-biamá. A<sup>n</sup>ha<sup>n</sup>, ji<sup>n</sup>çéha, e-hna<sup>n</sup>, é amá isan'ga amá.  
 said he, they Ho talked regu- larly they say. Yes, elder brother, that alone, said, they his brother the  
 say. (sub.)
- Ga<sup>n</sup> i'úde-xi pí gaxá-biam éga<sup>n</sup> gçíta<sup>n</sup>-biamá gçípiqti. Júga kè égiga<sup>n</sup>  
 And sweat-lodge again he made, they say so he worked on his, worked very well on his. Body the well as  
 they say before
- 15 giçaxe ctéwa<sup>n</sup> gçícta<sup>n</sup> çéçai tédíhi ñan'de kè áta<sup>n</sup>ji ca<sup>n</sup> hébe ma<sup>n</sup>ciadi  
 he made his notwith- standing he let his go suddenly when ground the he trod yet part high from the  
 ground
- açé-hna<sup>n</sup>-biamá isan'ga amá. Égiçe Haxige amá isan'ga ágimákají-biamá.  
 went regu- larly they say his brother the (sub.). At length Haxige the his brother he got out of patience with  
 his, they say.
- Cañ'gaxe ga'çá-biamá. Hau! káge-sañ'ga, uçihe taté, á-biamá. Ni-úçuan'da  
 To stop he wished, they say. Ho! friend younger brother, you have shall, said he, they Island  
 say.
- 18 çéça<sup>n</sup>ska çá<sup>n</sup>ja çé çáta<sup>n</sup>cé égiça<sup>n</sup> éga<sup>n</sup> taité, á-biamá. Áji añxiçaxe añgáçe  
 this size though this you who stand that do so shall said he, they Differ- we make our- selves we go  
 (they be), say. ent
- taité. Ca<sup>n</sup>ñaŋga núga jiñ'ga ábaçu hi<sup>n</sup> snédëqti úqti-ma çá<sup>n</sup> éga<sup>n</sup> nika-  
 shall. Big wolf male young nape of neck hair very long those who are blue so per-  
 son
- çi<sup>n</sup>ga hné te áça. Maja<sup>n</sup> bçúgaqti hú çaxúwi<sup>n</sup>xé ma<sup>n</sup>hni<sup>n</sup> te áça, á-biamá.  
 son you go will indeed. Land all over voice crying around you walk will indeed, said he, they  
 say.

Hau! wí ete, káge-saṅ'ga, ɬáqti núga ɬaṅgáqti, hé gázazáqti ɖe uta<sup>n'</sup>nadi  
 Ho! I for my friend younger deer male very big, horn full of snags fore- space between  
 part, brother, head  
 hi<sup>n'</sup> gě náziɬá-bi ega<sup>n'</sup>, éga<sup>n</sup> níkaci<sup>n</sup>ga bɬé tá minke. Níkaci<sup>n</sup>ga jíde  
 hair the made yellow by heat having, so person I go will I who. Person red  
 a<sup>n'</sup>ɬate taité, á-biamá. Í a<sup>n</sup>ɬa<sup>n'</sup>cka<sup>n</sup>ɬé taité áɬa, á-biama. Ceta<sup>n'</sup>.  
 me eat shall, said he, they Mouth made to move shall indeed, said he, they So far.  
 say. by me say.

## NOTES.

226, 3. nuxe ké, the ice at the place whither they went for water. Note that water and ice existed before the alleged origin of rivers from Haxige's tears.

226, 7. waɬi<sup>n</sup> aɬa-biama, he took them along; i. e., he pursued them. This is a common use of aɬi<sup>n</sup> ɬe.

227, 8. uta<sup>n</sup>nadi ɬicta<sup>n</sup> te ama. The kettle had been dropped after he left the place for getting water.

227, 9. hi<sup>n</sup>saṅga+, etc. Sanssouci suggested "waji<sup>n</sup> wigisiɬe" instead of "waye wigi-siɬe." He said that the former could be used if the dead brother was near the size and age of the speaker. "Waye" is ɬwiwere in form, and "hi<sup>n</sup>saṅga+" may have been intended for the ɬwiwere, hi<sup>n</sup>ɬũñe. "He misaṅga" is the Dakota "he! misũŋka" (he! misunŋka) expressed in ɬegiha notation. Thus we have traces of three languages in the lament of Haxige. Frank La Flèche reads "hi<sup>n</sup>sa<sup>n</sup>ɬa<sup>n</sup>+" instead of "hi<sup>n</sup>saṅga+." He thinks that the Omahas used "waye" in former days, and that "no+" should be "aɬa u+!"

227, 17. a<sup>n</sup>ɬa<sup>n</sup>wa<sup>n</sup>qɬe-ga<sup>n</sup> (a<sup>n</sup>ɬa<sup>n</sup>wa<sup>n</sup>qɬa, ega<sup>n</sup>), from uɬuqɬe.

228, 4. ma<sup>n</sup>a ma<sup>n</sup>ciadiqti ɬa<sup>n</sup> ɬandi. There were several very high cliffs at that place, perhaps very close together. ɬisaṅga ɬdi aɬi<sup>n</sup> aki: Frank La Flèche read, aɬi<sup>n</sup> aki-biama, instead of aɬi<sup>n</sup> aki.

228, 7. qehuqɬabe nadindingiɬé ja<sup>n</sup>.hna<sup>n</sup>i. Sanssouci thought that qehuqɬabe, tripe, was a mistake, and that it should be omitted. The Omahas who were in Washington in August, 1881, rejected qehuqɬabe, and substituted "níxa waɬi<sup>n</sup> 'ágahadi ɬa<sup>n</sup>, the fat outside the belly."

229, 3. gasuinde refers to the impetus given to the arrow when hit by the bow-string.

229, 4. ɬewaɬa-biama means "he wounded them," though its literal rendering is "be killed them."

229, 10. i ɬi<sup>n</sup> ega<sup>n</sup> gɬadi<sup>n</sup> ja<sup>n</sup>.biama. Haxige crouched down suddenly, and lay across the path of the person who was approaching. It was Ictinike, disguised as Hega, the Buzzard.

229, 17. agidana<sup>n</sup>. Possessive of abana<sup>n</sup>, to witness a person, his relation, performing a ceremony, or engaging in a contest.

230, 9. 'a<sup>n</sup>.hna<sup>n</sup> aja<sup>n</sup> tē, how you do it. Sanssouci said that this was not as correct as, eata<sup>n</sup>.hna<sup>n</sup> ája<sup>n</sup>.hna<sup>n</sup>i<sup>n</sup>te, why you will do it.

231, 8. qijebe agaha. It seems that there were two coverings to the entrance: the qijebe agaha, the outer one; and the skin of Haxige's brother, the inner one.

231, 9. isaṅga ké. The article pronoun ké shows that the brother was dead; but gaxa-bita<sup>n</sup> ana denotes that his form (skin) was placed in the position of a standing animate object.

232, 14. *nada<sup>a</sup> icta da tē jugče gaxa-gă*. Saussouci said that this meant, "Make extra eyes with the head," so that you may not be detected. "Be more than ever on the alert." But I think that it refers to the nose, and not to the head, if *icta* and *da* be separable. On the other hand, the stress (in the words *icta da*) seems to bind them together as one word. Frank La Flèche cannot explain this.

233, 7. *edada<sup>a</sup> baskiče*, there is something to be angry about; there is cause for anger. The opposite is *učeđe čičge*.

233, 9. *nibaŭga mubaju ičafa*, the spring shot up repeatedly, forming tiny waves.

234, 5. It appears from the context that *wacige* means some disease, impurity of the blood, etc., Compare *čacige*, to speak evil of; *iučacige*, to slander; and with the root "cige" compare the Winnebago, *cicik*, bad; and the Dakota, *citca* (*šića*), bad. The Dakota final *tea* (*ča*) is often equivalent to the Čegiha final *ga* or *ge*.

234, 6. *baxu duba - - - eča<sup>a</sup>be pi te ača*. Does this refer to the belief in four worlds above this one?

234, 7. *wakanda gaŭga agčaiŭka<sup>a</sup>ha<sup>a</sup> hniŭkēe*, Thou great deity on either side; *i. e.* the earth-god and the sky-god.

234, 15. *najidēqtia<sup>a</sup> biamā* was pronounced *na-jidēqtia<sup>a</sup>-biamā*.

235, 4. *učihe tate*, etc. The behavior of Haxige's brother made the elder brother determine that the souls of Indians should never return to this world. "Well, younger brother, as I have failed to keep you here, when red men die, though the earth be this large around, as you go thus, so shall it be with them. They shall never come back."

235, 5. *niučuanda čečaska*. In the Čiwiwere myth of Day and his Children, an island in a lake represents the world.

236, 12. *azekiče taite*. Meaning uncertain, especially if spoken by Haxige. If used by the narrator alone, it may mean, "They shall practice again on themselves;" but that is very doubtful. Frank La Flèche doubts its use here.

237, 1. Haxige may be the mythical ancestor of the Čada or Deer-head gens; and his brother, of the Mačičiŭka-gaxe or Wolf gens. See their position in the Omaha tribal circle. The Beaver-woman and the Grass-snake spoke of the hero as *Haxuča*. This latter is the Čiwiwere form of Haxige.

#### TRANSLATION.

Haxige dwelt in a lodge with no one but his younger brother. The elder brother used to go out hunting. He used to shoot deer. It happened that he feared some unseen danger. Addressing the younger, he said, "Whatsoever small animal passes along on the ice by the place where we get water, let it alone." The elder brother went out hunting. The younger brother took a kettle, and went for water. At length two Otters came. The younger brother passed along on the ice, and attacked them. He carried a stick on his arm. When he reached the place, he hit them repeatedly. And he continued after them. At length they reached their home, the den of a Water-monster, and they went headlong into it with him. They fastened the entrance. The elder brother reached home, carrying a deer which he had not skinned. When he reached home, he threw down the deer by the door. His brother did not stir at all. "Here! Take it, brother," he said. He did not speak. "I suppose that you are asleep," said he. Pulling open the door, behold, his brother was missing. "Alas! my dear little younger brother, I thought that it would be so, and so it is," he said. He ran to the



place for getting water, to see after him. When he reached the place for getting water, behold, the footprints of his brother had gone beyond. When he was following his trail, behold, there was the place where he had struck the Otters. Having known that he hit them, he said, "Alas!" The kettle had been dropped in the space between the two places. The elder brother continued to follow him. When he could not find him, he wept. "My younger brother! My younger brother! My younger brother! My younger brother! When I remember thy disposition (?), I am crying. Alas! my younger brother. Alas! my younger brother. Had it been I, friend younger brother, I would have reached home," he said. Wandering over the whole earth, he went seeking his brother. When he cried, the water flowed very rapidly in many long streams, making very large creeks. His tears were the rivers. On the bank of a stream the grass was lying in good condition. There he lay down. As he lay, two Ducks came thither. They went diving. And they came up again. One said as follows: "My friend, when Haxige's younger brother was killed, I had a great abundance of food. How was it with you?" "My friend, I did not have a good time. Only the little finger was left for me; and I said that no matter when I saw him, I would tell him about his own," said the other Duck. And when Haxige heard it, he became a leaf. Having fallen on the water, the leaf went floating in the space between the Ducks. When he reached the very place, he seized the Ducks by the necks. "You two persons, what have you been saying?" said Haxige. "Yes, elder brother, it is so," said one. "Elder brother, I have been saying that I would tell the news. Elder brother, do loosen your hold on me. I have been saying that I would tell you about your brother. Elder brother, they took your younger brother home by the succession of very high cliffs, to the land in that direction," said he. He tore the first Duck into many pieces, and threw them away. He questioned the other Duck: "On what occasions do they emerge from their den?" "At noon, when the fog is blown very dense, and when it is very warm, they lie to make the fat on their bellies firm by exposure to the heat of the sun. During the day it is so," he said.

And Haxige became an eagle and departed. Behold, the monsters lay flat on their backs. Thence was he coming back to earth to attack them. "Haxige is coming toward you," was said. He failed. They had already gone back into the lodge. Haxige went home again. Having reached his home, he thought, "What shall I do to get even with them?" Well, he went again on a similar day. When he had reached a very great height, he became a leaf again. Thence, having become a leaf, he was coming back again to earth to attack them. "Haxige is coming toward you," was said. Again he failed to attack them, as they had gone back into the lodge. And Haxige went homeward, having failed again. Again there was a similar day. And he became like a blue-backed bird-hawk. Thence, having become like a blue-backed bird-hawk, he was coming back again to attack them. "Haxige is coming toward you," was said. Again he failed to attack them, as they had gone into the lodge. Again Haxige went homeward, having failed with them. At length when the fourth day arrived, he became a grass-snake. Passing along far under the grass, he departed. When he arrived in sight of the cliff, behold, they lay on their backs making their tripe stiff by the heat. He seized his bow. Having fitted the arrow to the bowstring, he sent it with great force, making it strike in the very middle, wounding two. They grunted very hard, "A<sup>n</sup>," and had gone back into the lodge. Haxige went homeward,

When he reached home, he was very glad. Said he, "I have done so to them." In the morning Haxige went hunting. As he was returning, behold, a person had gone across the road. He went hunting again in the morning. When he was returning, behold, a person had gone across the road again. On the fourth occasion, Haxige crouched down, and lay across the path of the person who was approaching. When he had come right upon him, Haxige stood up suddenly. "Really! The venerable man walks as if something was the matter," said he, trying to draw him out. "Yes, very much like it," said he. "How can it be that at this late day you have not been hearing it in your travels?" "Why! venerable man, whatever may be the matter, I have been walking without hearing anything at all," said Haxige. "Yes, Haxige's younger brother having been killed, Haxige wounded two of the Water-monster's most dearly beloved children. I have been going thither to powwow over them," said he. "Really! venerable man, so it may be, but I have not been hearing it in the least. Really! venerable man, it may be very desirable to witness the treatment," said Haxige. "Yes, it is so," said the Buzzard. "I make it a rule to have no witnesses at all." "Really! venerable man, I may witness you. I, too, walk hunting," said Haxige. "Ho! venerable man, try it for yourself. When I finish looking at you, you can go." "Yes, it is so. You can see me perform," said the Buzzard. "Yet, venerable man, I will hear from you how you do every one of the deeds," said Haxige, tempting him. "You shall gaze on me," said the Buzzard. Singing his song, he danced, saying:



"Hé-ke tá-ko, hé-ke hé-ke tá-ko. Hé-ke tá-ko, hé-ke hé-ke tá-ko." "Well, venerable man, if it be always just so, it looks very nice to me. Venerable man, how do you usually perform it? I wish to hear the whole of it from you," said Haxige. "I said that when I reached there this time, I would perform the cure. There are four peaks which are flat on top. When I reach the fourth, they usually come thither for me. When I come in sight on the fourth peak, I stand dancing; and they usually come thither for me. They put me in a robe, and they carry me on it. When I get there this time, I will say, 'Let the water stand hot. When I heat two irons red-hot, and press them repeatedly against the wounds, they will live,'" said the Buzzard. Haxige made him dance about three times, as he wished to be able to perform all of the ceremony well. After the fourth time, the Buzzard stopped dancing. "Well, it is enough. I suspect that you have had more than enough of gazing at me," said the Buzzard. "Yes, venerable man, it is enough. What sort of a person are you that you despise Haxige?" Having said this, Haxige broke in his head with a blow, and killed him. And he took all his clothing, and put it on. And he carried the gourd-rattle on his arm. He practiced the ceremony. Thought he, "I do it very well!" As he went, he reached the fourth peak. He danced: "Hé-ke tá-ko, hé-ke hé-ke tá-ko. Hé-ke tá-ko, hé-ke hé-ke tá-ko." "Really! the old man was indeed always nice-looking, but he had no one to gaze on him," said he. "Oho! the old man who is the doctor has come in sight," said the people. "Ye servants, go after him," said the chief. They went for him. When they arrived there, they spread out the robe for him. Having sat in it, the servants carried him on it. "Make room for him by going far away from the door," said they. They pulled open the outside door.

When they pulled it open, behold, the whole of his brother's skin had been stripped off, and made to stand underneath, as a door-flap. Haxige stood at the door, facing it and dancing: "Hé-ke tá-ko, hé-ke hé-ke tá-ko. Hé-ke tá-ko, hé-ke hé-ke tá-ko." He stopped dancing and entered the lodge. He took hold of his brother's skin at the wrist. He was pulling open the door-flap with sudden force. "Alas, my dear little younger brother!" said he, speaking in a whisper. The servants found him out. "Really! friend, what has the old man said?" spoke one, in a whisper, to another. "Friend, he said something like 'Alas, my dear little younger brother!'" "Psha! friend, there is really no cause for complaint. The old man has been used to coming hither as a doctor for a very long time heretofore." "Well," said Haxige, "I said that when this time came, it would be enough. Ho! ye servants, bring ye back two very large kettles filled with water." They went for it, and came home, carrying them on their backs. Having been fastened over the fire, the kettles stood by the fire, very hot and boiling very hard. "Make two knives very sharp, and put them down. Put two irons in the fire, and make them very hot. When I press these heated irons repeatedly against the wounds, they shall live. Ho! Come, get out of my way. Beware lest you peep in now and then, when you are near by. Beware lest they go and leave you. Walk ye all down and to the other side of the four peaks from which I am accustomed to come in sight when I come hither," said he. All the households went. Having departed, he was in solitude. The water was continuing to boil very rapidly. "Ho! Lie ye exactly side by side. When I thrust a very red-hot iron into your wounds, you shall improve. Beware lest you stir. Lie ye with your sides stretched very stiff," he said. When they lay so, he pushed into the wound on either side with sudden force, "Te'u+." "Lie still." Having said, "Ah!" both died from the heat. He took the knives, and cut the bodies into very narrow, long strips. Having cut up their bodies, he was filling the water which was boiling. The cooked meat, too, he was putting out in a pile. Those out of sight said, "The old doctor has not been so long heretofore. He has been a very great while about it. Grass-snake, what were you saying that he was saying?" "Yes, I did say it. When he took hold of the door-flap as he went to the side of the entrance, he said something like, 'Alas, my dear little younger brother!'" said the Grass-snake. "Grass-snake, you shall go thither homeward. See him. Make extra eyes with your nose, and make your head very much flattened out, though curved like a dish," said they. The Grass-snake departed, passing under the grass. When he reached there, he peeped in at a crack in the lodge. Haxige detected him. "Come! Come! Come!" said Haxige. Having called him, the Grass-snake was coming thither again. "Make yourself full of food," said Haxige. And Haxige put a narrow strip of meat, about two feet long, into the throat of the Grass-snake, where it stuck very tight. "Say when you arrive that it is Haxige, and that very long ago he cooked the Water-monsters till the meat fell to pieces. Begone and tell it." The Grass-snake went to tell it. "Haxuqa! Haxuqa!" he said in a voice hardly above a whisper. "Really! what says that unseen moving one?" At length he had come directly to them, passing altogether within the grass. "Haxuqa! Haxuqa!" he said. "Really! it says 'Haxige.' Take out the piece of fat meat which he has put in his mouth. Really! it shall be just so (*i. e.*, as they suspected). Make ye an effort." They went homeward to attack him. When they had come very close to their home, Haxige went rushing homeward, carrying his brother on his arm. As he

had gone homeward, they went to attack him. But though they became all kinds of swift animals, they did not overtake Haxige and his brother. "There is cause for anger! Make ye an effort. You will be apt to fail," said they. They went along after him. It happened that Haxige, when on his way home, drew near a spring which boiled up repeatedly. It was in a very dense forest at the foot of a cliff, a very high hill, whose perpendicular surface was concave. "Do ye make an effort. You have almost overtaken him," said they. At length Haxige became a bullet. He had gone headlong into the water, "Te'u+." In a moment he made himself become a stone beneath the water. And they went homeward, having failed in attacking him. Though Haxige and his brother were laid hold of, he had become a stone that was firm, so they failed and went homeward. "Come, let us quit. We have failed," said they.

As they went homeward, Haxige came out again in sight after a while. And he went homeward, carrying the skin of his brother on his arm. At length he reached home. "Brother," said he, "let us enter a sweat-lodge." He went for four stones that were about one foot in diameter. Standing on a very lofty headland, he took up a stone. "Ho! venerable man, I have come for you to powwow." Again he took one. "Ho! venerable man, I have come for you to powwow over me," he said. He put it in his robe. Again he took one, and said, "Ho! venerable man, I have come for you to cause a person to bathe." When the fourth time arrived, he said, "Ho! venerable man, I have come for you, so that by means of you one person may bathe all over. Ho! venerable man, I have come for you that by means of you I may bathe. I have come for you that you may throw out from me all bad affections (*or*, impurities). May I come out in sight on many different days! On the four peaks, venerable man, may I come in sight with my young ones! Thou superior deity on either side, I pray to thee. On different days may I, with my young ones, come in sight!" he said. He carried them to his home. He filled the fire. "I will go for lodge-poles," said he. He brought them home. "I will make sticks for pushing the stones straight." He placed them by the edge of the fire-place. (He went, too, for water.) "Ho! thou water, I have come for you to make a sacred thing of you." He placed the water, too, at the door. "I will send the stones to you, brother," said he, meaning the empty skin of his brother, which had been caused to sit inside the lodge. He pushed the stones straight in a moment. He placed them in a heap. They became very red from the heat. Having taken the water, he sent it very quickly into the lodge. "That water goes to you," said he. "Ho! I will go to you," said Haxige. He went into the lodge. The stones continued red-hot. "Ho! venerable man, I have come hither in order to bathe by means of you," said he. He dropped large drops of medicine on the fire. The fire sent out sparks. Having seized his brother, he caused him to bathe by pouring water on him. He made him as he had been. "That will do, younger brother," said he. "Yes," elder brother, it is enough," said the younger brother. When Haxige let his brother go, the younger brother continued going on high as he went. He was a ghost. (This process was repeated three times without success.) At length Haxige said as follows: "Really! friend younger brother, you wish to have your own way." In this manner he stood holding him and talking to him. "Ho! friend younger brother, you shall have your way. Though you shall have your way, friend younger brother, we shall separate," he said. "Though the island (*i. e.*, the world) be this size, as you go in

this manner, red men shall go and never return." Haxige departed. At length there was an aged Beaver-woman making a boat. "Hu+!" said she, "there is a very strong Haxige odor." "Old woman, there is no cause for complaint. As his brother was killed by the Water-monsters, that Haxige is wandering around at random, and is killing himself by crying," said he. "Old woman, are you not, indeed, making a boat?" said Haxige. "Yes. Have you not been hearing it up to this time?" said the old woman. "As his younger brother was killed, Haxige killed two of the chief Water-monsters; and as they have failed to kill him, they have threatened to make the whole earth full of water. And I am making a dug-out for myself," said she. He said as follows: "Old woman, Haxige ever wishes to have an abundance of sense. He has made a boat (or, dug-out), and if he pile up wood at the bow, filling the bottom with earth, he will sit by a fire blazing very brightly; and seizing the animals that come floating along, he will continue eating them." "Even if they fail so, they speak of making an abundance of snakes on the whole earth," said the old woman. "He will put shells of red-breasted turtles on his feet, and will cover his hands in like manner. So when the snakes are coming to bite, having made thick skin for himself, he will continue to crush in their heads by treading on them; he will continue to step on them," said Haxige. "Even if they fail so, they threaten to make darkness over the whole earth. They say that if he get himself into a gorge unawares, he will die from the fall," said the old woman. "Old woman, that Haxige desires to have an abundance of sense. When he sits in a gorge, and fills it with wood, he will sit by a very good fire. What animal reaches him by leaping, will lie dead from the fall, and he will take it and sit eating it." "Even if they fail so, they threaten to make a deep snow over the whole earth. They say that he will die from the snow that will press down on him," said she. "That Haxige, old woman, ever desires to have an abundance of sense. Having made a very large grass-lodge, he will make a very high pile of wood for himself, and then he will make snow-shoes. What animals get buried unawares in the deep snow, having killed them at his pleasure, he will stand eating them," said Haxige. "What sort of a person are you that you despise Haxige?" he said. And crushing in her head many times with an ax, he killed her. And Haxige departed. Having reached home, he made a sweat-lodge again. They will practise again. "Shall we treat ourselves? Shall we work again on ourselves, younger brother?" said he, talking regularly to his own brother. "Yes, elder brother, only that," was his younger brother saying. And having made the sweat-lodge anew, he worked on his own, he did very well with his own. Though he made the body as it had been, when he let him go suddenly, the younger brother went partly on high every time without treading on the ground. At length Haxige got out of patience with his brother. He wished to put an end to the ceremony. "Well, friend younger brother, you shall have your way," said he. "Though the island (*i. e.*, the world) be this large, they shall surely be thus, as you are. We shall change our forms. You shall go as a young male big wolf, with very long blue hair on the space between the shoulders. Well, as for me, friend younger brother, I will go as a very large male deer, with horns full of snags, and with hair which has been made yellow by heat, scattered over the forehead. Red men shall eat me. By means of me mouths shall be caused to move," said he. The End.

## THE ADVENTURES OF HAXIGE.

FRANK LA FLÈCHE'S VERSION.

(There were two Water-monsters, who killed the younger brother of Haxige. They flayed the body, and hung up the skin for a door. They invited all the animals to a feast, when they cooked the body, dividing it among the animals, thus bribing them to silence. Haxige missed his brother, and went in search of him. He reached a creek, where two Wood-ducks were swimming. The conversation of the Ducks, and the account of the transformation of Haxige into a leaf, are given in the preceding version. When he caught them —)

- Edáda<sup>n</sup>-hna<sup>n</sup> edécai ä, á-biamá. A<sup>n</sup>'ha<sup>n</sup>, ji<sup>n</sup>'chéha, a<sup>n</sup>'wa<sup>n</sup>'ciqcaqca-gä,  
 What only what did I said he, they Yes, elder brother, loosen your hold on me,  
 you say say.
- á-biamá. Iubca tá minké. A<sup>n</sup>'wa<sup>n</sup>'ciqcaqca-gä, á-biamá. Kí, Ké, uca-gä,  
 said he, they I tell the will I who. Loosen your hold on me, said he, they And, Come, tell it,  
 say. news say.
- 3 á-biamá. A<sup>n</sup>'ha<sup>n</sup>, ji<sup>n</sup>'chéha, Haxige isan'ga t'écai tē'di na<sup>n</sup>'béhiujiñ'ga tē  
 said he, they Yes, elder brother, Haxige his younger killed him when little finger the  
 say. brother
- enáqtcí a<sup>n</sup>'ca<sup>n</sup>'wa<sup>n</sup>'qéga<sup>n</sup> ata<sup>n</sup>'qti ia<sup>n</sup>'be ctécte uciwabca te; ehé, á-biamá.  
 only I got for my share, so just when I see him soever I tell him of his will, I said, said he, they  
 say.
- Wan'ia dáda<sup>n</sup>-má ctéwa<sup>n</sup> b'éga ikikúí ega<sup>n</sup> na<sup>n</sup>'béhiujiñ'ga tē enáqtcí  
 Animal what sorts soever all having been invited little finger the only
- 6 a<sup>n</sup>'ca<sup>n</sup>'wa<sup>n</sup>'qé. Ga<sup>n</sup>, Eáta<sup>n</sup>-ona<sup>n</sup>'i ä, á-biamá. A<sup>n</sup>'ha<sup>n</sup>, a<sup>n</sup>'batíawáqti  
 I got for my share. And, How regularly ? said he, they say. Yes, each day
- Héga aká zéwafé ahí-hna<sup>n</sup>, á-biamá. Ga<sup>n</sup> Mi<sup>n</sup>'xa-jiñ'ga ictá-céde tē  
 Buzzard the to powwow arrives regu- said he, they And Duck next to the cor- the  
 (sub.) over them larly, say. ners of the eyes
- san'kiá-biamá Haxige aká. Hi<sup>n</sup> kē baxú giáxa-biamá Mi<sup>n</sup>'xa-wagca<sup>n</sup>'xe  
 whitened for they say Haxige the Feather the crest he made for him, Duck conjuring (?)  
 him, (sub.). they say.
- 9 eciége tai Ma<sup>n</sup>'cin'-gä, á-biamá. Edáda<sup>n</sup> téqi ácakipá xi a<sup>n</sup>'casié te hä.  
 let them call Ma<sup>n</sup>'cin'-gä, said he, they What difficult you meet if you think can  
 you. Walk, say. of me
- Uwika<sup>n</sup> tá minke hä, á-biamá Haxige aká. Haxige aca-biamá. Xagá-bi  
 I help you will I who said, they say Haxige the Haxige went, they say. He cried,  
 (sub.). they say
- xi wateícka jañgáqti ní kē gasúséqti iháha gaxá-biamá Ictábi é ní  
 when creek very large water the flowing rapidly in long lines made it, they say. Tears that streams
- 12 gē é amá. Aca-bi xi égié Héga amá áíamamá. Ákipá-biamá. Kí  
 tho that they say. He went, when behold Buzzard the (sub.) was approach- He met him, they say. And  
 they say ing, they say.
- Haxige aká gú-biamá: I<sup>n</sup>'c'áge awádi oné, á-biamá. A<sup>n</sup>'ha<sup>n</sup>, iucápaha,  
 Haxige tho (sub.) said as follows, Old man where you go, said he, they Yes, grandchild,  
 they say say.

ceta<sup>n'</sup>qti <sup>even so far</sup> <sup>you have not been hearing it</sup> <sup>i</sup> <sup>said he, they say.</sup> <sup>Yes,</sup> <sup>what</sup> <sup>it may be</sup> <sup>so far</sup> <sup>ada<sup>n'</sup>, á-biamá.</sup> A<sup>n'</sup>ha<sup>n'</sup>, edáda<sup>n'</sup> éi<sup>n'</sup>te ceta<sup>n'</sup>

aná<sup>n'</sup>a<sup>n'</sup>-máji há, á-biamá Haxige aká A<sup>n'</sup>ha<sup>n'</sup>, <sup>I have not heard it</sup> <sup>said, they say</sup> <sup>Haxige</sup> <sup>the (sub.).</sup> <sup>Yes,</sup> <sup>grandchild,</sup> <sup>Haxige</sup> <sup>his younger brother</sup> <sup>isán'ga</sup>

t'ékiçai éi<sup>n'</sup>te, Haxige amá Wakan'dagi <sup>they killed it may be,</sup> <sup>Haxige</sup> <sup>the (sub.)</sup> <sup>Water-monster</sup> <sup>most dearly loved child</sup> <sup>the ones who</sup> <sup>two</sup> <sup>ciéwasán'giçabíqti</sup> <sup>çañká</sup> <sup>na<sup>n'</sup>ba</sup> 3

wé<sup>n'</sup>ui éga<sup>n'</sup>, áda<sup>n'</sup> zéwaçé <sup>wounded some- therefore to powwow I have</sup> <sup>said, they say</sup> <sup>Buzzard</sup> <sup>the (sub.).</sup> <sup>Old man,</sup> <sup>in sight</sup> <sup>for them what,</sup> <sup>over them</sup> <sup>been there</sup> <sup>pi há, á-biamá</sup> Héga amá. I<sup>n'</sup>é'áge, éça<sup>n'</sup>be

ci<sup>n'</sup> té'di, áwatégija<sup>n'</sup>-ona<sup>n'</sup> á A<sup>n'</sup>ha<sup>n'</sup>, <sup>you when,</sup> <sup>how do you it regularly</sup> <sup>i</sup> <sup>Yes,</sup> <sup>this</sup> <sup>I do that invariably I do,</sup> <sup>said he, they</sup> <sup>And</sup> <sup>arrive</sup> <sup>çé</sup> <sup>(= thus)</sup> <sup>égima<sup>n'</sup>-hna<sup>n'</sup>-ma<sup>n'</sup>,</sup> <sup>á-biamá</sup> <sup>Ki</sup>

ðéxe <sup>gourd</sup> <sup>he took his, they say</sup> <sup>and rattled it, they say</sup> <sup>having when,</sup> <sup>I do thus habitually, I do,</sup> <sup>grandchild.</sup> <sup>gçíza-biamá</sup> <sup>ga<sup>n'</sup></sup> <sup>gasáçu-bi</sup> <sup>ga<sup>n'</sup></sup> <sup>çi,</sup> <sup>çé</sup> <sup>égima<sup>n'</sup>-hna<sup>n'</sup>-ma<sup>n'</sup>,</sup> <sup>uçepáha.</sup> 6

Ki wa'a<sup>n'</sup>-biamá. <sup>And he sang, they say.</sup> <sup>He danced,</sup> <sup>they say.</sup> <sup>Wateçagaxá-biamá.</sup> <sup>He said as follows,</sup> <sup>they say.</sup> <sup>Ga-biamá :</sup>



Hé-ki-ma<sup>n'</sup>-da<sup>n'</sup>, hé-ki, hé-ki-ma<sup>n'</sup>-da<sup>n'</sup>, hé-ki, hé-ki-ma<sup>n'</sup>-da<sup>n'</sup>.

Gañ'ki, Jiga<sup>n'</sup>ha, éça<sup>n'</sup>be <sup>And,</sup> <sup>Grandfather,</sup> <sup>in sight</sup> <sup>arrive</sup> <sup>ci</sup> <sup>té'di,</sup> <sup>how you do it</sup> <sup>finally</sup> <sup>so</sup> <sup>do.</sup> <sup>Again</sup> <sup>áçúha</sup> <sup>éga<sup>n'</sup></sup> <sup>gáxa-gá.</sup> <sup>Oi</sup> 9

wiça<sup>n'</sup>be te, á-biamá. <sup>I see you</sup> <sup>will,</sup> <sup>said he, they</sup> <sup>say.</sup> <sup>Gañ'ki,</sup> <sup>And,</sup> <sup>Thus I do habitually I do,</sup> <sup>said, they say</sup> <sup>Buzzard</sup> <sup>the (sub.).</sup> <sup>çé</sup> <sup>égima<sup>n'</sup>-hna<sup>n'</sup>-ma<sup>n'</sup>,</sup> <sup>á-biamá</sup> <sup>Héga</sup> <sup>aká.</sup>

Wateçagaxá-biamá. <sup>He danced,</sup> <sup>they say.</sup> <sup>Gañ'ki,</sup> <sup>And,</sup> <sup>Grandfather,</sup> <sup>you powwow when</sup> <sup>how you do it</sup> <sup>will,</sup> <sup>said he, they</sup> <sup>say</sup> <sup>te,</sup> <sup>á-biamá.</sup>

A<sup>n'</sup>ha<sup>n'</sup>, <sup>Yes,</sup> <sup>grandchild,</sup> <sup>Ta<sup>n'</sup>wangçá<sup>n'</sup></sup> <sup>Village</sup> <sup>béúgaqti</sup> <sup>every one</sup> <sup>hill</sup> <sup>out of sight</sup> <sup>walk ye</sup> <sup>I say</sup> <sup>12</sup>

hna<sup>n'</sup>-ma<sup>n'</sup>, <sup>regularly I do,</sup> <sup>all.</sup> <sup>çínuda<sup>n'</sup>-má</sup> <sup>cti</sup> <sup>wáçi<sup>n'</sup></sup> <sup>ma<sup>n'</sup>çi<sup>n'</sup>i-gá,</sup> <sup>ehé-hna<sup>n'</sup>-ma<sup>n'</sup></sup> <sup>há,</sup>

á-biamá. <sup>Yes,</sup> <sup>grandfather,</sup> <sup>çiga<sup>n'</sup>ha,</sup> <sup>á-biamá</sup> <sup>Haxige</sup> <sup>aká.</sup> <sup>Gañ'ki</sup> <sup>zéwaçéçé</sup> <sup>té,</sup> <sup>á-biamá.</sup>

e'a<sup>n'</sup> <sup>how</sup> <sup>you do it</sup> <sup>i</sup> <sup>said he, they</sup> <sup>say.</sup> <sup>Yes,</sup> <sup>grandchild,</sup> <sup>ma<sup>n'</sup>ze</sup> <sup>gáke</sup> <sup>nájideqti-hna<sup>n'</sup></sup> <sup>ðáxe</sup> 15

çi<sup>n'</sup> wa'úi <sup>when wounded the lying</sup> <sup>one</sup> <sup>ké</sup> <sup>ma<sup>n'</sup>ze</sup> <sup>nájide</sup> <sup>ké</sup> <sup>ndáxa<sup>n'</sup></sup> <sup>te</sup> <sup>ebéçga<sup>n'</sup></sup> <sup>éga<sup>n'</sup></sup> <sup>abçi<sup>n'</sup>,</sup> <sup>á-biamá.</sup>

A<sup>n'</sup>ha<sup>n'</sup>, <sup>Yes,</sup> <sup>grandfather,</sup> <sup>çiga<sup>n'</sup>ha.</sup> <sup>Ké,</sup> <sup>éça<sup>n'</sup>be</sup> <sup>ci</sup> <sup>té'di</sup> <sup>e'a<sup>n'</sup></sup> <sup>ckáxe</sup> <sup>taté,</sup> <sup>éga<sup>n'</sup></sup> <sup>gáxa-gá.</sup>

Ma<sup>n'</sup>çi<sup>n'</sup>-gá. <sup>Walk.</sup> <sup>I see you</sup> <sup>I wish.</sup> <sup>And</sup> <sup>so</sup> <sup>to do</sup> <sup>he went when</sup> <sup>wood</sup> <sup>one</sup> <sup>he took,</sup> <sup>they say</sup> <sup>18</sup>

ega<sup>n'</sup> <sup>having</sup> <sup>right on</sup> <sup>the</sup> <sup>ihéça-bi</sup> <sup>ega<sup>n'</sup>,</sup> <sup>gaçéç-biamá</sup> <sup>Héga</sup> <sup>çi<sup>n'</sup>.</sup> <sup>Gañ'ki</sup> <sup>ma<sup>n'</sup>ze</sup>

ké<sup>n'</sup> <sup>the</sup> <sup>too</sup> <sup>he took it,</sup> <sup>again</sup> <sup>jack</sup> <sup>small</sup> <sup>(ob.)</sup> <sup>té'</sup> <sup>cti</sup> <sup>çizá-bi</sup> <sup>ega<sup>n'</sup>,</sup> <sup>'i<sup>n'</sup>-biamá</sup> <sup>Haxige</sup>

- aká. Gañ'ki Haxige aká aḥá-biamá. Wakan'dagi ḥaṅkága aḥá-biamá.  
 the (sub.). And Haxige the (sub.) went, they say. Water-monster to them he went, they say.
- Ēgiḥe ḍahé kē jī ḥa<sup>n</sup> éḥa<sup>n</sup>be ahi-biamá. Gañ'ki wa'a<sup>n</sup> tē é Héga  
 At length hill the village the (ob.) in sight of he arrived, they say. And song the that Buzzard
- 3 wa'a<sup>n</sup>i eá tē 'a<sup>n</sup>-biamá Haxige aká Ēgiḥe, Huhú! ḥéga aká Héga  
 sang his the sang it, they say Haxige the (sub.) At length. Ho! ho! this one the (sub.) Buzzard
- amá wazéḥé amá áiama, á-biamá, Haxige éḥa<sup>n</sup>be ahi-bi xi. Gañ'ki  
 the (sub.) doctor the (sub.) is coming, said they, they Haxige in sight arrived, when. And  
 níkagahi aká grá-biamá: Cenujin'ga dūba wahéhai'qti é'di ma<sup>n</sup>ḥi<sup>n</sup>-ba waii<sup>n</sup>  
 chief the said as follows, Young man four very stout-hearted there walk ye and robe  
 they say:
- 6 ugḥa<sup>n</sup>-bada<sup>n</sup> aḥi<sup>n</sup> grí-ga. Kí é Héga eḥéga<sup>n</sup> éga<sup>n</sup> aḡiaḥai tē. É'di  
 put him in and bring him back. And that Buzzard thought as they went for him. There  
 ahi-biamá cenujin'ga amá Haxige ḥiṅk'é'di. Waii<sup>n</sup> ḥibḥá-bi ega<sup>n</sup>, Ké,  
 they arrived, young man the (sub.) Haxige by the (ob.). Robe spread out, having, Come,  
 they say
- i<sup>n</sup>c'áge, ugḥi<sup>n</sup>-gá. Angáḥigi-aṅgátii há. Gañ'ki ugḥi<sup>n</sup>-biamá Haxige  
 old man, sit in it. We have come for you And sat in it, they say Haxige
- 9 aká. Gañ'ki cenujin'ga wi<sup>n</sup> jiji-hna<sup>n</sup> naxíde tē ukia-bi ega<sup>n</sup>, Héga é  
 the (sub.). And young man one whispering inner ear the he talked having, Buzzard he  
 (ob.) with, they say  
 áji ebḥéga<sup>n</sup> Haxige ebḥéga<sup>n</sup>, á-biamá. Íbaha<sup>n</sup>i, áda<sup>n</sup> égiḥa<sup>n</sup>i tē. Kí  
 differ- I thin Haxige I think, said he, they He knew therefore he said to him. And  
 ent say.
- gañ'ki wi<sup>n</sup> aká grá-biamá: Héga éé há. Éata<sup>n</sup> Haxige ḥéḥu tí táda<sup>n</sup>?  
 then one the (sub.) said as follows, Buzzard it is he How Haxige here have could?  
 they say: come
- 12 á-biamá. Jiji íe-hna<sup>n</sup>-biamá. Gañ'ki aḥi<sup>n</sup> aḡá-biamá. Waii<sup>n</sup> ugḥa<sup>n</sup>  
 said he, they Whis- pering they spoke regularly, And they took him homeward, Robe they put  
 say. say. they say. they say.
- biamá. Kí é'di akí-biamá xi'u ḥaṅkádi. Kí aḥi<sup>n</sup> akí-bi xi isan'ga  
 they say. And there they reached were by the ones And they reached home when his younger  
 home, they say wounded who. with him, they say brother
- ḥiṅk'é bḥúga'qti ḥiḥábai éga<sup>n</sup> iijébegḥa<sup>n</sup> gáxe akáma. Gañ'ki Haxige  
 the (ob.) the whole dayed as door-flap they had made they say. And Haxige
- 15 naji<sup>n</sup>-bi iijébegḥa<sup>n</sup> ḥikiáha<sup>n</sup>i tē isan'ga ḥiṅk'é igidaha<sup>n</sup>i há há ḥa<sup>n</sup>.  
 stood, they door-flap raised when his younger brother the (ob.) he knew his skin the (ob.).  
 say
- Gañ'ki ḥikiáha<sup>n</sup>i xi grá-biamá: Hé, wisa<sup>n</sup>ji<sup>n</sup>qteciḥé! á-biamá. Jiji ḥapiḥi<sup>n</sup>qteci  
 And he raised when he said as fol- Alas, my dear little younger said he, they Whis- very easily  
 lows, they say: low, they say. say. pering say.
- égiḥa<sup>n</sup>i; ḥadín'di<sup>n</sup>-báji. Kí níkaci<sup>n</sup>ga égaxe naji<sup>n</sup> amá wi<sup>n</sup> grá-biamá:  
 he said to him: he did not speak loud. And people around stood they who one said as follows,  
 they say:
- 18 Kaḡḥa, iijébegḥa<sup>n</sup> ḥikiáha<sup>n</sup> xi, Hé, wisa<sup>n</sup>ji<sup>n</sup>qteciḥé! aí tē. Haxige é  
 Friend, door-flap raised when. Alas, my dear little younger he said. Haxige he  
 brother!
- ebḥéga<sup>n</sup>, á-biamá. Kí, Égiḥa<sup>n</sup>-báji-gá. Héga améé há, á-biamá. Gañ'ki  
 I think said he, they And, Do not say it to any one. Buzzard it is he said (another), And  
 say. they say.
- íága aḥá-biamá Haxige amá.  
 to the lodge went, they say Haxige the (sub.).



Ki afa-bi xi gan'ki, Ke, xi ge b'ugaqti gacibe one te. Jahé  
 And he went, when then. Come. lodge the every one without you will go. Hill  
 they say (pl. ob.) (the village)

ikisa'phi ma'phi-i-ga. Gan'ki nexé ja'ngaqti na'ba ni agima'phi-ba  
 out of sight walk ye. And kettle very big two water go ye for and  
 i'win'gackai-ga. C'ecanká zéawáçé b'etctan xi biçáawákiçé tá minke, 3  
 hang them for me. These I powwow over them I finish it when I cause them to will I who, bathe

á-biamá. Gan'ki éga' gaxá-bi éga', afa-biamá b'uga Gan'ki ma'ze ké  
 said he, they And so did, they say having, they went, they all. And iron the  
 say.

nájidé'qti gaxá-biamá Haxige aká. Gaxá-bi éga', gá-biamá: C'iji'çe éta'phi  
 very red hot made it, they say Haxige the Made it, they having. he said as fol- Your elder he first  
 (sub.). say lows, they say: brother

zéaçé tá minke. I'n'ta' cka'aji ja'n'-ga, á-biamá. Ké, 'ú té bahá-gá, 6  
 I pow. will I who. Now motionless lie, said he, they Come, wound the show it,  
 wow over him say. (ob.)

á-biamá. Ma'ze ké nájidé'qti gaxá-bi xi gan'ki 'ú té ubáxa'-biamá  
 said he, they Iron the very red hot he made it, when and wound the be thrust into, they say  
 say. (ob.) they say

ma'ze ké. Gan'ki 'ú té ubáxa'-bi xi, Ha'+! ha'+! é-hna'-bi xi, Ca' q'iaji  
 iron the And wound the he thrust into, when, Ha'+! ha'+! he said it regu- when, Yet speech-  
 (ob.). they say lary, they say: less

ja'n'-ga. C'ituda' taté, á-biamá. Gan'ki t'é amá nájide ubáxa'i ké Gan'ki, 9  
 lie. Good for (it) said he, they And he died they say red hot thrust into the And,  
 you shall (be), say. (ob.)

Ké! gi-gá há C'iji'çe giuda' éga' ja't'é'qti içé, á-biamá. Gan'ki amá  
 Come! come then Your elder is better as sound asleep he has said he, they After a while, they  
 brother say. say

xi ci éga'gi'a'-biamá. Gan'ki jin'ga ké ci t'é amá, ma'ze nájidé'qti  
 when again he did so to him, they say. And small the again he they iron very red hot  
 (ob.) died say

ubáxa'-bi éga' T'é xi gan'ki máhi' çizá-bi éga' waçáda-biamá 12  
 thrust into, they having. Dead when then knife took, they having he cut them up, they say  
 say say

Wakan'dagi na'ba. Gan'ki akiwa waçáde çicta'-bi xi ákiastá itéwaçá-  
 Water-monster two. And both he cut them he finished it, when in a pile he put them  
 up they say

biamá uçiza' té'di. Gan'ki çéxe akiwa ugípiqti ují-biamá ús'u wáxai xi.  
 they say middle in the. And kettle both very full he filled, they strips made them when  
 say

Gan'ki ga' úha' gçi'-biamá. Ki gan'ki gáçéja níaci'ga aná gá-biamá: 15  
 And so cooking he sat they say. And then in that place people the (sub.) said as follows,  
 they say:

Cénujin'ga na'baqtiéga' é'di gigé-ja da'be gigéai-gá, á-biamá. Ki,  
 Young man about two there go and looking pass ye if, said they, And,  
 pass it they say.

Wazéçé çínké xáci héga'ji, á-biamá. Ná! Haxige ebçéga', ehé xi i'çéjai  
 Doctor the one a long time very, said they, they Why! Haxige I think, I said when you  
 who time say. doubted me

eti. Héga aké, ecaí. Ki é'be gçé etéda', uçixide ga' gçi'-biamá. Ki win' é 18  
 too. Buzzard he is, you said. And who go shall? considering so they sat, they say. And one he  
 homeward

gá-biamá: Wé's'a-nídeka, çí çagçé xi íçíçaji' etéga', waçíçionáji éga',  
 said as follows, Grass-snake, you you go homeward if not to find apt, you invisible as,  
 they say: you

á-biamá. Gan'ki onípi te há. Égiçé íçíçé te há. U'úde ji'áqcti uá-da'  
 said he, they And you shall do well Beware he lest Hole very small enter and  
 say. detect you

- da<sup>n</sup>'ba-gă hă. Ėgiĕ Hăxige ĭciĕ te hă. Kĭ, A<sup>n</sup>'ha<sup>n</sup>, á-bi ega<sup>n</sup>' agĕá-biamá  
look at him Beware Haxige detect lest And, Yes, said, having went homeward,  
they say they say
- Wĕ's'ă-nfdeka amá. Ė'di akĭ-bi ega<sup>n</sup>' u'úde jĭ'áqtei ictá ĕa<sup>n</sup>' ugás'ĭ<sup>n</sup>-biamá.  
Grass-snake the (sub.). There he reached having hole very small eye the peeped in, they say.  
say
- 3 Kĭ Hăxige aká da<sup>n</sup>'bá-biamá. Huhú! gĭ-gă hă. Waonáte táce, á-biamá  
And Haxige the (sub.) saw him, they say. Ho! ho! come You eat must, said he, they say
- ĭĕa-bi ega<sup>n</sup>' Gĕĕ ga<sup>n</sup>'ĕa xĭ na<sup>n</sup>'wape tĕ Wĕ's'ă-nfdeka aká. Ga<sup>n</sup>'ki, Gĭ-gă,  
detected having. To go he wished when feared him Grass-snake the (sub.). And, Come,  
him, they say
- á-bi ega<sup>n</sup>' ĕ'di aĕá-biamá. Ga<sup>n</sup>'ki, Unéĕĕ xā<sup>n</sup>'ha kĕ'di céĕu ja<sup>n</sup>'gă, á-biamá  
said, having there he went, they say. And, Fire-place border by the yonder lie, said he, they say
- 6 Waonáte xĭ wĕĕanandĕ'qti oné taté, á-biamá. Waonáte xĭ oné xĭ, Hăxige  
You eat when you being gorged you go shall, said he, they say. You eat when you when, Haxige go
- aká é akéde Wakan'dagi akĭwa t'ĕwaĕĕ aká hă, ecé te hă, á-biamá.  
the he it is, but Water-monster both h: has killed them you shall said he, they say  
(sub.) say
- Ga<sup>n</sup>'ki waci<sup>n</sup>' hébe ĕizá-bi ega<sup>n</sup>' úqp u'ā<sup>n</sup>'ha-biamá Hăxige aká. Ga<sup>n</sup>'ki  
And fat meat a piece he took, they say having bowl he put in, they say Haxige the (sub.). And
- 9 waci<sup>n</sup>' ĕĕĕa<sup>n</sup>'ska s'ú-biamá. Ga<sup>n</sup>'ki, Ćasmi<sup>n</sup>' ĕĕĕa-gă hă. Ćéta<sup>n</sup>' ĕĕa<sup>n</sup>'be  
fat meat this size he cut a long strip, they say. And, Swallow it do it suddenly This far in sight
- itĕĕa-gă. Ga<sup>n</sup>'ki waci<sup>n</sup>' hébe ĕĕa<sup>n</sup>'be itĕxiĕá-biamá í tĕ. Kĭ na<sup>n</sup>'bĕ ĕiungĕ  
put it. And fat meat piece in sight he put it for himself, mouth the (ob.). And hand without
- ĕi<sup>n</sup>' éga<sup>n</sup>' gĕĕionudáĭ tĕ waci<sup>n</sup>' kĕ. Aĕá-bi xĭ na<sup>n</sup>'jĭ'ekĕ'qtei nfaci<sup>n</sup>'ga amádi  
he as he did not pull out his fat meat the (ob.). He went, when barely people to them  
was they say
- 12 ahĭ-biamá Wĕ's'ă-nfdeka aká. Wĕ's'ă-nfdeka ĕé tĕ'di ĕkita<sup>n</sup>' agĕáí Hăxige.  
arrived, they say Grass-snake the (sub.). Grass-snake went when at the went Haxige.  
say same time homeward
- Isa<sup>n</sup>'ga ĕi<sup>n</sup>'ké gĕĭza-bi ega<sup>n</sup>' a<sup>n</sup>'he agĕá-biamá. Ga<sup>n</sup>'ki Wĕ's'ă-nfdeka ĩe  
His younger the (ob.) took his, having fleeing he went homeward, And Grass-snake to speak  
brother they say they say
- gĭteqĭ, Hăxige, Hăxige, é xĭ cai<sup>n</sup>'ăjĭ-hna<sup>n</sup>'-biamá. Nfaci<sup>n</sup>'ga amá eca<sup>n</sup>'qti  
hard for him, Haxige, Haxige, said when his voice failed invariably, they say People the (sub.) very near to
- 15 hí xĭ ca<sup>n</sup>' wĕahidĕqti eĕĕga<sup>n</sup>'-biamá. Găĕi<sup>n</sup>' Wĕ's'ă-nfdeka Hăxige é hă,  
ar- when yet very far they thought, they say. That one Grass-snake Haxige says  
rived
- á-biamá Ga<sup>n</sup>'ki uná-bi xĭ ĕgiĕ eca<sup>n</sup>'qtei ahĭ akáma Wĕ's'ă-nfdeka.  
said they, And they sought when behold very near had come, they say Grass-snake.  
they say him, they say
- Huhú! Wĕ's'ă-nfdeka ée ĕi<sup>n</sup>' éde waci<sup>n</sup>' núde kĕ ukĭĕatá-qtiā<sup>n</sup>' ĕi<sup>n</sup>,  
Ho! ho! Grass-snake it is he the one but fat meat throat the sticks very tight in the one (mv.).  
(mv.)
- 18 á-biamá. Ga<sup>n</sup>'ki gĕĭionudá-biamá. Ga<sup>n</sup>'ki nfaci<sup>n</sup>'ga amá ĭí ĕa<sup>n</sup>'já agĕá-  
said they, they And they pulled it out for him, And people the (sub.) village to the went  
say, they say
- biamá. Ga<sup>n</sup>'ki Hăxige amá agĕá-bi xĭ ĕgiĕ Jábe-wá'ujĭn'gă ĕedĕđí akáma  
they say. And Haxige the (sub.) homeward, Beaver-old-woman was there, they say.  
they say
- Kĭ, Wá'ujĭn'ga, eáta<sup>n</sup>' ĕanăĭjĭ<sup>n</sup> ā, á-biamá Hăxige aká. A<sup>n</sup>'ha<sup>n</sup>, ĩeĕpáha,  
And, Old woman, why you stand? said, they say Haxige the (sub.). Yes, grandchild,

- Háxige Wakan'dagi na<sup>n</sup>'ba aká te'éwaçé amá hě. Ė'di wagáqça<sup>n</sup> a<sup>n</sup>'çizai  
 Haxige Water-monster two the killed them they There servant me they  
 (col. ob.) say took  
 hě, á-biamá. Kí, Wá'ujin'ga, e'a<sup>n</sup>' ckáxe táda<sup>n</sup> uçéhe á. A<sup>n</sup>'ha<sup>n</sup>, ñucpáha,  
 said she, they And, Old woman, how you do will, you join it ? Yes, grandchild,  
 say.
- Háxige ánída<sup>n</sup> gáxe 'íça-biamá hě. Ė'di Háxige mand úçei<sup>n</sup> xí ubçá'ude 3  
 Haxige flood on to make they speak of, There Haxige boat sit in when I bite a hole in  
 him it they say
- te á-bi ega<sup>n</sup>' èduéhe, á-biamá. Wá'ujin'ga, éga<sup>n</sup> xí'ctě Háxige amá  
 will said they, having I joined it, said she, they Old woman, so even if Haxige the (sub.)  
 they say
- mandé ugçei<sup>n</sup>' ga<sup>n</sup>'qti ga<sup>n</sup>' grúda<sup>n</sup>qti ma<sup>n</sup>'çei<sup>n</sup>' tá ama há, á-biamá. Kí cì çí'af  
 boat sit in at any rate still very joy, ful walk will he who said he, they And again they fail  
 say.
- xí'ctě, ñucpáha, maja<sup>n</sup>' çá<sup>n</sup>' beúga ugáhanadaze gáxe 'íçai hě, á-biamá 6  
 even if, grandchild, land the all darkness making it they said she, they  
 speak of say.
- Wá'ujin'ga, éga<sup>n</sup> xí'ctě Háxige amá íqinde ugéúqa ugçei<sup>n</sup>' tá aká há.  
 Old woman, so even if Haxige the (sub.) gorge deep hollow sit in will he who  
 Uqéúqa ugçei<sup>n</sup>'-de waníça gat'é-ma ga<sup>n</sup>' wáçate gçei<sup>n</sup>' tá aká, á-biamá. Çí,  
 Deep hollow sit in when animal those killed still eating them he will sit, said he, they Again,  
 say.
- ñucpáha, ugáhanadaze çí'af xí'ctě wě's'á t'a<sup>n</sup>' wáxe 'íçai hě, á-biamá. 9  
 grandchild, darkness they fail even if snake to abound making they said she, they  
 them speak of say.
- Wá'ujin'ga, éga<sup>n</sup> xí'ctě Háxige aká xéha gě na<sup>n</sup>'bé gaxaf-de wě's'á kě dá  
 Old woman, so even if Haxige the (sub.) turtle shell the hand make when snake the head (lg. ob.)  
 gě wáta<sup>n</sup> ma<sup>n</sup>'çei<sup>n</sup>' tá amá, á-biamá. Kí gan'ki, Wá'ujin'ga, e'a<sup>n</sup>'-macçé  
 the treading he will walk, said he, they And then, Old woman, what is the matter  
 (pl. ob.) on them say.
- ctěwa<sup>n</sup>' Háxige íçat'aonaf á, á-bi ega<sup>n</sup>', gaqíqixá-biamá Gan'ki agçá- 12  
 soever Haxige ye hate him I said, having, he crushed in her (head) And he went  
 they say with blows, they say homeward
- biamá Agçá-biamá gan'ki Háxige amá akí-bi xí í jín'gáqti gaxá-bi ega<sup>n</sup>'  
 they say. He went homeward, and Haxige the reached when lodge very small made, they having  
 they say (sub.) home, they say
- ín'č gáçá<sup>n</sup>'skáqti çénaqti íúçta<sup>n</sup>-bi ega<sup>n</sup>', í jín'ga gaxá-biamá. Gan'ki  
 stone just that size just this transported, having, lodge small he made, they say. And  
 many they say
- isañ'ga çínké há çá<sup>n</sup>' ámaja íçañ'gíçá-bi ega<sup>n</sup>' ámaja gçei<sup>n</sup>'-biamá. Gan'ki 15  
 his younger the (ob.) skin the on one side placed his, they having on the he sat, they say. And  
 brother (ob.) say other side
- ín'č gě nájidě'qti gaxá-bi ega<sup>n</sup>' ní ágaqta<sup>n</sup> gçei<sup>n</sup>'-biamá. Íí jín'ga tě  
 stone the very red hot made, they say having water pouring on he sat, they say. Lodge small the  
 nákadě'qti gaxá-biamá. Éga<sup>n</sup> tě dúbá ja<sup>n</sup>' gaxá-biamá. Wéduba ja<sup>n</sup>'  
 very hot he made it, they say. The like four sleep he did it, they say. The fourth sleep
- tě'di isañ'ga gisi<sup>n</sup>' gríaxa-biamá. Ní<sup>n</sup>'ja isañ'ga aká. Kí, Hau! káge- 18  
 on the his younger alive he made for him, they Alive his younger the And, Ho! friend  
 brother again say brother (sub.)
- sañ'ga, ní<sup>n</sup>'ja wíka<sup>n</sup>'bçeqti ega<sup>n</sup>' ní<sup>n</sup>'ja wídaxe çá<sup>n</sup>'ja akíwalia aúgáçe taí,  
 younger alive I wished very much having alive I have made though apart let us go,  
 brother, for you you
- á-biamá. Kí wí etí ca<sup>n</sup>'íañga beí<sup>n</sup>' tá mínke, káge-sañ'ga, á-biamá. Kí  
 said he, they And I too big wolf I be will I who, friend younger said he, they And  
 say, brother,
- çí, káge-sañ'ga, íáqti núga jín'ga oné taté há, á-biamá. Ceta<sup>n</sup>. 21  
 you, friend younger dear male small you go shall said he, they So far.  
 brother, say.

## NOTES.

The myth of Haxige was told to the collector by three Omahas. First, by Wadjepa, whose words were not recorded; but they were interpreted by Frank La Flèche, and the important points are given below. Frank La Flèche's version was the next obtained, and that of ǵaǵi<sup>n</sup>-na<sup>n</sup>pajī was the last.

According to Wadjepa, the myth was that of "Haxuǵa and the Deities with seven heads." He calls the hero Haxuǵa, which is ǵoiwere in form, and answers to the Çegİha Haxige of the other versions. Haxuǵa met Hega, the Buzzard, who was on his way to the wounded deities. Haxuǵa said nothing to him, but passed on. He met the Ducks after that. One of the Ducks told him that his younger brother had been killed, after wounding two of the deities with seven heads; that his skin was hung up as a door-flap, and that Hega was going thither every day to powwow over them. After leaving the Ducks, Haxuǵa went along the creek, crying for his brother, and his tears made all the streams. As he went, he heard some one cutting wood by the bank of the stream, and talking about Haxuǵa, mentioning him by name. He found that it was an aged Beaver-woman. She said, "You smell of Haxuǵa." He denied it, and asked her what she was doing. She told him that she was making a boat. He then asked her, "With what tools are you going to make it?" She pointed to her teeth. After learning what the deities intended doing in order to destroy him, he killed the old woman. Then he met Hega. When Haxuǵa came in sight of the village, disguised as Hega, everybody came out to meet him, even little children. Thenceforth it is as in Frank's version.

244, 2. a<sup>n</sup>wa<sup>n</sup>ǵiǵaǵa-gǵ, from uǵiǵaǵa.

244, 6. a<sup>n</sup>batiǵawaǵti, in full, a<sup>n</sup>ba tǵ iǵawa-ǵti.

244, 12. áíamama, *i. e.*, áí amáma, from i, to be coming. See áíama in the Dictionary.

245, 4. we<sup>n</sup>ui, "wounded for them," *i. e.*, for (the disadvantage of) the parents and friends of the two Water-monsters.

245, 6. ǵǵiza-biama ga<sup>n</sup>, equivalent to ǵǵiza-bi ega<sup>n</sup>. So gasaǵu-bi ga<sup>n</sup>, equivalent to gasaǵu-bi ega<sup>n</sup>.

245, 8. He-ki-ma<sup>n</sup>-da<sup>n</sup>, said to be equivalent to the modern Çegİha expression, "Çegima<sup>n</sup>-hna<sup>n</sup>-ma<sup>n</sup>: I always do this."

246, 6. aǵiaǵaí tǵ. The article pronoun marks the act as past, and as seen by the speaker. To accord with the rest of the myth, the text should read: "Kǵ é Hégá eska<sup>n</sup> eǵéga<sup>n</sup>-bi ega<sup>n</sup> aǵiaǵa-biamá: And as they thought that he was the Buzzard, they went after him, *it is said*."

246, 9. naxide tǵ ukia-bi, he talked with him (holding his mouth close and speaking) into his inner ear.

246, 13. ǵi<sup>n</sup>u refers to the wounded ones. As "ǵi<sup>n</sup>" in composition is used in a reflexive sense, its use in this case is not clear to the collector. See "Nuda<sup>n</sup>axa's Account of his First War-party," in which this word occurs.

249, 14. ǵuǵǵa<sup>n</sup> means "to transport a load by boat, travois, wagon, or any other conveyance." He probably carried the stones in a pack on his back, hence, in this case, ǵuǵǵa<sup>n</sup> = ǵi<sup>n</sup>.

249, 15. ámaǵa . . . ámaǵa, on the one side . . . on the other side; so áma . . . áma, the one . . . the other.

## TRANSLATION.

(There were two Water-monsters, who killed the younger brother of Haxige. They flayed the body, and hung up the skin for a door-flap. They invited all the animals to a feast, when they cooked the body, dividing it among the animals, thus bribing them to silence. Haxige missed his brother, and went in search of him. He reached a creek, where two Wood-ducks were swimming. The conversation of the Ducks, and the account of the transformation of Haxige into a leaf, are given in the preceding version. When he caught them:—)

"What particular thing did you say?" said he. "Yes, O elder brother. Loosen your hold on me. I will tell the news. Loosen your hold on me," said one. And Haxige said, "Come, tell it." "Yes, O elder brother. When Haxige's younger brother was killed, I received nothing but the little fingers as my share; and so I said that no matter at what time I might see him, I would tell him about his brother. All the animals were invited to partake of the body, and only the little finger was left for me at the distribution." And Haxige said, "How is it usually with them?" "Yes, the Buzzard goes every day to powwow over them," said the Duck. And Haxige made the feathers whitish that were next to the outer corners of the Duck's eyes. The feathers on the top of his head he made into a crest for him. "You shall be called 'Conjurer-duck.' Depart. Think of me when you get into any trouble, and I will help you," said Haxige. Haxige departed. When he cried, the water flowed very rapidly in many long streams, making very large creeks. His tears were the rivers. When he went, behold, the Buzzard was approaching him. He met him. And Haxige said as follows: "Venerable man, on what business are you going?" "Yes, grandchild, have you not been hearing it long ere this?" "Yes, whatever it may be, I have not yet heard it," said Haxige. "Yes, grandchild. Haxige had a younger brother who was killed. So Haxige wounded two of the most dearly beloved children of the Water-monsters. Therefore I have been there to powwow over them," said the Buzzard. "Venerable man, when you arrive in sight of the village, what are you accustomed to do?" "Yes, I always do thus," said he. And when he seized his gourd-rattle, and rattled it, he said, "Thus I always do, grandchild." And he danced and sung, saying as follows:



Hé-ki ma<sup>u</sup>-da<sup>u</sup>, hé-ki hé-ki ma<sup>u</sup>-da<sup>u</sup>, hé-ki hé-ki ma<sup>u</sup>-da<sup>u</sup>.

And Haxige said, "Grandfather, do once more what you do when you arrive in sight. I will see you again." And the Buzzard said, "I always do thus." He danced. And Haxige said, "Grandfather, how do you do when you powwow over them?" "Yes, grandchild, I usually say, 'Let every one in the village go out of sight behind the hill, every one; and take the dogs, too.'" "Yes, grandfather," said Haxige. "And when you practice on them, how do you do?" said he. "Yes, grandchild, I keep that iron rod, as I think that I will thrust it into the wounds, when I make it red-hot." "Yes, grandfather. Come, do as you intend doing when you arrive in sight of the village. Depart. I wish to see you." And when the Buzzard went to do so, Haxige seized a stick, and hit him directly on his head, killing the Buzzard with a blow. And Haxige took the iron, and having taken the snail pack, too, he carried it on his

back. And Haxige departed. He went to the Water-monsters. At length he reached the hill in sight of the village. And Haxige sang the song which was the Buzzard's. At length, when Haxige came in sight, they said, "Oho! This one at a short distance, Doctor Buzzard, is coming hither." And the chief said as follows: "Let four of the most stout-hearted young men walk thither. Let them place him in a robe, and bring him back." And they went after him, because they thought he was the Buzzard. And the young men reached Haxige. Having spread out the robe, they said, "Come, venerable man, sit in it. We have come for you." And Haxige sat in it. And one of the young men whispered in the ear of another, saying, "The Buzzard is a different one. I think it is Haxige." He said it to the other, because he recognized Haxige. And the other said as follows, in a whisper: "It is the Buzzard. How could Haxige have come hither?" And they carried him homeward, he sitting in the robe. And they took him to their home unto the wounded ones. And when they reached their home with him, behold, they had flayed all the body of his younger brother, and had made a door-flap of the skin. And when Haxige stood and raised the door-flap, he recognized the skin of his younger brother. And when he raised it, he said as follows: "Alas! my dear little younger brother!" He said it to him in a very soft whisper, not crying out aloud. And one of the persons standing around said as follows: "Friend, when he raised the door-flap he said, 'Alas! my dear little younger brother!' I think that he is Haxige." And another said, "Do not say it to any one. It is the Buzzard." And Haxige went to the lodge.

And when he went, he said, "Come, you shall go out of every lodge. Walk ye out of sight behind the hill. And go ye after water, and hang two very large kettles over the fire for me. When I finish powwowing over these, I will cause them to bathe." And having done so, all departed. And Haxige made the iron very red-hot. Having done this, he said as follows: "I will powwow over your elder brother first. Lie still for the present." "Come, show the wound," he said to the elder one. And when he made the iron very red-hot, he thrust the iron into the hole made by the wound. And when he thrust it into the wound, the Water-monster said nothing but "Ha+, ha+." "Lie quiet. It shall be good for you." And he who had had the red-hot iron thrust into him died. And Haxige said, "Now! Come! Your elder brother is a little better, and has gone into a very sound sleep." And after a while he did likewise to him. And the young one, too, died, having had the very red-hot iron thrust into him. And when he was dead, Haxige took a knife, and cut up the two Water-monsters. And when he finished cutting up both, he placed them in a pile in the middle of the lodge. And when he cut them into long, narrow strips, he filled both kettles very full. And so he sat boiling them. And those persons out of sight said as follows: "Let about two of the young men pass by that place on their way home, and go to look at him." And they said, "The doctor is a very long time about it." "Aha! When I said that I thought he was Haxige, you doubted me, and you said that he was the Buzzard," said one. And so they sat considering who ought to go homeward. And one said as follows: "Grass snake, if you go homeward he will not be apt to detect you, as you are not visible. And do well, lest he detect you. Enter a very tiny hole, and look at him. Beware, lest Haxige detect you." And having said, "Yes," the Grass-snake went homeward. And when he reached home, he peeped through a very tiny hole. And Haxige detected him. "Ho! ho! Come! Come! You

must eat," said he, when he discovered him. When the Grass-snake desired to go to his home, he feared him. And as Haxige said, "Come," the Grass-snake went thither. And Haxige said, "Lie there by the edge of the fire-place. When you eat, you shall depart very full. When you eat and depart, you shall say, 'It was Haxige, and he has killed both of the Water-monsters.'" And Haxige took a piece of fat meat and put it in a bowl. And he made a strip of fat meat about two feet long. And he said, "Bolt it down. Let it appear out of the mouth this far (*i. e.*, about an inch)." And the Grass-snake arranged the piece of fat meat so as to have it stick out of his mouth. And as the Grass-snake had no hands, he could not pull out his fat meat. When the Grass-snake departed, he barely reached the people. At the same time that the Grass-snake departed, Haxige went homeward. Having seized his younger brother, he fled homeward. And it was difficult for the Grass-snake to speak. When he said, "Haxige, Haxige," he spoke in a very faint voice. When he arrived very near to the people, they thought that he was very far away. Said they, "That Grass-snake says, 'Haxige.'" And when they sought for him, behold, the Grass-snake had come very close to them. "Ho! ho! It is the Grass-snake, but he has a piece of fat meat very tight in his throat," said they. And they pulled it out for him. And the people went homeward to the village. And when Haxige went homeward, there was an aged Beaver-woman. And Haxige said, "Old woman, what are you about?" "Yes, grandchild," said she, "Haxige has killed two of the Water-monsters, consequently they have taken me as a servant." And he said, "Old woman, what work that you can do has led you to join the party?" "Yes, grandchild, they threaten to make a flood on Haxige. When Haxige, in consequence of it, sits in a boat, they say that I am to gnaw a hole in it, and so I have joined them." "Old woman, even if it be so, Haxige will sit in the boat, and will get along very well at any rate." "And, moreover, even if they fail at this, grandchild, they threaten to make darkness over the whole earth," said she. "Old woman, even if so, Haxige will sit in a gorge, in a deep hollow. As he sits in the hollow, he will be eating the animals which die from falling into it." "Besides, grandchild, even if they fail with the darkness, they speak of making an abundance of snakes," she said. "Old woman, even if so, Haxige will make paws of turtle shells, and he will walk treading on the heads of the snakes in all places." And then having said, "Old woman, what sort of person are you that you hate Haxige?" he crushed in her skull with several blows. And he went homeward. Haxige went homeward, and when he reached home, he made a very small lodge. Having transported so many stones of a certain size, he made a sweat-lodge. And having placed the skin of his brother in a sitting position on one side, he sat on the other. And having made the stones very red-hot, he sat pouring water on them; he made the small lodge very hot. He did thus for four days. On the fourth day he made his brother return to life. His younger brother was alive. And he said, "Ho! friend younger brother, as I was very desirous for you to be alive, I have made you alive. But let us separate. And I, friend younger brother, will be a big wolf. And you, friend younger brother, shall depart as a young male deer." The End.

## HOW THE BIG TURTLE WENT ON THE WAR-PATH.

TOLD BY JE-ŪKA<sup>n</sup>HA.

- Ki nıkaci<sup>n</sup>ga ta<sup>n</sup>wanğça<sup>n</sup> hégactēwa<sup>n</sup>jī gfi<sup>n</sup>-biamá. **Ųéaŋga** ké'di  
 And people village very populous sat. they say. Big turtle to it
- uíha-biamá. Ki wénuda<sup>n</sup> atí-hna<sup>n</sup>-biamá nıkaci<sup>n</sup>ga áji amáğa. Ki wi<sup>n</sup>  
 joined, they say. And to war against came regularly, they say people at another place. And one
- 3 gaqfi agğá-biamá. Ki nuda<sup>n</sup> úha<sup>n</sup>-biamá. Níaci<sup>n</sup>ga na<sup>n</sup>'ba wágiçewákiçá-  
 killed they went home- And war-path he cooked (for it), Person two he caused them to go  
 ward, they say. they say. them
- biamá. Wagáqça<sup>n</sup> wágçakiçē, Ųehámajide Si<sup>n</sup>'ga céna<sup>n</sup>ba. Qáde na<sup>n</sup>'ba  
 they say. Servant he caused to go, Red-breasted turtle Gray-squir- those two. Grass two  
 for their own. rel
- çibúğa iça<sup>n</sup>'ça-biamá úha<sup>n</sup> çá<sup>n</sup> ugácke tē'di hidé tē. Ki a-í-biamá. Níaci<sup>n</sup>ga  
 he made he placed, they say kettle the fastening by the bottom the. And they approached, Person  
 round they say.
- 6 éça<sup>n</sup>'be atí-biamá. Hau, nıkawasa<sup>n</sup>'! á-biamá. Nıkaci<sup>n</sup>ga iqtai xī éğa<sup>n</sup>-  
 in sight came, they say. Ho, warrior! said he, they People injured when so
- wé'a<sup>n</sup>-hna<sup>n</sup>, nıkawasa<sup>n</sup>'! Çétē nuda<sup>n</sup> uáha<sup>n</sup>, á-biamá. Úha<sup>n</sup> tē wata<sup>n</sup>'zi  
 they always do warrior! I's war-path I cook said he, they Cooking the corn  
 to them, say.
- skiçe ɣe-níxa edábe uáha<sup>n</sup> há, á-biamá **Ųéaŋga** aká. I<sup>n</sup>'çapa i<sup>n</sup>'çacki-hné  
 sweet buffalo- also I cook said, they say Big turtle the Corn-crusher you go after him  
 paunch (for it) say. (sub.) for me
- 9 tai. Gañ'ki gíba<sup>n</sup>'i-gǎ, á-biamá. (Ci éğa<sup>n</sup> Mişáhe, Wáxu cti, Wéhe cti,  
 will. And call to him, said he, they (Again so Comb, Awi too, Pestle too,  
 say.)
- Náwi<sup>n</sup>xe cti, Je-néxe céna, wéba<sup>n</sup>'i-gǎ, á-biamá **Ųéaŋga** aká.) Égiçe  
 Fire-brand too, Buffalo-bladder enough, call them, said, they say Big turtle the.) At length
- wéba<sup>n</sup> aça<sup>n</sup>-biamá níaci<sup>n</sup>ga na<sup>n</sup>'ba amá. Ki I<sup>n</sup>'çapa gíba<sup>n</sup>-biamá:  
 to call went, they say person two the And Corn-crusher they called him,  
 them (sub.) they say:



- 12 I<sup>n</sup>'-ça-pá! wa-ská-çi<sup>n</sup>-heau! I<sup>n</sup>'-ça-pá! wa-ská-çi<sup>n</sup>-heau! I<sup>n</sup>'-ça-pá! wa-ská  
 O Corn-crusher! bowl bring! O Corn-crusher! bowl bring! O Corn-crusher! bowl



- çi<sup>n</sup>-heau! I<sup>n</sup>'-ça-pá! wa-ská-çi<sup>n</sup>-heau! á-biamá Ci Mişáhe gíba<sup>n</sup>-biamá:  
 bring! O Corn-crusher! bowl bring! said they, they Again Comb they called him,  
 say. say:





Mí-ḡa-he! wa-ská-ḡi<sup>n</sup>-heaú! Mí-ḡa-he! wa-ská-ḡi<sup>n</sup>-heaú! Mí-ḡa-he wa-ská-  
O Comb! bowl bring! O Comb! bowl bring! O Comb bowl



ḡi<sup>n</sup>-heaú! Mí-ḡa-he! wa-ská-ḡi<sup>n</sup>-heaú! á-biamá Či éga<sup>n</sup> Wáḡu ḡiba<sup>n</sup>-  
bring! O Comb! bowl bring! said they they Again so Awl they called  
him

biamá:  
they say:



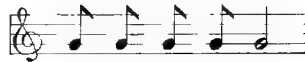
Wá-ḡu! wa-ská-ḡi<sup>n</sup>-heaú! Wá-ḡu! wa-ská-ḡi<sup>n</sup>-heaú! Wá-ḡu! wa-ská-ḡi<sup>n</sup>-heaú! 3  
O Awl! bowl bring! O Awl! bowl bring! O Awl! bowl bring!



Wá-ḡu! wa-ská-ḡi<sup>n</sup>-heaú! á-biamá. Kí Wéhe ḡiba<sup>n</sup>-biamá: Wé-he! wa-ská-  
O Awl! bowl bring! said they, they And Pestle they called him, O Pestle! bowl  
say! they say:



ḡi<sup>n</sup>-heaú! Wé-he! wa-ská-ḡi<sup>n</sup>-heaú! Wé-he! wa-ská-ḡi<sup>n</sup>-heaú! Wé-he! wa-ská-  
bring! O Pestle! bowl bring! O Pestle! bowl bring! O Pestle! bowl



ḡi<sup>n</sup>-heaú! á-biamá. Kí Náwi<sup>n</sup>-xe etí ḡiba<sup>n</sup>-biamá: Ná-wi<sup>n</sup>-xé! wa-ská- 6  
bring! said they, they And Fire-brand too they called him, O Fire-brand! bowl  
say: they say:



ḡi<sup>n</sup>-heaú! Ná-wi<sup>n</sup>-xé! wa-ská-ḡi<sup>n</sup>-heaú! Ná-wi<sup>n</sup>-xé! wa-ská-ḡi<sup>n</sup>-heaú! Ná-wi<sup>n</sup>-  
bring! O Fire brand! bowl bring! O Fire-brand! bowl bring! O Fire



xé! wa-ská-ḡi<sup>n</sup>-heaú! á-biamá. Kí Le-néxe etí ḡiba<sup>n</sup>-biamá: Le-ne-xé!  
brand! - bowl bring! said they, they And Buffalo-blad- too they called him, O Buffalo-blad-  
say: der they say: der!



3 haŋgá! waŋ'giçe na'a<sup>n</sup>i, á-biamá. Gíba<sup>n</sup>i-má waŋ'giçeqti ahfi, Xéaŋga  
chief! all heard, said they, they say. Those called all arrived, Big turtle

ŋfi tē'di. Hau! núda<sup>n</sup>haŋgá! I<sup>n</sup>'çapa, Miçáhe, Wáxu, Wéhe, Náwi<sup>n</sup>xe, Jé-  
lodge at the. Ho! O war-chief! Corn-crusher, Comb, Awl, Pestle, Fire-brand, Buffalo-  
néxe, níkaci<sup>n</sup>ga gáama íqtai çá<sup>n</sup>'ja céça-báji éga<sup>n</sup>. Núda<sup>n</sup> i<sup>n</sup>wi<sup>n</sup>nudangáçe  
bladder, people those injured though do not stir like. War-path let us go to war for

6 taí, á-biamá Xéaŋga aká. Dúba ja<sup>n</sup>' xí aŋgáçe taí. I<sup>n</sup>'çapa úha<sup>n</sup> ágají-  
them, said, they say Big turtle (sub.). Four night when let us go Corn-crusher to cook he com-  
manded

► biamá. Núda<sup>n</sup>haŋgá! I<sup>n</sup>'çapa, çí uçáha<sup>n</sup> te há. Kí Miçáhe çí ha<sup>n</sup>' guáçica<sup>n</sup>  
they say. O war-chief! Corn-crusher, you you cook will And Comb again night beyond it  
tē'di çí uçáha<sup>n</sup> te há. Çí Wáxu çí céna uçáha<sup>n</sup> te há, á-biamá. Nuda<sup>n</sup>-  
when you you cook will. Again Awl you that many you cook will said he, they say. War-

9 haŋga céna dúba úha<sup>n</sup>i. Nuda<sup>n</sup>haŋgai; ucté amá wagáçça<sup>n</sup>i. Kí níaci<sup>n</sup>ga  
chief that many four cooked. They were war-chiefs; rest the were servants. And people  
amá gá-biamá: Ná! níaci<sup>n</sup>ga wéba<sup>n</sup> amá çá<sup>n</sup> é'be núda<sup>n</sup> úha<sup>n</sup>i tē'çti. Kí  
(the) said as follows, Why! persons those who were called who war-path they cook (See note). And  
(sub.) they say:

wi<sup>n</sup>' gá-biamá: Ná! Xéaŋga úha<sup>n</sup>-biamá. Tēná! cka<sup>n</sup>'-juáji-má cka<sup>n</sup>'-çí-á-  
one said as follows, Why! Big turtle cooked, they say. Paha! they who cannot move they who can-  
they say: well enough

12 ma çá<sup>n</sup>' waŋ'giçe wábahí á. Tēná! Cénawáçe tá amá úbesni<sup>n</sup> wéçai tē.  
not move fast all he gathered ! Paha! They will destroy them they find they see when.  
enough them them out them

Nuda<sup>n</sup>haŋga wéçigçá<sup>n</sup> t'a<sup>n</sup>'i-de nuda<sup>n</sup> aká tē', á-biamá. I<sup>n</sup>'çapa úha<sup>n</sup>-biamá.  
War-chief mind pos- when he may carry on war, said they, they Corn-crusher cooked, they say.  
scases say.

Núççe úha<sup>n</sup>-biamá, çí çé-níxa éga<sup>n</sup> uçúha<sup>n</sup>-biamá. Çí Wáxu aká úha<sup>n</sup>-biamá.  
Turnips he cooked, they say, again buffalo-punch like he cooked together, Again Awl the cooked, they say.  
say, they say. (sub.)

15 Si<sup>n</sup>' úha<sup>n</sup>-biamá. Çí Miçáhe aká úha<sup>n</sup>-biamá. Jéçawe úha<sup>n</sup>-biamá. Ga<sup>n</sup>',  
Wild ho cooked, they say. Again Comb the cooked, they say. Jéçawe he cooked, they say. And,  
rice (sub.) (see note)

Céna ja<sup>n</sup>' Aŋgáçe taí, ha<sup>n</sup>' xí, á-biamá. Ga<sup>n</sup>' açá-biamá. Xéaŋga aká  
Enough sleep. Let us go, night when, said he, they say. And they went, they Big turtle the  
say. (sub.)

uta<sup>n</sup>'-çáhe ŋaŋ'ga gaxá-biamá. Híçawí<sup>n</sup>-da<sup>n</sup>'pá híçáwi<sup>n</sup>-biamá. Ma<sup>n</sup>'çin<sup>n</sup>'k  
leggings with large flaps made they say. Short garters he tied around the leg- Earth  
gings, they say.

Indé ɸa<sup>n</sup> ɪbixá-biamá ɣéaŋga aká. Gañ'ki jideɸɸ-hna<sup>n</sup>-biamá. Gañ'ki  
 Lat the rubbed with, they say Big turtle the (sub.). And he reddened it they say. And

qáde ɸagá-biamá. Laqpi ɸa<sup>n</sup> hi<sup>n</sup> qpe ská' áji-biamá. ɢéxeha gɢíza-biamá,  
 grass he wore on his head, top of the fine feather white he put them on, Gourd he took his, they say, they say (rattle)

ɸéga<sup>n</sup>-biamá. Gasáɸu-biamá. Wa'a<sup>n</sup>-biamá nuda<sup>n</sup> haŋga wa'a<sup>n</sup> eqá tẽ. 3  
 thus they say. He shook and rattled. He sang they say war-chief song his the.



- wi<sup>n'</sup> ededí-ke amá, jin'gaji. Ǿiá-biamá. Gañ'ki Náwi'xe pahan'ga  
 one there it lay, they say, not small. They crossed it, And Fire-brand before  
 they say.
- wacka<sup>n'</sup>qti ma<sup>n'</sup>Ǿi' amá. ÉgiǾe ujéǾa-bi ega<sup>n'</sup> nǾahiǾéǾa-biamá ga<sup>n'</sup> náji-  
 making a great was walking, they At length weary, they because he plunged into the water, and went out  
 effort say. say they say they say
- 3 biamá. Núda<sup>n'</sup>hañgá! ǾéǾuqtei cubǾá-máji, á-biamá. Níkawasa<sup>n'</sup>! uqǾé'qtei  
 they say. O war-chief! just here I go not to you, said he, they say. Warrior! very soon
- agǾí tá minke. Ca<sup>n'</sup> gǾin'-gǾ, á-biamá. Masáni ahí-bi ega<sup>n'</sup> aǾá-biamá.  
 I come will I who. For a sit, said he, they The other reached, having they went, they  
 back say. while say. side they say say.
- ÉgiǾe IngǾa<sup>n'</sup>-si<sup>n'</sup>-snéde wi<sup>n'</sup> ci atí-biamá. Níkawasa<sup>n'</sup>! gína<sup>n'</sup>hébai-gǾ, c'a<sup>n'</sup>  
 At length Long-tailed-cat one again came, they say. Warrior! wait ye for him, (See  
 note.) In a line stand ye, said he, they say. Speak quickly, said he, they say. How
- 6 téga<sup>n'</sup> ca<sup>n'</sup> i<sup>n'</sup>te. Égazéze naji<sup>n'</sup>i-gǾ, á-biamá. ǾakúǾa-gǾ, á-biamá. E'a<sup>n'</sup>  
 (note.) In a line stand ye, said he, they say. Speak quickly, said he, they say. How  
 ma<sup>n'</sup>hni<sup>n'</sup> éi<sup>n'</sup>te, á-biamá. A<sup>n'</sup>ha<sup>n'</sup>, núda<sup>n'</sup>hañgá, éga<sup>n'</sup>, á-biamá. Wagáca<sup>n'</sup>  
 you walk may I said he, they say. Yes, O war-chief, so, said he, they say. Traveling  
 ma<sup>n'</sup>hni<sup>n'</sup>-bi aí uǾíǾa-hna<sup>n'</sup>i. Kí é'di ma<sup>n'</sup>bǾi<sup>n'</sup> ka<sup>n'</sup>bǾa ga<sup>n'</sup> uwínai, á-biamá  
 you walked it was they was told regularly. And there I walk I wish so I have sought said he, they  
 said said of you say.
- 9 Kégañ-gǾ, á-biamá. Oka<sup>n'</sup> ǾiǾiǾa té wípa<sup>n'</sup>be taté. Gañ'ki IngǾa<sup>n'</sup>-si<sup>n'</sup>-snéde  
 Do so, said he, they say. Ways your own the I see for you shall. And Long-tailed-cat  
 aká hi<sup>n'</sup> ké bǾúgaqti xigéiheda<sup>n'</sup>-biamá. Sin'de ké Ǿic'in'ka-biamá. Gañ'ki  
 (sub.) the hair the all over made his bristle up, they say. Tail the he bent backward, they And  
 (sub.) say.
- Ǿahé jin'gá kigǾáha ua<sup>n'</sup>si áiaǾa-biamá. Jáqti jin'gá wi<sup>n'</sup> uma<sup>n'</sup>Ǿínka  
 hill small to the bottom leaping he had gone, they say. Deer small one year
- 12 na<sup>n'</sup>ba améga<sup>n'</sup> núde-íace Ǿa<sup>n'</sup> Ǿit'a<sup>n'</sup>bi ega<sup>n'</sup> ǾaǾáǾe Ǿahé agǾí-biamá. Gáma<sup>n'</sup>  
 two like them throat lump the touched, having making him holding he came back, they say. I do that  
 they say, cry by biting with his teeth
- téska<sup>n'</sup>-bǾéga<sup>n'</sup>, núda<sup>n'</sup>hañgá! edáda<sup>n'</sup> náa<sup>n'</sup>xíǾa 'ícai xí, á-biamá. AǾúha,  
 will, I expect, O war-chief! what to scare or vex he If, said he, they Again (some-  
 me threatens say. thing else),
- á-biamá xéaǾga aká. An'kaji há, núda<sup>n'</sup>hañgá! eona<sup>n'</sup>, á-biamá. Úcia<sup>n'</sup>-  
 said, they say Big turtle the Not so, O war-chief! that alone, said he, they You have  
 (sub.). say.
- 15 ǾáǾé, á-biamá xéaǾga aká. Níkaci<sup>n'</sup>ga ǾéǾa<sup>n'</sup>ka juáwagǾe Ǿa<sup>n'</sup>ka wada<sup>n'</sup>-  
 disap- said, they say Big turtle the Person these who I with them the ones who see  
 pointed me, (sub.).
- ba-gǾ, á-biamá. Áwata<sup>n'</sup> wi<sup>n'</sup> júaji áda<sup>n'</sup>, á-biamá. Ǿijúajiqti<sup>n'</sup>. Ké,  
 them, said he, they Where one imperfect I said he, they You are very in-  
 (stands) say. say. ferior. Come,
- ma<sup>n'</sup>Ǿin'-gǾ. Ǿí úcia<sup>n'</sup>ǾáǾé, á-biamá. AǾá-biamá. ÉgiǾe Ǿahé xíha ahí-bi  
 walk. You you have disap- said he, they They went, they At length hill down- they arrived,  
 pointed me, say. say. they say
- 18 xí, égiǾe Wasábe wi<sup>n'</sup> atí-biamá. Núda<sup>n'</sup>hañgá! cǾi atí wi<sup>n'</sup>, á-biamá. E'a<sup>n'</sup>  
 when, behold Black bear one came, they say. O war-chief! again has one, said they, they (See  
 come say.
- téga<sup>n'</sup> ca<sup>n'</sup> i<sup>n'</sup>te, níkawasa<sup>n'</sup>! Gína<sup>n'</sup>hébai-gǾ. Égazéze naji<sup>n'</sup>i-gǾ, á-biamá.  
 (note), warrior! Wait ye for him. In a row stand ye, said he, they say.
- Hau! ké, ǾakúǾa-gǾ. E'a<sup>n'</sup> ma<sup>n'</sup>hni<sup>n'</sup> éi<sup>n'</sup>te. Wagáca<sup>n'</sup> ma<sup>n'</sup>bǾi<sup>n'</sup>-de awána-  
 Ho! come, speak quickly. What is your business? I walk while I am in a
- 21 Ǿi<sup>n'</sup>qti ma<sup>n'</sup>bǾi<sup>n'</sup>, á-biamá (xéaǾga aká). A<sup>n'</sup>ha<sup>n'</sup>, núda<sup>n'</sup>hañgá! éga<sup>n'</sup>, á-  
 great hurry I walk, said, they say (Big turtle the). Yes, O war-chief! so, said,

bianná (Wasábe aká). Wagáca<sup>n</sup> ma<sup>n</sup>hni<sup>n</sup>'-bi aí uéíça-hna<sup>n</sup>'i, kí é'di ma<sup>n</sup>béi<sup>n</sup>'  
they say (Black bear the). Traveling you walked, it they was told regu- and there I walk  
was said said of you larly,

ka<sup>n</sup>'bça ga<sup>n</sup>' uwinéqti áça, á-biamá. Hau! kégañ-gã, á-biamá (yéaŋga  
I wish and I have sought indeed, said he, they Ho! do so, said, they say (Big turtle  
you diligently say.

aká). Ája<sup>n</sup> ga<sup>n</sup>' c'céi<sup>n</sup>'te. Cka<sup>n</sup>' čičia ɣa<sup>n</sup>'be ka<sup>n</sup>'bça, á-biamá (yéaŋga 3  
the). How so you may have thought that. Ways your own I see I wish, said, they say (Big turtle  
you do say.

aká). Wasábe aká ɣan'de ké čiqúpi-bi ga<sup>n</sup>' ma<sup>n</sup>-tácc a<sup>n</sup>'ça-hna<sup>n</sup>' féça-biamá.  
the). Black bear the ground the pieced with so round lumps threw regu- he sent forcibly,  
(sub.) his claws, of earth away larly they say.

Gañ'ki ɣackahi násabe wi<sup>n</sup>' ededí-te amá. Iénaxiçá-biamá. Ána-bi egu<sup>n</sup>'  
And oak blackened by one stood there, they say. He attacked it, they say. Hugged it, having  
fire they say,

a<sup>n</sup>'çaqti féça-biamá Núda<sup>n</sup>haŋgá! edáda<sup>n</sup> náa<sup>n</sup>xíça 'íçai ɣi ɣáma<sup>n</sup> téska<sup>n</sup>- 6  
he threw it sent suddenly, they O war-chief! what to scare or vex he if I do that will, I  
far say. me threatens

béga<sup>n</sup>, á-biamá (Wasábe aká). Gañ'ki gáí tē yéaŋga ta<sup>n</sup>': Hau! níka-  
expect, said, they say (Black-bear the). And the said as follows the Ho! war-  
(std. ob.):

wasá<sup>n</sup>, úcia<sup>n</sup>çáçē Níkaci<sup>n</sup>ga d'úba féçañká juáwagçé-de wada<sup>n</sup>'ba-gã,  
rior, you have disap- Person some these who I with them but see them,  
pointed me.

á-biamá. Wahéhe ctéwa<sup>n</sup>' čingai. Úcia<sup>n</sup>çáçē. Ké, ma<sup>n</sup>čín'gá. Júbaji-má 9  
said he, they Faint-hearted in the there is You have disap- Come, walk. The inferior ones  
say. least none pointed me.

éga<sup>n</sup>-hna<sup>n</sup>' féawakíçē há, á-biamá.  
so regu- I send them off said he, they say.  
larly

Utečjéqti é'di ačá-biamá. Égiçe Je-néxe čínké čibčáza-biamá,  
Donee under- there they went, they At length Buffalo-bladder the (ob.) was torn open, they  
growth say,

čiqu'éga<sup>n</sup>'-ma. Qe-í! féçuqtei cubčá-máji, á-biamá. Hau! níkawasa<sup>n</sup>'! 12  
sound of tearing like it, Alas! just here I go not to you, said he, they Ho! warrior!  
they say.

uqčé'qtei agčí tá minke. Ca<sup>n</sup>' gčín'-gã, á-biamá (yéaŋga aká). Či  
very soon I come will I who. For a sit, said, they say (Big turtle the). Again  
back

ačá-biamá. Ačá-biamá ɣi uhé pčáji é'di ahi-biamá. Ja<sup>n</sup>ča<sup>n</sup>'qa ma<sup>n</sup>'ciádi'qti  
they went, they They went, they when path bad there they reached, Log very high  
say. say. they say.

gčadi<sup>n</sup>' ja<sup>n</sup>' ke amá. ɣehámajíde aká ágajade čí'á amá. Hau! núda<sup>n</sup>- 15  
across were lying, they say. Red-breasted turtle the to step over failed they say. Ho! O war-  
(sub.)

haŋgá, féçuqtei cubčá-máji, á-biamá. Hau! níkawasa<sup>n</sup>', uqčé'qtei agčí tá  
chief, just here I go not to you, said he, they Ho! warrior, very soon I come will  
say. say. back

minke. Ca<sup>n</sup>' gčín'-ga, á-biamá (yéaŋga aká). Či ačá-biamá. Ačá-biamá  
I who. For a while sit, said, they say (Big turtle the). Again they went, they They went, they  
say. say. say

ɣi, égiçe Ca<sup>n</sup>'jaŋga wi<sup>n</sup>' atí-biamá. Núda<sup>n</sup>haŋgá, čí atí wi<sup>n</sup>', á-biamá. 18  
when, behold Big wolf one came, they say. O war-chief, again has one, said they,  
come. they say.

E'a<sup>n</sup>' t'gáca ca<sup>n</sup>' i<sup>n</sup>te, níkawasa<sup>n</sup>'! Gína<sup>n</sup>hébai-gã. Égazéze naji<sup>n</sup>'i-gã, á-biamá  
(See note.) warrior! Wait for him. In a row stand ye, said, they say

(yéaŋga aká). Hau! ké, čakúça-gã. E'a<sup>n</sup>' ma<sup>n</sup>línin' čí'te. Wagáca<sup>n</sup>  
(Big turtle the). Ho! come, speak quickly. What is your business? Traveling

- ma<sup>n</sup>bçi<sup>n</sup>-de awánaçei<sup>n</sup>qti ma<sup>n</sup>bçi<sup>n</sup>, á-biamá (Țéaŋga aká). A<sup>n</sup>ha<sup>n</sup>, núda<sup>n</sup>-  
I walk while I am in a great hurry I walk, said, they say (Big turtle the). Yes, O war-  
haŋgá! éga<sup>n</sup>, á-biamá (Ca<sup>n</sup>ŋaŋga aká). Wagáca<sup>n</sup> ma<sup>n</sup>hni<sup>n</sup>-bi aí uçi<sup>n</sup>ça-  
chief! so, said, they say (Big wolf the). Traveling you walked, it was they said was told of you
- 3 hna<sup>n</sup>i, kī ē<sup>n</sup>di ma<sup>n</sup>bçi<sup>n</sup> ka<sup>n</sup>bça ga<sup>n</sup> uwínai, á-biamá (Ca<sup>n</sup>ŋaŋga aká). Hau!  
regu- and there I walk I wish as I have said, they say (Big wolf the). Ho!  
larly, sought you, thought that.
- kégaŋ-gă, á-biamá (Țéaŋga aká). Ája<sup>n</sup> ga<sup>n</sup> cécei<sup>n</sup>te. Cka<sup>n</sup> çi<sup>n</sup>ŋa ja<sup>n</sup>be  
do so, said, they say (Big turtle the). How you do so you may have Ways your own I see  
you do thought that.
- ka<sup>n</sup>bça, á-biamá (Țéaŋga aká). Ți<sup>n</sup>a<sup>n</sup> amá. Já tē jide<sup>n</sup>ça-biamá. Sí tē  
I wish, said, they say (Big turtle the). He decorated himself, Noe the he reddened, they Foot the  
they say. (See note) say.
- 6 waŋ<sup>n</sup>giçe jide<sup>n</sup>ça-biamá. Naŋ<sup>n</sup>ka kē qi<sup>n</sup>ça maca<sup>n</sup> ugácka-biamá. Qa-i!  
all he reddened, they say. Back the eagle feather he tied on, they say. Why!  
á-biamá. Kégaŋ-gă, á-biamá. Cka<sup>n</sup> çi<sup>n</sup>ŋa tē ja<sup>n</sup>be ka<sup>n</sup>bça. Kégaŋ-gă,  
said he, they Do so, said he, they Ways your own the I see I wish. Do so,  
say. say.
- á-biamá (Țéaŋga aká). Ca<sup>n</sup>ŋaŋga amá uxíçica<sup>n</sup>ca<sup>n</sup>-biamá. Kī watē cka  
said, they say (Big turtle the). Big wolf the turned himself round and round. And creek  
(sub.) they say.
- 9 jin<sup>n</sup>ga ja<sup>n</sup> kē<sup>n</sup>di wawénaxiça açá-biamá. Láqti wi<sup>n</sup> t'éça-biamá. Çahé  
small wood by the to attack he went, they say. Deer on he killed, they  
say. Holding with the  
teeth
- agçi<sup>n</sup>-biamá. Núda<sup>n</sup>haŋgá! gáma<sup>n</sup> teska<sup>n</sup>bçéga<sup>n</sup>, edáda<sup>n</sup> náa<sup>n</sup>xíça 'íçai xi,  
he came back, they O war-chief! I do that will, I expect, what to scare or vex he if,  
say. threatens
- á-biamá (Ca<sup>n</sup>ŋaŋga aká). Úcia<sup>n</sup>çáçē. Níkaci<sup>n</sup>ga d'úba wagáca<sup>n</sup> juáwagçe  
said, they say (Big wolf the). You have disap- Person some traveling I go with them  
pointed me.
- 12 çañká wada<sup>n</sup>ba-gă hă. Wahéhe ctēwa<sup>n</sup> çingái. Ké, ma<sup>n</sup>çin<sup>n</sup>-gă. Éga<sup>n</sup>-  
the ones see them Faint-hearted in the least there is Come, ma<sup>n</sup>çin<sup>n</sup>-gă. Éga<sup>n</sup>-  
who none. So
- hna<sup>n</sup> júäji-má çéawakíçē, á-biamá Níkawasa<sup>n</sup> Siñ<sup>n</sup>ga, wada<sup>n</sup>be ma<sup>n</sup>çin<sup>n</sup>-gă,  
regu- the inferior I send them off, said he, they Warrior Gray-squirrel, to see them walk,  
larly, once say.
- á-biamá. Siñ<sup>n</sup>ga amá wada<sup>n</sup>be açá-biamá. Égiçe agi<sup>n</sup>-biamá, nisúda  
said he, they Gray squirrel the to see them went, they say. At length he was returning, horn  
say. (sub.) they say,
- 15 bihúhuta<sup>n</sup>. Núda<sup>n</sup>haŋgá, cugí, á-biamá. Țéaŋga ē<sup>n</sup>di açá-biamá. Hau!  
blowing on. O war-chief, he is said they, they Big turtle there went, they say. Ho!  
returning, say.
- níkawasa<sup>n</sup>, wágazúqti gáxa-gă. Éga<sup>n</sup>qti i<sup>n</sup>wi<sup>n</sup>çá-gă, á-biamá. A<sup>n</sup>ha<sup>n</sup>,  
warrior, very straight do (-act). Just as it is tell me, said he, they say. Yes,  
núda<sup>n</sup>haŋgá! éga<sup>n</sup>qti áça! A<sup>n</sup>wa<sup>n</sup>besni<sup>n</sup>-baj<sup>n</sup>-qtia<sup>n</sup> pí áça! á-biamá. Jí  
O war-chief! Just so indeed! They did not find me out at all I was indeed! said he, they Lodge  
there say.
- 18 Ța<sup>n</sup>haqci kē aŋçi<sup>n</sup> tai, á-biamá (Țéaŋga aká). Țéaŋga açē 'íçá-biamá.  
border very the let us sit, said, they say (Big turtle the). Big turtle going spoke of, they  
any.
- Wégaska<sup>n</sup>awáçē tá miñke, níkawasa<sup>n</sup>! ēdiqci ánamēi<sup>n</sup>te, á-biamá. Agçi<sup>n</sup>-  
I look around to see how will I who, O warrior! just there how many said he, they  
things are may be, say. He re-  
turned,
- biamá. Níkawasa<sup>n</sup>, eja<sup>n</sup>ha aŋgáçe tai. Çéta<sup>n</sup> ugçi<sup>n</sup> úda<sup>n</sup> çá, á-biamá.  
they say. Warrior, thither- let us go. This far sitting-place good the, said he, they  
ward say.

Ca<sup>n'</sup> amá, Hau! níkawasa<sup>n'</sup>! núda<sup>n'</sup>haṅgá I<sup>n'</sup>ḥapa! kégañ-gá. Ígaska<sup>n'</sup>-  
By and by, as Ho! O warrior! O war-chief Corn-crusher! do so. Make an  
they moved,

ḥa-gá. Jí-gaqa aḥé tá aká. Núda<sup>n'</sup>haṅgá! águdi agḥi<sup>n'</sup> téi<sup>n'</sup>te, á-biamá.  
attempt. End lodge he will go. O war-chief! where I sit shall I said he, they  
say.

Núda<sup>n'</sup>haṅgá, níkawasa<sup>n'</sup>, ájébe ma<sup>n'</sup>bítahíqti tḥ'di áciaja ḥagḥi<sup>n'</sup> te, á-biamá. 3  
O war-chief, O warrior, door (see note) when on the outside you will sit, said he, they  
say.

Ki wa'ú wi<sup>n'</sup> néje áci aḥá-biamá. I<sup>n'</sup>ḥapa uska<sup>n'</sup>ska<sup>n'</sup> ábit'á-biamá. Da<sup>n'</sup>bá-  
Atque mulier one mingers ezit! they say. Corn-crusher in a line with she pressed on him, She saw  
they say.

biamá xi, gá-biamá: Hi<sup>n'</sup>+! wanin'de ka<sup>n'</sup>bḥa ḥa<sup>n'</sup>cti. I<sup>n'</sup>ḥapa pḥi<sup>n'</sup>qtcí  
they say when, she said as fol- Oh! mush I desired heretofore. Corn-crusher very bad  
lows, they say:

icáxiḥé-ná, á-biamá. I<sup>n'</sup>ḥapa pḥi<sup>n'</sup>qtcí weágigḥáta<sup>n'</sup> té-na. Icáxiḥé, á-biamá. 6  
I have found I said she, they Corn-crusher very bad I pound my own will I have found said she, they  
for myself say.

Wégata<sup>n'</sup> xi na<sup>n'</sup>bé bḥúgaqti gastá-biamá. Wamí gacíba-biamá. Áci a<sup>n'</sup>ḥa  
Pounded on when hand the whole she mashed flat, Blood she forced out, they Out threw it  
(corn) with they say. say.

gḥéḥa-biamá. I<sup>n'</sup>ḥapa píäji. A<sup>n'</sup>ḥa gḥéḥa-bi ega<sup>n'</sup>, ca<sup>n'</sup>ca<sup>n'</sup>qti Xéjaṅga iáḥé  
she sent it back, Corn-crusher bad. She threw sent it back, having, without stop- Big turtle near to  
they say. it away they say. ping him

agḥá-biamá. Agḥi<sup>n'</sup>-biamá. I<sup>n'</sup>ḥapa ecé-hna<sup>n'</sup>i wi<sup>n'</sup> iáḥi<sup>n'</sup>qti gaḥéí gḥi, a-biamá. 9  
he went back they He came back, they Corn-crusher you say reg- one right at the killed has come said he, they  
say. say. ularly lodge her back, say.

Núda<sup>n'</sup>haṅgá! Miḥahé! Ígaska<sup>n'</sup>ḥa-gá, á-biamá. I<sup>n'</sup>ḥapa gḥi<sup>n'</sup>tḥi<sup>n'</sup>qti ci ḥagḥi<sup>n'</sup>  
O war-chief! O Comb! make an attempt, said he, they Corn-crusher sat just at it again you sit  
say.

te, á-biamá. Ga<sup>n'</sup> aḥá-biamá. Gḥi<sup>n'</sup> ágaji tḥi<sup>n'</sup>qti gḥi<sup>n'</sup>-biamá. Miḥahé  
will, said he, they And he went, they To sit commanded just at it he sat, they say. Comb  
say.

aká úda<sup>n'</sup>qti-biamá. Ki wa'ú wi<sup>n'</sup> áci aḥá-biamá. Miḥahé ké íḥa-biamá. 12  
the very good, they say. And woman one out went, they say. Comb the she found, they  
(sub.) say. (recl. ob.) say.

Miḥahé a<sup>n'</sup>ḥin'ge minké ḥa<sup>n'</sup>cti. Miḥahé pḥi<sup>n'</sup>qtcí icáxiḥé, á-biamá. Jíja  
Comb I have been without one heretofore. Comb very bad I have found said she, they To the  
for myself, say. lodge

aḥi<sup>n'</sup> akí-biamá. Uqéḥ'qti íxiḡḥa-biamá. Najha na<sup>n'</sup>ḥade masáni  
having reached home, Very soon she combed her they say. Hair the temples on one side  
they say. (hair) with it

bḥúgaqti ga<sup>n'</sup>núda-biamá. Miḥahé píäji inahi<sup>n'</sup> ḥa<sup>n'</sup>éde úda<sup>n'</sup>éska<sup>n'</sup>-hna<sup>n'</sup>ebḥéga<sup>n'</sup> 15  
all pulled out with they say. Comb bad indeed the but good as if only so I thought  
the comb it

ḥa<sup>n'</sup>cti. A<sup>n'</sup>ḥa ḥéḥa-biamá iḡébe tḥ'di. A<sup>n'</sup>ḥakíḥai tḥ'di ca<sup>n'</sup>ca<sup>n'</sup>qti agḥá-  
heretofore. She threw she sent it, they door at the. He made her when without stopping he went  
it away say throw him away back

biamá. Najha aḥi<sup>n'</sup> agḥá-biamá. Miḥahé hnáde-hna<sup>n'</sup>i wi<sup>n'</sup> iáḥi<sup>n'</sup>qti  
they say. Hair having it he went back, they Comb you call him regu- one right at the  
say. larly lodge

najha bḥúgaqti énace dí, á-biamá. Xéjaṅga éci<sup>n'</sup> akí-biamá. Í-biamá. 18  
hair all I snatched I am said he, they Big turtle having he reached again, He gave to  
from her coming say. it for him they say. him, they say.

Gá-biamá Xéjaṅga: Wéona<sup>n'</sup>a<sup>n'</sup>ḥáḡiḥé, á-biamá. Ḥé uné awíḥi<sup>n'</sup>, á-biamá.  
Said as follows, Big Turtle: You make me thankful, said he, they This to seek I have you, said he, they  
they say say.

- Wa'ú-ma watçigaxea<sup>n</sup>wañ'kiçë taité aṅákii xī Çiehni<sup>n</sup>-de wa'ú wi<sup>n</sup>  
The woman we make them dance shall we reach home when. It is you since woman one
- béize tá miñke. Mi<sup>n</sup>'agçá<sup>n</sup> tá miñke, á-biamá.  
I take will I who. I take a female will I who, said he, they  
her say.
- 3 Núda<sup>n</sup>'haṅgá! Wáxu-há! açuḥ ígaska<sup>n</sup>'ça-gă, á-biamá. Nuda<sup>n</sup>'haṅga  
O war-chief! O Awl! again make an attempt, said he, they War-chief  
say.
- Mixáhe gçi<sup>n</sup>' tē cī ē'di çagçi<sup>n</sup>' te, á-biamá. Wáxu aká úda<sup>n</sup>'qtçí-biamá;  
Comb sat the again there you sit will, said he, they Awl the very good they say;  
say. (sub.)
- da<sup>n</sup>'be úda<sup>n</sup>-biamá. Gçi<sup>n</sup>' ágají-bi tē cī ē'di gçi<sup>n</sup>'-biamá. Wa'ú wi<sup>n</sup>' áci  
to look at good they say. To sit commanded the again there he sat they say. Woman one out  
him, they say
- 6 açá-biamá. Wáxu kē íça-biamá. Hi<sup>n</sup>! wáxu ínahi<sup>n</sup> içáxiçë, á-biamá.  
went they say. Awl the she found, they Oh! awl indeed I have found said she, they  
(recl. ob.) say. for myself, say.
- Wáxu a<sup>n</sup>'çin'ge çá<sup>n</sup>'cti. Wéonankiçë, á-biamá. Ujaça açi<sup>n</sup>' agçá-biamá.  
Awl I had none heretofore. I am caused to be said she, they To the lodge it they say.  
say. thankful, say.
- Hi<sup>n</sup>'bé ígidat 'íça-biamá. Hi<sup>n</sup>'bé içágidáte té, á-biamá. Íbatá-biamá.  
Moccasin to sew hers she spoke of it, Moccasin I sew mine will, said she, they She sewed with it, they say.  
with it they say.
- 9 Na<sup>n</sup>'béhi tē íbaçapí-biamá. Baçna<sup>n</sup>' çéça-biamá. Wamí hégaçì amá. Ujjebe  
Finger the she pierced with it, Missed in she sent suddenly, Blood not a little they Door  
they say. pushing they say. they say.
- tē'di a<sup>n</sup>'ça çéça-biamá. Wáxu kē piäji ínahi<sup>n</sup> eha<sup>n</sup>! Nié ínahi<sup>n</sup> açídaxe.  
at the threw it she sent suddenly, Awl the bad truly ! Pain indeed I have made  
away they say. (ob.) for myself.
- T'éaxiçëç'qti-ma<sup>n</sup>' , á-biamá. A<sup>n</sup>'ça gçéça-biamá, ijjebe áciaçáqti. Wáxu  
I have altogether killed myself, said she, they She threw sending it homeward, door far out from. Awl  
say. they say.
- 12 hnáde-hna<sup>n</sup>'i. Ujádi'qti wi<sup>n</sup>' jáhe xī t'éaçë, á-biamá. Man'dehi wamíqti  
you called him Right at the one stabbed when I killed her, said he, they Spear very bloody  
regularly. lodge say.
- agçáçí<sup>n</sup>. Xéjaṅga çin'ké ē'di akí-biamá. Núda<sup>n</sup>'haṅgá! Wáxu ijáje uxígça  
had his. Big turtle the (ob.) there he arrived again, O war-chief! Awl his name telling his  
they say.
- gí. Wi<sup>n</sup>' t'éçë, á-biamá. Xéjaṅga aká gá-biamá: Hau! núda<sup>n</sup>'haṅgá,  
is One he has killed, said they, they Big turtle the said as follows, Ho! O war-chief,  
coming killed, say. (sub.) they say.
- 15 wéona<sup>n</sup>'a<sup>n</sup>'çagiçë, á-biamá. Çieoni<sup>n</sup>'-de indé sábéágiçë tá miñke. Ta<sup>n</sup>'wa<sup>n</sup>  
you make me thankful, said he, they It is you since face I blacken mine will I who. Village  
say.
- ça<sup>n</sup> újawa taté, á-biamá. Hau! Wéhe-á! ígaska<sup>n</sup>'ça-gă, á-biamá. Nuda<sup>n</sup>'-  
the joyful shall said he, they Ho! O Pestle! make an attempt, said he, they War-  
(be), say. say.
- haṅga Wáxu ja<sup>n</sup>' tē cī çaja<sup>n</sup>' te, á-biamá. Wéhe úda<sup>n</sup>'qtçí-biamá. Kī ē'di  
chief Awl lay the again you lie will, said he, they Pestle very good they say. And there  
say.
- 18 ahí-biamá. Ja<sup>n</sup>' ágají tē'di ja<sup>n</sup>'-biamá. Wa'ú wi<sup>n</sup>' áci a-í-biamá. Wéhe  
he arrived, they To lie commanded by he lay, they say. Woman one out was coming, Pestle  
say. him the they say. they say.
- kē íça-biamá. Hi<sup>n</sup>! wéhe úda<sup>n</sup> ínahi<sup>n</sup> içáxiçë. Wéhe a<sup>n</sup>'çin'ge çá<sup>n</sup>'cti,  
the she found, they Oh! pestle good truly I have found for myself. Pestle I had none heretofore,  
say. (recl. ob.) say.



- á-biamá. Jíaja aphi' akí-biamá. Wata<sup>n</sup>'zi d'úba fízá-biamá. Úhe tē  
said she, they At the having she reached home, Corn some she took, they say. Mortar the  
say. lodge it they say.
- uji-biamá. Há-biamá. Waqúba-biamá. Cinan'dēqti ákiha<sup>n</sup> jáha-biamá.  
she filled, they She pounded it, She beat it fine, they Right on the knee beyond she stabbed, they  
say. they say. say.
- Baona' céfa-biamá, éga<sup>n</sup> cínande jáha-biamá. Hi<sup>n</sup>!+! wéhe píaji inahi<sup>n</sup> 3  
She missed and sent suddenly, so knee she stabbed, they Oh! pestle bad truly  
in pushing they say, say.
- cha<sup>n</sup>!+! á-biamá. Áciaja a<sup>n</sup>'fa gécéfa-biamá. Wéhe ecé-hna<sup>i</sup> ifádr'qti wi<sup>n</sup>'  
! said she, they Outside throwing she sent it homeward, Pestle you say regularly right at the lodge one  
say. say. they say. say.
- jáhe gí, wi<sup>n</sup>' t'éfē há, á-biamá. Xéjaŋga fínké é'di akí-biamá. Wi<sup>n</sup>' t'éafē,  
stabbed is one has said he, they Big turtle the (ob.) there he reached, they One I have  
coming killed say. say. killed,  
back,
- núda<sup>n</sup>haŋgá! á-biamá. Wéona<sup>n</sup>'a<sup>n</sup>éagi<sup>n</sup>é, á-biamá Xéjaŋga aká. Hau! 6  
O war-chief! said he, they You make me thankful, said, they say Big turtle the (sub.). Ho!  
say.
- níkawasa<sup>n</sup>' Siŋ'ga, ígaska<sup>n</sup>'fa-gā, á-biamá. Tēná! núda<sup>n</sup>haŋgá, e'a<sup>n</sup>' dāxe  
O warrior Gray-squirrel, make an attempt, said he, they Fie! O war-chief, how I do  
say.
- tá, á-biamá. Jí amá qfab úji-biamá. Qfabé ké íhu<sup>n</sup>xa<sup>n</sup> paháci ké ífahe  
can? said he, they Lodge the (pl.) tree camped in them, Tree the smoke-hole above the you pass  
say. say. they say. (line of) by
- ma<sup>n</sup>hni<sup>n</sup>' te. Íeípai xī fíkide tá amá. Wacka<sup>n</sup>'-gā, á-biamá, názande 9  
you walk will. They find if they will shoot at you. Do your best, said he, they to evade (the  
you blows, &c.)  
say.
- wacka<sup>n</sup>'-gā. Wi<sup>n</sup>' gaqé ahí xī iénaxífa-gā, á-biamá. Égi<sup>n</sup>ce nújīŋga wi<sup>n</sup>'  
do your best. One aside reaches if attack him, said he, they At length boy one  
say.
- ífa-biamá. Céfi<sup>n</sup> siŋ'ga wi<sup>n</sup>' aha<sup>n</sup>', á-biamá. Za'é<sup>n</sup>qti afa-biamá. Wahúta<sup>n</sup>'fi<sup>n</sup>  
found him, they This one gray one I said he, they In a great they went, they Roaring weapon  
say. squirrel say.
- íkidá-biamá. Úti<sup>n</sup>'ctēa<sup>n</sup>'-hna<sup>n</sup>'-biamá. Nújīŋga wi<sup>n</sup>' gaqáŋa naji<sup>n</sup>'-biamá 12  
they shot at him They even hit regularly they say. Boy one at one side stood they say.  
with, they say. him (l)
- Iénaxífa-biamá. Faqtá-biamá. Iénaxífa-bi xī fi'ai a-í-biamá. Wuhú!  
He attacked him, they say. He bit him, they say. They attacked him, when they they were coming, Wonderful!  
they say they say failed they say.
- siŋ'ga úmaka inahi<sup>n</sup> fa<sup>n</sup>'cti a<sup>n</sup>'fi'ai há. Aŋgú-hna<sup>n</sup>' wi<sup>n</sup>' wáfaqtai há, á-biamá.  
gray-easy indeed heretofore we have failed We only one has bit us said they,  
squirrel say. they say.
- Siŋ'ga huáde-hna<sup>n</sup>'i gaza<sup>n</sup>'adiqti wi<sup>n</sup>' t'éfē gí há, á-biamá. Xéjaŋga uífa- 15  
Gray-squirrel you call regularly right among them one killed is coming said he, they Big turtle told to  
him say. back say.
- biamá. Hau! níkawasa<sup>n</sup>'qti, á-biamá. Wágazuqti gáxa-gā, á-biamá.  
they say. Ho! real warrior, said he, they Very straight act, said he, they  
say. say.
- Núda<sup>n</sup>haŋgá, éga<sup>n</sup>qti, á-biamá. Wi<sup>n</sup>' t'éafē, á-biamá. Hau! níkawasa<sup>n</sup>',  
O war-chief, just so, said he, they One I have said he, they Ho! warrior,  
say. say.
- wéona<sup>n</sup>'a<sup>n</sup>éagi<sup>n</sup>é áfa, á-biamá.  
you make me thankful indeed, said he, they  
say.
- Hau! níkawasa<sup>n</sup>', ífágaska<sup>n</sup>'bce tá minke, wí, á-biamá. Xúci agcí-máji.  
Ho! warrior, I make a trial will I who, I, said he, they A long I come not back.  
say. say. time
- Égi<sup>n</sup>ce faqé tai, á-biamá Xéjaŋga aká. Égi<sup>n</sup>ce a<sup>n</sup>'fa<sup>n</sup>'hna faqé<sup>n</sup>' tai, á-biamá  
Beware you go least, said, they say Big turtle the you go least, said, they say  
homeward (sub.). homeward

- Җеаңга акá. Ё'di ahí-biamá. Maqude d'úba áhigi gaqta<sup>n'</sup>-bitéamá. Náji té  
 Big turtle the (sub.). There he arrived, they say. Ashes some many had been poured out, They had  
 gone out.  
 amá. Ёgiçe Җеаңга акá uñídaní<sup>n'</sup>-biamá. Ma<sup>n'</sup>te aça-biamá. Ma<sup>n'</sup>te gçi<sup>n'</sup>-  
 they say. At length Big turtle the pushed his way through, they say. Within he went, they say. Within he sat  
 they say.
- 3 biamá. Ictá җa<sup>n</sup> éça<sup>n</sup>be gçi<sup>n'</sup>-biamá uñixide ga<sup>n'</sup>. Wa'ú wi<sup>n'</sup> a-í-biamá ha<sup>n'</sup>-  
 they say. Eye the emerging he sat, they say looking around as. Woman one was coming, morn-  
 they say they say  
 ega<sup>n'</sup>tce xí. Җеаңга gçi<sup>n'</sup> җínké eca<sup>n'</sup>qti najin'-biamá. Jaháwagçe gi<sup>n'</sup>-  
 ing when. Big turtle sat the one very near she stood, they say. Shield carried  
 his  
 biamá Җеаңга акá. Jaháwagçe i<sup>n'</sup>җata<sup>n'</sup> te há', á-biamá Wa'ú aká uñixidá-  
 they say Big turtle the (sub.). Shield you tread will said he, they Woman the looked  
 say. say. around
- 6 biamá. Áwatě'ja íai éda<sup>n</sup>, eçéga<sup>n</sup>-bi ega<sup>n'</sup>, uñixidá-biamá. Cí égiça<sup>n'</sup>-biamá.  
 they say. At what place he ! thought she, having, she looked around, Again he said to her, they  
 speaks they say they say say:  
 Jaháwagçe i<sup>n'</sup>җata<sup>n'</sup> té. Gúdiha najin'-gá, á-biamá. Kí wa'ú aká íça-biamá.  
 Shield you tread will. Further away stand, said he, they And woman the found him, they  
 on my say. (sub.) say.  
 Hi<sup>n</sup>+! á-biamá. Cka<sup>n'</sup>ji najin'-gá. Wabáji<sup>n'</sup>wíçé, á-biamá Җеаңга акá Җе-  
 Oh! said she, they Motionless stand. I cause you to carry said, they say Big turtle the Big  
 say. a message. (sub.).
- 9 jaңга акá nuda<sup>n'</sup> atí-bi aí, é kí-gá, á-biamá. Níkagahi ijan'ge ubátihégiçai  
 turtle the to war has come he say reach said he, they Chief his daughter he buried his by  
 (sub.) says, home, say. hanging up  
 kě é ga<sup>n'</sup>җa atí-bi, aí, é kí-gá, á-biamá. Gá-biamá: Gaqixeqti җéçai-gá,  
 the that desiring has come, he say reach said he, they They said as fol- Break in (his send suddenly.  
 (recl. ob.) says, home, say. lows, they say: head) can! say.  
 á-biamá níkaci<sup>n'</sup>ga beúga. Gá-biamá: Áqta<sup>n</sup> a<sup>n'</sup>җáqixe җéçape tába, á-biamá  
 said, they say people all. He said as follows, How you break in you send can! said, they say  
 they say: my (head) suddenly (pl.).
- 12 Җеаңга акá. A<sup>n</sup>җáonaha җa<sup>n'</sup>җa<sup>n</sup> җéçaçai xí jibe җaxígҗaqa<sup>n'</sup> taí, á-biamá.  
 Big turtle the (sub.). You hit and it each time you send it if leg you break yours will, said he, they  
 suddenly say.  
 Ní té nákadě'qti xí ugҗa<sup>n'</sup> úda<sup>n</sup>, á-biamá. Ci+cte! á-biamá Ní té nákade  
 Water the very hot when put good, said they, For shame! said he, they Water the hot  
 they say. say.  
 ana<sup>n'</sup>bixa<sup>n'</sup> níkaci<sup>n'</sup>ga áhigi náçit'é taí, á-biamá. Win'ke éga<sup>n</sup>, á-biamá  
 I scatter by kicking person many you die by scalding will, said he, they He tells the like it, said, they say  
 say. say.
- 15 níkaci<sup>n'</sup>ga amá. Kí éga<sup>n</sup> xí usé úda<sup>n</sup>, á-biamá. Ci+cte! á-biamá. Җéde  
 people the (sub.). And so if to burn him good, said they, For shame! said he, they Fire  
 say. say.  
 té ana<sup>n'</sup>bixa<sup>n'</sup> xí maja<sup>n'</sup> җa<sup>n</sup> beúga náqei<sup>n'</sup>áçé té. Ёgiçe cin'gajin'ga cti  
 the I scatter by kicking if land the all I cause to blaze will. Beware children too  
 say. say.  
 áhigi náçit'é taí, á-biamá. Win'ke éga<sup>n</sup>, á-biamá. Kí cin'gajin'ga win' ní  
 many you die will, said he, they He tells like it, said they, And child one water  
 from heat say. the truth they say.
- 18 ná-biamá. Na'há, ní d'úba, á-biamá. Җеаңга акá, Hi<sup>n</sup>+! á-biamá. Ní  
 asked for, they O mother, water some, it said, they Big turtle the Oh! said, they Water  
 say. say. (sub.). say.  
 té gactan'ka-biamá җéçínké ní nákiçai-gá, á-biamá. Edáda<sup>n</sup> é waçake,  
 the he tempted they say. This one water cause him to said (one), What that you mean,  
 (ot) ask for, they say.

á-biamá. Na'há! ní d'úba, á-biamá.  $\Phi\acute{e}\phi\acute{e}nk\acute{e}$   $\chi\acute{e}a\acute{n}ga$ , Hi<sup>+</sup>! aí, á-biamá.  
said (others), O mother! water some, it said, they This one Big turtle, Oh! he said he, they  
they say.

Wuhú! Ní na<sup>n'</sup>pe  $\phi\acute{e}nk\acute{e}$  há, á-biamá. Níaqa a $\phi\acute{i}$ <sup>n'</sup> a $\phi\acute{a}$ -biamá, sín<sup>n'</sup>de ké  
Wonderful! Water he is fearing said they, they To the having they went, they tail the  
say.

u $\phi\acute{a}$ <sup>n'</sup>-bi ega<sup>n'</sup>.  $\chi\acute{e}a\acute{n}ga$  aká ían<sup>n'</sup>de ké íma<sup>n'</sup> $\phi\acute{a}$ <sup>n'</sup>ta<sup>n'</sup> ct $\acute{e}$ wa<sup>n'</sup> ca<sup>n'</sup> sín<sup>n'</sup>de ké 3  
held, they having. Big turtle the ground the clinging to notwith- yet sín<sup>n'</sup>de ké 3  
say standing say, tail the

u $\phi\acute{a}$ <sup>n'</sup>-bi ega<sup>n'</sup> níaqa a $\phi\acute{i}$ <sup>n'</sup> ahí-biamá. Ní ké égi<sup>n'</sup>h a<sup>n'</sup> $\phi\acute{a}$  í $\phi\acute{e}\phi\acute{a}$ -biamá.  
held, they having to the having they arrived, they Water the headlong threw him they sent suddenly,  
say water him say.

Ní ké ga<sup>n'</sup> ma<sup>n'</sup> $\phi\acute{i}$ <sup>n'</sup>-biamá. Xagéga<sup>n'</sup> ma<sup>n'</sup> $\phi\acute{i}$ <sup>n'</sup>-biamá. Níwa ga<sup>n'</sup>jínga gaxá-  
Water the for a he walked, they say. Crying a little he walked, they say. To swim knew not how he made  
while

biamá. Wí! wí! wí! á-biamá. Wuhú! ní ké gaza<sup>n'</sup>aqa  $\phi\acute{e}\phi\acute{a}$ i-gá, á-biamá. 6  
they say. Wí! wí! wí! said ho, they Wonderful! water the to the midst of send him said they, they  
say.

Pí égi<sup>n'</sup>h í $\phi\acute{e}\phi\acute{a}$ -biamá.  $\chi\acute{u}w\acute{i}$ x<sup>n'</sup>e ma<sup>n'</sup> $\phi\acute{i}$ <sup>n'</sup>-biamá. Égi $\phi\acute{e}$  us<sup>n'</sup>pé amá. Kí, T'é há,  
Again head- they sent him sud- Wanderer he walked, they say. At length he sunk, they And, Dead .  
long denly, they say.

á-biamá. Ag $\phi\acute{a}$ -biamá. É<sup>n'</sup>di éga<sup>n'</sup> ga $\phi\acute{e}$ 'a<sup>n'</sup> etaí éde, á-biamá níaci<sup>n'</sup>ga amá.  
said they, they They went homeward, Immediately you should have done said, they say people the  
say. they say. that to him, (sub.).

Ag $\phi\acute{a}$ -biamá  $\chi\acute{i}$  nújnga d'úba é<sup>n'</sup>di naji<sup>n'</sup>-biamá. Kí  $\chi\acute{e}a\acute{n}ga$  ugáha 9  
They went home- when boy there stood they say. And Big turtle ugáha 9  
ward, they say

a-í-biamá. Ugás<sup>n'</sup>i<sup>n'</sup> atí-biamá. Kí nújnga d'úba é<sup>n'</sup>di uka<sup>n'</sup>  $\phi\acute{a}$ <sup>n'</sup>di da<sup>n'</sup>be  
was coming, Peeping he came, they And boy some there deed (was don-) at the to see  
they say. say.

naji<sup>n'</sup>-biamá.  $\chi\acute{e}a\acute{n}ga$  nuda<sup>n'</sup> tí  $\chi\acute{i}$ 'ctí t'é $\phi\acute{a}\phi\acute{a}$ -bi ecaí  $\phi\acute{a}$ <sup>n'</sup>ctí. A<sup>n'</sup>da<sup>n'</sup>be  
stood they say. Big turtle to war came when, in you killed him, you said heretofore. Look here

í $\phi\acute{a}$ i-gá, á-biamá  $\chi\acute{e}a\acute{n}ga$  aká. U $\phi\acute{a}$  ag $\phi\acute{a}$ -biamá nújnga amá.  $\chi\acute{e}a\acute{n}ga$  t'é- 12  
at me, said, they say Big turtle the To tell went homeward, boy said the Big turtle you  
(sub.). it they say (sub.).

$\phi\acute{a}\phi\acute{a}$ -bi ecaí éde  $\phi\acute{e}\phi\acute{a}$  aká júga  $\chi\acute{i}$ dáha éga<sup>n'</sup> weáqaqa, á-biamá.  $\chi\acute{e}a\acute{n}ga$  aká  
killed that you said but this one the body showed his as laughed at us, said they, they Big turtle the  
him behind (sub.) say. (sub.).

níja aká-biamá. Hau! a<sup>n'</sup> $\phi\acute{a}$ <sup>n'</sup>naxí $\phi\acute{a}$ i hau, á-biamá níaci<sup>n'</sup>ga amá. Iénaxí $\phi\acute{a}$ -  
alive he is they say. Ho! we attack him ! said, they say people the They attacked  
(sub.). him

biamá. É<sup>n'</sup>di ahí-biamá Áwa $\phi\acute{a}$ n<sup>n'</sup>di? á-biamá.  $\Phi\acute{e}\phi\acute{e}$ candi, á-biamá. Nuona<sup>n'</sup> 15  
they say. There they arrived, they In what place? said they, they In this place, they say. Otter

áwa $\phi\acute{i}$ <sup>n'</sup> é á. Wé's'á-nídeká ctí áwa $\phi\acute{i}$ <sup>n'</sup> é á, á-biamá. Céna<sup>n'</sup>ba uné tai,  
where is he moving Grass-snake too where is he moving say. Those two let them seek him,  
moving

á-biamá.  $\chi\acute{e}a\acute{n}ga$  aká ma<sup>n'</sup> $\phi\acute{i}$ <sup>n'</sup>ka ma<sup>n'</sup>te g $\phi\acute{i}$ <sup>n'</sup>-biamá. Jací $\phi\acute{e}$  íctá  $\phi\acute{a}$ <sup>n'</sup>edábe  
said they, they Big turtle the soil within sat they say. Tip of nose eye the also  
say. (sub.) (under) (ob.)

enáqtci  $\phi\acute{e}\phi\acute{a}$ <sup>n'</sup>be amá. Wé's'á Nuona<sup>n'</sup>  $\phi\acute{e}\phi\acute{a}$ <sup>n'</sup>ba uná-biamá ní ma<sup>n'</sup>taqa Eca<sup>n'</sup>qti 18  
alone emerged they say. Snake Otter ho too sought him, they water within. Very near to him

- íha-biamá. **ǰá** ǰa<sup>n</sup> áǰajade-hna<sup>n'</sup>-biamá. **Í**ǰa<sup>n</sup>ba<sup>n'</sup> etéga<sup>n</sup> ǰi Nuona<sup>n'</sup> iǰíqti  
they passed, they say. He<sup>n</sup>ad the they stepped regu- larly they say. A second time apt when Otter the very abdomen
- ǰan<sup>'</sup>di ǰaqtá-biamá Hau! jǰíǰéha, nié a<sup>n</sup>ckáxe, á-biamá. Ki, Eáta<sup>n</sup> a<sup>n'</sup>wa<sup>n'</sup>-  
in the he bit him, they say. Ho! elder brother, pain you make me, said he, they say. And, Why you seek
- 3 ǰané? á-biamá **ǰ**éaǰaǰa aká. Uwína-máǰi há, á-biamá. Wabǰáte ka<sup>n'</sup>bǰea  
me? said, they say Big turtle the I did not seek you said he, they say. I eat I want
- aǰ'gakikipái, á-biamá. Aǰ'kajǰi, t'ea<sup>n'</sup>ǰǰé ga<sup>n'</sup>ǰa-má é'di uǰéǰe cka<sup>n'</sup>hna ga<sup>n'</sup>  
we have met each said he, they say. Not so, to kill me they who wish there you join you wished so
- a<sup>n'</sup>wa<sup>n'</sup>ǰané, á-biamá. Há jǰíǰé! há jǰíǰé! jǰíǰéha! wǰbǰaha<sup>n'</sup>. Uwína-máǰi,  
you sought me, said he, they say. O elder brother! O elder brother O! I pray to you. I have not sought you,
- 6 á-biamá. Wǰbǰacta<sup>n</sup> téga<sup>n</sup>-máǰi, á-biamá. Hau! jǰíǰéha, ata<sup>n'</sup> ǰi a<sup>n'</sup>ǰacta<sup>n</sup>  
said he, they say. I will by no means let you go said he, they say. Ho! elder brother, how when you (open your mouth and) let me go
- taté, á-biamá. **Í**ǰǰǰa<sup>n'</sup> ǰǰí ǰi wǰbǰacta<sup>n</sup> tá miǰke, á-biamá. Hǰ<sup>n</sup>! **Í**ǰǰǰa<sup>n'</sup>  
shall, said he, they say. Thunder-god come back I let you go will I who, said he, they say. Halloo! Thunder-god
- ǰǰí ǰi a<sup>n'</sup>ǰacta<sup>n</sup> áǰa. Hǰ<sup>n</sup>! **Í**hi-úta<sup>n</sup>na a<sup>n'</sup>ǰaqtai áǰa. Hǰ<sup>n</sup>! Níaciǰga  
has when he lets me go indeed. Halloo! Between the legs he bites me indeed. Halloo! People
- 9 wéǰa ǰéǰa-biamá. ǰaqtá-bi é, á-biamá. Hi-úta<sup>n</sup>na ǰaqtá-bi é, á-biamá.  
asking a favor of them he sent suddenly, that he said they, it is said. Between the legs he is bitten, he said they, it is said.
- ǰ**íha uǰtǰiǰ-gǰ, á-biamá. **ǰ**íha ǰapúki-biamá. Hau! jǰíǰéha, **Í**ǰǰǰa<sup>n'</sup> amá  
Tent-skin hit for him, said they, they say. Tent-skin they made sound by hitting, they say. Ho! elder brother, Thunder-god (sub.)
- ǰǰí, á-biamá. **ǰ**áama **ǰ**íha uǰtǰi, á-biamá **ǰ**éaǰaǰa aká. **ǰ**i ja<sup>n'</sup> ǰáǰíǰaǰa  
has said he, they say. Those tent-skin hit, said, they say Big turtle the Again wood to fell it
- 12 úda<sup>n</sup>, á-biamá. Ja<sup>n'</sup> ǰǰé ǰaǰíǰaǰa-hna<sup>n'</sup>-biamá. Ja<sup>n'</sup> ǰǰé, Qwi+, qwi+, á-biamá.  
good, said they, they say. Wood the they were felling they say. Wood the, (sound of trees fall- ing), said, they say.
- Hau! jǰíǰéha, **Í**ǰǰǰa<sup>n'</sup> amá ǰǰí, á-biamá. **ǰ**áama **ǰ**ti ja<sup>n'</sup> ǰaǰíǰaǰai, á-biamá  
Ho! elder brother, Thunder-god (sub.) come, said he, they say. Those too wood they fell, said, they say
- ǰ**éaǰaǰa aká. Wahu<sup>n</sup>ta<sup>n'</sup>ǰi<sup>n</sup> ǰíǰbe úda<sup>n</sup>, á-biamá. Jǰíǰéha, ǰǰí, á-biamá.  
Big turtle the Gun to fire good, said they, they say. Elder brother, it has said he, they say.
- 15 **ǰ**áama **ǰ**ti wahu<sup>n</sup>ta<sup>n'</sup>ǰi<sup>n</sup> ǰíǰbai, á-biamá **ǰ**éaǰaǰa aká. **É**ǰíǰe **Í**ǰǰǰa<sup>n'</sup> húta<sup>n'</sup>-  
Those too gun they fire, said, they say Big turtle the At length Thunder-god roared
- biamá wéahidé<sup>n</sup>qti. Hau! jǰíǰéha, ǰǰí, á-biamá. ǰacta<sup>n'</sup>-biamá. Nuona<sup>n'</sup>  
they say very far away. Ho! elder brother, it has said he, they say. He let him go, they say. Otter
- aká ǰǰáqtci-biamá. **ǰ**ǰé amá. **ǰ**ǰáqtí kí amá.  
the very thin they say. He went they say. Very lean he reached home, they say.
- 18 Wajǰiǰ'ga na<sup>n'</sup>ba-ma ǰa<sup>n'</sup> ní ǰa<sup>n'</sup> ǰaǰú tai, á-biamá. **ǰ**éǰe wáǰiǰ' ǰíi-gǰ,  
Bird the two the water the let them drink said they, they say. Pelican having them be ye re- turning,

á-biamá. Wáçin agí-bi ega<sup>n'</sup>, Ní ça<sup>n</sup> çaquí-gă hă, á-biamá. Níaci<sup>n</sup>ga wi<sup>n'</sup>  
 said they, they having they were when, Water the drink ye dry said they, they Person one  
 say. them coming back, they say

nuda<sup>n'</sup> atí éde t'éa<sup>n</sup>wa<sup>n</sup>çai éde núa. Weáqaqáqtia<sup>n'</sup>i, t'au<sup>n'</sup>çé aña<sup>n'</sup>çai  
 to war came but we killed them but alive. He laughs heartily at us, we kill him we desire

a<sup>n'</sup>çizai xí. Çaquí-biamá wajin<sup>n</sup>ga aká. Djúbaqtci xéiaña gçi<sup>n'</sup> ça<sup>n</sup> enáqtci 3  
 we take him when. Drank it dry, they bird the (sub.). A very little Big turtle sat the only

ugácta-biamá. xí xéiaña aká gá-biamá: Hau! níkawasa<sup>n</sup> Sin'ga, é'di  
 was left they say. And Big turtle the (sub.) said as follows, Ho! warrior Gray-squirrel, there  
 they say:

gí-gă, águdi çáçin<sup>n</sup>çéite, á-biamá. Náçuháqtci t'éa<sup>n</sup>çai, á-biamá. Sin'ga  
 he coming back, where you may be moving, said he, they Almost I am killed, said he, they Gray-squir-  
 rel say.

amá huta<sup>n</sup>qti agí-biamá. Wawénaxíça agí-biamá. Ní-ují ça<sup>n</sup> wáçabçazá- 6  
 the crying loud was coming back, To attack them he was coming Water-pouch the he tore them by  
 (sub.) they say. back, they say. biting

biamá akíça. Uçá'u<sup>n</sup>udá-biamá. Égiçe ní kē bçúgaqtci é'ça akí-biamá.  
 they say both. He bit holes in (them), they say. At length water the all there reached home,  
 they say.

Watçicka niúçica<sup>n</sup> ça<sup>n</sup>já égiga<sup>n'</sup>-biamá; ní ugji-biamá. Wébatáí-gă,  
 Creek lake to the it was as before, they water filled with it, they Sew ye for them  
 say; say.

á-biamá. Mi<sup>n'</sup>xa amá Bçéxe-má núde gí wébatá-biamá. Wébaté çicta<sup>n'</sup>- 9  
 said they, they Swan the Pelican the throat the sewed for them, they Sewing for them they fin-  
 say. (pl. sub.) (ob.) say. ish

biamá. Ké, çí çaquí-gă. Wacka<sup>n'</sup>i-gă, á-biamá. Égiçe a<sup>n'</sup>çí'a taí, á-biamá.  
 they say. Come, again drink it dry. Do your best, said they, they Beware we fail lest, said they, they  
 say. say.

Cí çaquí-biamá. Cí ní ça<sup>n</sup> djúbaqtci ucté amá. Há! níkawasa<sup>n</sup> Sin'ga,  
 Again they drank it dry, Again water the a very little was left they say. Ho! warrior Gray-squir-  
 they say. (ob.) say. rel,

águdi çáçin<sup>n</sup>çéite, çáçuháqtci t'éa<sup>n</sup>çai. É'di gí-gă, á-biamá xéiaña aká. 12  
 wherever you may be mov- nearly I am killed. There be coming back, said, they say Big turtle the  
 ing, (sub.)

É'di agí-bi ega<sup>n'</sup> çí núde wáçabçabçazá-biamá. Cí ní kē bçúgaqtci é'ça  
 There he was com- when again throat he bit and tore them in many Again water the all there  
 ing back, they say places, they say

akí-biamá. Núde gē piájiqti wáxa-biamá. Baté ctéwa<sup>n'</sup> piájiqti wáxa-  
 reached home, Throat the very bad he made them, they To sow in the least very bad he made  
 they say. the (ob.) say. them

biamá, baté uçici éga<sup>n</sup>. Ca<sup>n'</sup> a<sup>n</sup>wa<sup>n'</sup>çic'a tañgata<sup>n</sup>. Sin'ga amá çiqá- 15  
 they say, to sew difficult. Yet we fail we who will. Gray-squirrel the chased  
 him (mv. ob.)

biamá xí çic'á-biamá. Sin'ga ít'açéwáçé inahi<sup>n'</sup> á, á-biamá. Sin'ga e-hna<sup>n'</sup>  
 they say when they failed, they say. Gray-squir- abominable very ! said they, they Gray-squir- alone  
 rel say. rel

xéiaña júççai ebçéga<sup>n</sup>. E-hna<sup>n'</sup> uçúki ebçéga<sup>n</sup>, á-biamá. Áda<sup>n</sup> a<sup>n</sup>wa<sup>n'</sup>çí'ai,  
 Big turtle with him I think. He only sided with him I think, said they, they There- fore we have failed,  
 say.

á-biamá. Cañgaxá-biamá. Ha<sup>n'</sup> xí agçá-biamá xéiaña aká É'di 18  
 said they, they They ceased they say. Night when went back, they Big turtle the There  
 say. (sub.)

akí-biamá júwagçai çańkadi. Hau! níkawasa<sup>n'</sup>, wamáxeçai xí agçé'-hna<sup>n'</sup>i.  
 he re- ched again, he with them by those who were. Ho! warrior, they get even when they go usually,  
 they say with them homeward

- Čiŋan'ge watčigaxe ičáhidai éja'mi<sup>n</sup> áha<sup>n</sup>, á-biamá. Agčá-biamá. Účica<sup>n</sup>  
Your sister to dance they are tired I suspect I said he, they say. They went homeward, Around them
- ma<sup>n</sup>čiči'-biamá. Jéxe ča<sup>n</sup> gígčásaču ma<sup>n</sup>čiči'-biamá. Nikawasa<sup>n</sup>! čégima<sup>n</sup> té  
he walked they say. Gourd the rattling his he walked they say. Warrior! thus I do will
- 3 ehé-de éga<sup>n</sup> há, á-biamá. Usá-biamá. Xéjaŋga nuda<sup>n</sup> čai xiči wáhna-  
I said but so said he, they say. He burnt (grass), Big turtle on the war-path went when, you inva-  
riably ridiculed. People killed them he is they think they say he burnt (grass), At length vil- the  
coming back that say they say. (ob.)
- éča<sup>n</sup>be aki-biamá. Wahúta<sup>n</sup>čiči čičiba-bi éga<sup>n</sup> najíha ja<sup>n</sup>jínga ugácke  
in sight they reached home, Gun (!) fired, they say having hair stick tied to
- 6 ačiči'-bi éga<sup>n</sup>, Nuda<sup>n</sup> amá céagčiči. Ígaca<sup>n</sup>'ca<sup>n</sup>. Níkaci<sup>n</sup>ga wáqčiči cagčiči. In'čapa  
having it, when, They who went to there they say. They ran round People killed there they Corn-  
they say war have come. and round. them are coming crusher  
back.
- wi<sup>n</sup> t'éččé á-bi no+! Jíädr'qti t'éččé á-bi no+! á-biamá. Mixáhe jíädr'qti  
one he killed he says (see note). Right in the he killed he says said he, they Comb right in the  
lodge him say. lodge
- wi<sup>n</sup> t'éččé á-bi no+! á-biamá. Wáxu jíädr'qti wi<sup>n</sup> t'éččé á-bi no+! á-biamá.  
one he killed he says! said he, they say. Awi right in the one he killed he says! said he, they  
lodge lodge say.
- 9 Wéhe jíädr'qti wi<sup>n</sup> t'éččé á-bi no+! á-biamá. Sin'ga gaza<sup>n</sup>adiqti čábčiči<sup>n</sup>  
Pestle right in the one he killed he says! said he, they say. Gray-squirrel right among them three  
lodge say.
- t'éwaččé á-bi no+! á-biamá. Nuda<sup>n</sup>haŋga gaza<sup>n</sup>adiqti za'éqti Xéjaŋga  
killed them he says! said he, they say. War-chief right among them in a great Big turtle  
uproar
- uča<sup>n</sup>-biamá no+! Čiči'-biamá no+! á-biamá. Ípjiúqti ma<sup>n</sup>čiči'-biamá.  
they held him, they say! They failed, they say! said he, it is said. Very proud he walked they say.
- 12 Jáhawagče gi'čiči' ma<sup>n</sup>čiči'-biamá Xéjaŋga. Jí té udé agčá-biamá. Úgča  
Shield carrying his walked they say Big turtle. Lodge the to enter he went homeward, Telling of  
(ob.) they say. himself  
to them
- gčiči'-biamá. Níkaci<sup>n</sup>ga na'a<sup>n</sup> ga'čai éga<sup>n</sup> č'di ahi-hna<sup>n</sup>-biamá. Eáta<sup>n</sup>  
he eat they say. People to hear it wished as there they regu- arrived larly they say. Why
- čiči'ái á, eca<sup>n</sup>'qtičiči' áiagčiči'. Eca<sup>n</sup>'qtičiči' íagčiči' xī eáta<sup>n</sup> xī čaníja. Ní na'a<sup>n</sup>ape  
did they I very near they sat. Very near you sat if how when you alive. Water I feared  
fail with you
- 15 čáxe ga<sup>n</sup> aníja, á-biamá. Can'de gúdama ictá čingái, á-biamá. Eáta<sup>n</sup>  
I pro- so I alive, said he, they say. If so those over eye they have said they, they How  
tended say. there none, say.
- xī čaníja íčiča-báji. Éga<sup>n</sup>čiči'ja maqúde ma<sup>n</sup>'te agčiči' ga<sup>n</sup> aníja, á-biamá.  
if you alive they did not find Nevertheless aches in I sat so I alive, said he, they  
you. say.
- Níkaci<sup>n</sup>ga wáqčiči agčiči. Eáta<sup>n</sup> i<sup>n</sup>čéjai á, á-biamá. Níaci<sup>n</sup>ga čičáqčiči-hna<sup>n</sup>'i  
Person killing them I have Why you doubt I said he, they say. People killing you regu-  
come home. me say. larly
- 18 wačákihna-báji éga<sup>n</sup> wénuda<sup>n</sup> pí. Níaci<sup>n</sup>ga t'éawaččé. Eáta<sup>n</sup> i<sup>n</sup>čéjai čiči'te.  
you did not take ven- as to war on I was People I killed them. Why you doubt may I  
geance on them them there. me
- Céna uágča tá minke. Ca<sup>n</sup>'daxe, á-biamá. Ceta<sup>n</sup>'  
Enough I tell of will I who. I have stopped, said he, they say. So far.

## NOTES.

254, 2. *nikaci<sup>ga</sup> aji amaḡa*, literally: "people, different, at them." It may be intended for *aji amaḡata<sup>n</sup>*, "from a different people."

254, 4. *qade na<sup>n</sup>ba*. The two bundles or wisps of grass are used (1) for wiping the mouths and hands of the guests; and (2) for wiping the bowls and kettles. They are then put into the fire, and the bowls are passed through the smoke which ensues.

254, 5. *úha<sup>n</sup> ḡa<sup>n</sup> ugácke* (tēdi), equivalent to *uha<sup>n</sup> nḡugácke*, and *isagḡe*, the forked stick from which the kettle is suspended over the fire.

254, 9. *ḡiba<sup>i</sup>-ḡā*, call to him. The *ḡeḡiha* call (*ba<sup>n</sup>*), but the *ḡiwere* never do. The latter go to each tent, and speak to those invited to a feast.

254, 12. *waská ḡi<sup>n</sup>heaú*. This is a contraction from "*waské aḡi<sup>n</sup> ḡi<sup>n</sup>hé aú*, bowl, having, be sure."

256, 4. "*ḡeḡaḡga ḡii tēdi*," was given by the narrator, but "*ḡeḡaḡga é ḡii tēdi*" is plainer, according to J. La Flèche. I agree with F. La Flèche in regarding "*e ḡii tēdi*" as more definite than "*ḡii tēdi*". The word "*e*" may be rendered, "the aforesaid."

256, 5. *nikaci<sup>ga</sup> gaama*, the people of the village where the Big turtle resided.

256, 5. *nuda<sup>n</sup> i<sup>n</sup>wi<sup>n</sup>nudaḡgaḡe tai*, *i. e.*, (*nuda<sup>n</sup>*) *i<sup>n</sup>wi<sup>n</sup>nuda<sup>n</sup> aḡḡaḡe tai*. The "*nuda<sup>n</sup>*" seems redundant.

256, 9-10. *niaci<sup>ga</sup> ama*, the men for whose sake they were going to war. Frank La Flèche says that "*Ébe núda<sup>n</sup> úba<sup>i</sup> tēcti*" is equivalent to "*Núda<sup>n</sup> úha<sup>n</sup> aká ebéi tēcti*," the former meaning, "Who is cooking the war-feast?" and the latter, "Who is he that is cooking the war-feast?"

256, 12. *ubésni<sup>n</sup> wḡai tē*. Sanssouci prefers "*ubésni<sup>n</sup> ḡi<sup>n</sup>*," if he finds him out; but Frank La Flèche says "*úbesni<sup>n</sup> ḡi<sup>n</sup>*," if they find them out, which is better.

256, 15. *ḡeḡawe*, the root of a water-plant, which is scarce at present. The plant has a leaf resembling a lily, but it is about two feet in diameter, and lies on the water. The stalk extends about two feet above the water, and ends in a seed-pod. The seeds, which are black and very hard, are almost oval. The Indians dry the root, and cut it in pieces about six inches long, if required for a long time; but, if not, they boil it.

257, 1. *inde ḡa<sup>n</sup> ibiḡa-biama*. He made alternate black and red stripes on his face, extending from left to right.

257, 3. *ḡega<sup>n</sup> ama*. Here the narrator made an appropriate gesture.

257, 4. Song of the war-chief. The words in the text are of *ḡiwere* (Iowa) origin, but are given as pronounced by the Omahas. The correct *ḡiwere* version, according to Sanssouci, is, "*ḡeta<sup>n</sup> Qa<sup>n</sup>ye wate ḡu he* (any *ke*) *icá-naḡa híe tee ḡu he*," answering to the *ḡeḡiha*, "*ḡeḡaḡga wáte aḡi-biamá ecaí ḡa<sup>n</sup> e té aḡi há*:" "The Big turtle is coming back from touching the foe, they say, you said. He is coming back from touching." Frank La Flèche reads "*wát<sup>é</sup>*" for "*wáte*"; but he does not understand the use of the last clause, *e té aḡi há*.

257, 5. *nḡica<sup>n</sup> ma<sup>n</sup>ḡi<sup>n</sup>-biama*. The war-party marched in the following order: Two scouts went in advance. Then came the "*nuda<sup>n</sup>haḡga ḡiḡga*," carrying the sacred bag. He was followed by the warriors, who marched abreast. The war-chiefs walked behind them. The Big turtle danced around the warriors as they moved along, passing between them and the *nuda<sup>n</sup>haḡga ḡiḡga*.

257, 7. *ḡakuḡa-ḡā*, addressed to the Buffalo.

257, 11. *ḡidáha<sup>n</sup>-biama*, equivalent to "*Naji<sup>n</sup> átiáḡa-biamá*," *He stood suddenly*.

257, 19. tičái-gǎ, keep on, is addressed to a few; but when there are many in the party, tičépai-gǎ is used, the latter (tičéǔ) being the frequentative of tiče.

258, 2. níahičépa-biama (niahičéǔ) is contracted from níáha, *into the water*; and ičéǔ, *to send or be sent suddenly*.

258, 5. e<sup>a</sup> téga<sup>a</sup> ca<sup>w</sup>i<sup>te</sup>. Sanssouci says that this is not plain. He substitutes for it, "Éáta<sup>a</sup> táda<sup>a</sup> cé éja<sup>a</sup>mi<sup>w</sup> há" (ʔoiwere, To<sup>w</sup>to n<sup>w</sup> tána céé k'áre ké), *I suspect that is how he will act*; or, "Édé táda<sup>a</sup> cé éja<sup>a</sup>mi<sup>w</sup> há," *I suspect that that is what he will say*. Frank La Flèche says that all three are correct.

258, 10. ɕic'iũka, *to bend the tail backward*.

258, 13. aɕuha. The Turtle asked him to do something else; but the Wild-cat said that it was the only thing which he could do.

259, 3. ája<sup>a</sup> ga<sup>a</sup> cecei<sup>te</sup>, may be equivalent to "Ája<sup>a</sup> ga<sup>w</sup> céce éi<sup>te</sup>." Sanssouci gave, as the ʔoiwere, Tačá-na ceíce k'áre ke.

259, 7. gai tš ɕéaŋga ta<sup>a</sup>, implies that the narrator *witnessed* this; but as he did not, it should read, gá-biamá ɕéaŋga aká.

259, 12. ɕíqú'e-ga<sup>w</sup>-ma. When anything is torn, the sound made by the tearing is called qu'è.

260, 5. ɖa tɕ, the nose of an animal as distinguished from that of a person, ɖa kɕ.

260, 15. ɕéaŋga é'di aɕá-biamá. The Turtle went thither to meet the Squirrel.

260, 18. ɣi ɕa<sup>w</sup>baqtei kɕ, just on the border or edge of the lodges, just outside the camp circle or the line of tents.

261, 3. ɣjébe ma<sup>w</sup>bitahiɕti tɕdi. There are two renderings of this, according to Sanssouci. (1) ɣjébe ma<sup>w</sup>-bit'á-ahiɕti tɕdi, When, or, On arriving right at the door by pressing on the ground (in crawling). (2) ɣjébe ma<sup>w</sup>-bit ihé-ɕti tɕdi, áciaɣa ɣici hidé tɕ'di ɕagɕi<sup>w</sup> te, You will sit outside at the bottom of the tent-pole, when, by pressing on the ground with hands and feet as you are lying down, you drag yourself up even to the door. Frank La Flèche says that the first is the correct one in this myth.

262, 1. ɕiehni<sup>w</sup>-de wa'ú wi<sup>w</sup> bóize tá miŋke, etc.: "On account of you I will take a wife—you will acquire her for me." A figure of speech used in praising warriors.

262, 4. Waxu aka uɖa<sup>a</sup>qtei-biama, pronounced uɖa<sup>a</sup>qtei-biama by the narrator. So, thirteen lines below, Wehe uɖa<sup>a</sup>qtei-biama.

262, 9. wami hegají amá, pronounced wami<sup><</sup> hegají amá.

263, 11. siŋga wi<sup>w</sup> aha<sup>w</sup>. Za'ɕti, pronounced siŋga wi<sup>w</sup> aha<sup>a</sup><. Za<sup>+</sup>ɕti.

264, 14. ana<sup>w</sup>bixa<sup>w</sup>. This should be followed by "ɕi", *when*, as in line 16.

265, 11-12. aɖa<sup>w</sup>be ičái-gǎ, look at me from the place where you are standing; "Let your sight be coming hither to me." Ičai-gǎ is from ičé, the causative of i, *to be coming hither*. Da<sup>w</sup>be ičé is a correlative of da<sup>w</sup>be ɕéǔ.

266, 14. wabuta<sup>a</sup>ɕi<sup>a</sup> ɕicibe uɖa<sup>a</sup>. This is a modern interpolation, a change probably made by the narrator, who had forgotten the ancient phrase. Frank La Flèche says that he never heard it used in this myth. The three phrases which he heard were, "Wahá-sagi uitiŋ-gǎ, Strike the hard skins for him"; "ɣjha uitiŋ-gǎ, Strike the tent-skins for him," and "Néxegaɕu uitiŋ-gǎ, Strike the drum for him."

267, 3. dɣabaqtei ɕéaŋga ɕɕi<sup>a</sup> ɕa<sup>a</sup>, pronounced dɣu<sup>+</sup>baqtei, etc.

267, 14. bate ctéwa<sup>a</sup> ɕájiɕti wáxa-biama, pronounced bate ctéwa<sup>a</sup> pi<ɕjiɕti waxá-biama.

268, 7. á-bi no<sup>+</sup>. Frank La Flèche says that this is a wrong pronunciation of "á-bi aɕu<sup>+</sup>," which is a contraction of "á-bi áɕa u<sup>+</sup>."



## TRANSLATION.

The people dwelt in a very populous village. The Big turtle joined them. And people dwelling at another village came regularly to war against them. And having killed one person, they went homeward. And the Turtle cooked for the war-path. He caused two persons to go after the guests. The servants whom he caused to go after their own were the Red-breasted-turtle and the Gray-squirrel. He made two round bunches of grass, and placed them at the bottom of the stick to which the kettle was fastened. And they were coming. The persons came in sight. "Ho, warriors!" said he. "Warriors, when men are injured, they always retaliate. I cook this for the war-path. I cook sweet corn and a buffalo-paunch. You will go after Corn-crusher for me. And call to him. Call to Comb, Awl, Pestle, Fire-brand, and Buffalo-bladder also," said the Big turtle. At length the two men went to call to them. And they called to Corn-crusher. "Corn-crusher, be sure to bring your bowl! Corn-crusher, be sure to bring your bowl! Corn-crusher, be sure to bring your bowl! Corn-crusher, be sure to bring your bowl!" And they called to Comb. "Comb, be sure to bring your bowl!" (Four times.) And so they called Awl. "Awl, be sure to bring your bowl!" (Four times.) And they called to Pestle. "Pestle, be sure to bring your bowl!" (Four times.) And they called to Fire-brand too. "Fire-brand, be sure to bring your bowl!" (Four times.) And they called to Buffalo-bladder, too. "Buffalo-bladder, be sure to bring your bowl!" (Four times.) The criers reached home. "O war-chief! all heard it," said they. All those who were called arrived at the lodge of the Big turtle. "Ho! O war-chiefs, Corn-crusher, Comb, Awl, Pestle, Fire-brand, and Buffalo-bladder, though those people have been injured, they do not seem to stir. Let us go on the war-path for them," said the Big turtle. "Let us go in four nights." He commanded Corn-crusher to cook. "O war-chief Corn-crusher, you will cook. And you, O Comb, will cook on the night after that. And you, O Awl, will cook, and complete the number." That many war-chiefs, four, cooked. They were war-chiefs; the rest were servants. And the people of the village said, "Why! Of the persons who have been called, who is cooking for the war-path?" And one said, "Why! The Big turtle cooked. Psha! Has he gathered all those who cannot move well enough, those who cannot move fast enough? Psha! If the foe find them out they will destroy them. When a war-chief has sense, he may carry on war." Corn-crusher cooked. He cooked turnips, and he cooked a buffalo-paunch with them, just as the Big turtle had cooked one with sweet corn. And Awl cooked wild rice. And Comb cooked *qefawe*. And the Big turtle said, "Enough days have elapsed. Let us go at night." And they departed. The Big turtle made leggings with large flaps. He tied short garters around them. He rubbed earth on his face, and he reddened it. He wore grass around his head. He put fine white feathers on the top of his head. He took his gourd-rattle thus, He rattled it. He sang the song of the war-chief. "'The Big turtle is coming back from touching the foe, it is said,' you say. He is coming back from touching." He walked, stepping very lively in the dance. He walked around them. As they went, it was day. At length a young Buffalo-bull came. "Warriors, wait for him," said the Big turtle. And he said to the Buffalo-bull, "While I walk on a journey, I am in a great hurry. Speak rapidly. Why are you walking?" "Yes, O war-chief, it is so. As they have told of you while you have been walking, I thought that I would walk there

with you, and I have sought you," said the Buffalo-bull. "Do so," said the Big turtle. "I wish to see your movements." The Buffalo-bull rolled himself back and forth. He arose suddenly. He thrust repeatedly at the ground with his horns. He pierced the ground and he threw pieces away suddenly. He stood with his tail in the air and its tip bent downward. An ash tree stood there. He rushed on it. Pushing against it, he sent it flying through the air to a great distance. "O war-chief, I think that I will do that, if they speak of vexing me," said he. "Look at the persons with whom I am traveling. There are none who are faint-hearted in the least degree. You are not at all like them. You have disappointed me. Come, begone," said the Big turtle. Again the Big turtle sang the song. "'The Big turtle is coming back from touching the foe, it is said,' you say. He is coming back from touching," said he. Again they departed. "Warriors, pass on," said he. There lay a stream, which was not small. They crossed it. And Fire-brand was ahead, walking with a great effort. At length, because he was weary, he plunged into the water and was extinguished. "O war-chief, I am not going beyond here with you," said he. "Warrior, I will soon return. Remain here for a while," said the Big turtle. Having reached the other side, they departed. At length a Puma came. "Warriors, wait for him. I suspect what he will say. Stand in a row," said he. "Speak quickly," said he, addressing the Puma. "What is your business?" "Yes, O war-chief," said the Puma, "it was told of you regularly, saying that you walked on a journey. And there I wish to walk, so I have sought you." "Do so," said the Big turtle. "I shall see your ways." And the Puma made his hair bristle up all over his body. He bent his tail backward and upward. And he had gone leaping to the bottom of a small hill. Having caught by the throat (*i. e.*, Adam's apple) a fawn that was about two years old, he came back, making it cry out as he held it with his teeth. "I think that I will do that, O war-chief, if anything threatens to vex me," he said. "Do something else," said the Big turtle. "O, O war-chief; that is all," said the Puma. "You have disappointed me," said the Big turtle. "Look at these persons with whom I am. Where is one who is imperfect? You are very inferior. Come, depart. You have disappointed me." They departed. At length, when they reached the foot of a hill, a Black bear came. "O war-chief, again one has come," said the warriors. "I suspect what he will say, warriors. Wait for him. Stand in a row," said the Big turtle. "Ho! Come, speak quickly. What is your business? While I walk on a journey, I am in a very great hurry," said the Big turtle, addressing the Black bear. "Yes, O war-chief, it is so. It was told of you regularly, saying that you walked on a journey. And as I desired to walk there, I have sought you diligently," said the Black bear. "Ho! Do so," said the Big turtle. "You may have thought how you do it. I wish to see your ways," said he. The Black bear pierced the ground with his claws, and threw lumps of earth to a great distance. And there stood an oak tree which had been blackened by fire. He attacked it. Having hugged it, he threw it with force to a great distance. "O war-chief, if anything threatens to vex me, I think that I will do that," said the Black bear. And the Big turtle said as follows, as he stood: "Ho! warrior, you have disappointed me. These are some persons with whom I am, but look at them. There is none who is faint-hearted in the least degree. You have disappointed me. Come, depart. Thus do I regularly send off the inferior ones."

They went into a dense undergrowth. At length the Buffalo-bladder was torn open, making the sound "Qu'e." "Alas! I am not going beyond here with you," said

he. "Ho, warrior! I will come back very soon. Remain so for a while," said the Big turtle. Again they departed. As they went, they reached a bad path. Very high logs were lying across it. The Red-breasted-turtle failed to step over them. "Ho, O war-chief! I am not going beyond here with you," said he. "Ho, warrior! I will come back very soon. Remain so for a while," said the Big turtle. Again they departed. As they went, behold, a Big wolf came. "O war-chief, again one has come," said they. "I suspect what he will say, warriors. Wait for him. Stand in a row," said the Big turtle. "Ho! Come, speak quickly, whatever may be your business. While I walk on a journey, I am in a very great hurry," said the Big turtle. "Yes, O war-chief, it is so. It was told of you regularly, saying that you walked on a journey; and as I desired to walk there, I have sought you," said the Wolf. "Ho! Do so," said the Big turtle. "You may have thought how you do it. I wish to see your ways," said he. The Wolf decorated himself. He reddened his nose; he reddened all his feet. He tied eagle feathers to his back. "Why! Do so. I wish to see your ways. Do so," said the Big turtle. The Wolf turned himself round and round. And he went to the attack by the wood on a small creek. He killed a deer. He brought it back, holding it with his teeth. "O war-chief, I think I will do that, if anything threatens to vex me," said the Wolf. "You have disappointed me. See some persons with whom I travel. There is none who is faint-hearted in the least degree. Come, depart. Thus do I regularly send off the inferior ones," said the Big turtle. "Warrior Gray-squirrel, go as a scout," said he. The Gray-squirrel went as a scout. At length he was coming back, blowing a horn. "O war-chief, he is coming back to you," said they. The Big turtle went thither. "Ho, warrior! act very honestly. Tell me just how it is," said the Big turtle. "Yes, O war-chief, it is just so. I have been there without their finding me out at all," said he. "Let us sit at the very boundary of the camp," said the Big turtle. The Big turtle spoke of going. "Warriors, I will look around to see how things are, and how many persons there may be just there," said he. He came back. "Warriors, let us go in that direction. This far is a good place for sitting," said he. By and by, as they moved, he said, "Ho! warrior! O war-chief Corn-crusher, do so. Make an attempt. He will go to the end lodge." "O war-chief, where shall I sit?" said he. "O war-chief and warrior, you will crawl right to the door, and sit on the outside," said the Big turtle. *Atque mulier mictum exiit.* She pressed on Corn-crusher, crawling in a line with him. When she saw him, she said as follows: "Oh! Heretofore have I desired mush. I have found for myself an excellent corn-crusher! I will pound my corn with an excellent corn crusher! I have found it for myself." When she pounded on the corn with it, she mashed the whole hand flat, forcing out the blood with the blow. Out she threw it, sending it back again. "Bad corn-crusher!" Having sent it back as she threw it away, it went back, without stopping, to the Big turtle who was near by. He came back. "He whom you say is 'Corn-crusher' has come back, having killed one right at the lodge," said he. "O war-chief Comb, make an attempt. You will sit just at the place where Corn-crusher sat," said the Big turtle. Comb departed. He sat just where he was commanded to sit. Comb was very handsome. And a woman went out. She found Comb. "Heretofore I have been without a comb. I have found a very good comb for myself," said she. She took him back into the lodge. Very soon she combed her hair with him. He combed out all the hair on one temple (i. e., pulled out by the roots). "The very bad comb, but I thought it was good." She threw him away

suddenly at the door. When he caused her to throw him away, he went back without stopping at all. He went back with the hair. "You have called him 'Comb.' I am coming back, having snatched all the hair from one right at the lodge," said he. He took it back to the Big turtle. He gave it to him. The Big turtle said as follows: "You make me thankful. I keep you to seek this. When we reach home, we shall cause the women to dance. Since it is you, I will take a woman. I will take a female.

O war-chief Awl, make an attempt. You will sit where the war-chief Comb sat," said the Big turtle. Awl was very handsome; he was very good to look at. He sat where he was commanded to sit. A woman went out and found Awl. "Oh! I have found a good awl for myself. I had no awl heretofore. It makes me thankful," said she. She went back to the lodge with him. She spoke of sewing her moccasins with him. "I will sew my moccasins with it," said she. She sewed them with him. She pierced the fingers with him. She missed in pushing him, sending him with force. There was much blood. She threw him away suddenly at the door. "The awl is indeed bad! I have indeed hurt myself. I have wounded myself severely," said she. She threw him far out from the door, sending him homeward. "You have called him 'Awl.' When I stabbed one right at the lodge, I killed her," said he. He had his spear very bloody. He came again to the Big turtle. "O war-chief," said they, "Awl is coming back, telling his own name. He has killed one." The Big turtle said as follows: "Ho! O war-chief, you make me thankful. Since it is you, I will blacken my face. The village shall be joyful. Ho! O Pestle, make an attempt. You will lie where the war-chief Awl lay," said he. Pestle was very handsome. And he arrived there. He lay where he was commanded to lie. A woman went out and found Pestle. "Oh! I have found a very good pestle for myself. I had no pestle heretofore," said she. She took him back to the lodge. She took some corn. She filled the mortar, and pounded the corn. She beat it fine. She thrust Pestle beyond, right on her knee. She missed the mark in pushing, sending him with force, and so she struck him into her knee. "Oh! A very bad pestle!" said she. She threw him outside, sending him homeward suddenly. "You have been used to saying 'Pestle.' He is coming, having stabbed one right at the lodge. He has killed one," said he. He reached the Big turtle again. "O war-chief, I have killed one," said he. "You make me thankful," said the Big turtle. "Ho, warrior Gray-squirrel! make an attempt," said he. "Fie! O war-chief, how can I do anything?" said he. The lodges camped among the trees. "You will pass along the trees above the smoke-holes of the lodges. If they find you, they will shoot at you. Do your best. Do your best to evade the arrows or blows. If one goes aside, rush on him," said the Big turtle. At length a boy found him. "This moving one is a gray squirrel!" said he. They went in a great uproar. They shot at him with guns. They even hit him with sticks. One boy stood aside. He attacked him and bit him. When they attacked him, they failed, and were approaching him. "Wonderful! Heretofore the gray squirrel was very easy to approach, but we have failed. One has bitten us alone" (*i. e.*, we have done nothing to him), said they. "He whom you are used to calling 'Gray-squirrel' is coming back, having killed one right among them," said he. He told it to the Big turtle. "Ho! real warrior, act very honestly," said the Big turtle. "O war-chief, it is just so. I have killed one," said he. "Ho! warrior, you make me thankful," said the Big turtle.

"Ho! warriors, I, even I, will make a trial. I shall not come back for some time.

Beware lest you go homeward. Beware lest you leave me and go homeward," said the Big turtle. He arrived there. Some ashes had been poured out. They were extinguished. At length the Big turtle pushed his way through. He went within. He sat within, with his eyes sticking out, looking around. A woman was approaching, when it was morning. She stood very close to the sitting Big turtle. The Big turtle carried his shield. "You will tread on my shield," said he. The woman looked around. "At what place does he speak?" thought she; so she looked around. Again he said to her, "You will tread on my shield. Stand further away." And the woman found him. "Oh!" she said. "Stand still. I send you with a message," said the Big turtle. "Reach home and say, 'The Big turtle says that he has come to war. He says that he has come desiring the chief's daughter, whose body has been placed on the bough of a tree.'" All the people said as follows: "Break in his skull suddenly." He said as follows: "How is it possible for you to break in my skull suddenly? If you let your weapons slip off suddenly from me each time, you will break your legs with the blows." "When the water is very hot, it will be good to put him in it," said they. "For shame! When the water is hot, and I scatter it by kicking, many of you will be scalded to death," said he. "He tells what is probably true. And if it be so, it is good to burn him," said the people. "For shame! If I scatter the fire by kicking it, I will cause all the land to blaze. Beware lest many of your children, too, die from the fire," said he. "He tells what is probably true," said they. And a child begged for water. "O mother, some water," it said. The Big turtle said, "Oh!" He tempted them with reference to the water. "Cause the child to ask for water," said one. "What do you mean by that?" said others. "When it said, 'O mother, some water,' this one, the Big turtle, said 'Oh!'" said he. "Wonderful! He is fearing the sight of water," they said. They took him to the water, holding him by the tail. Notwithstanding the Big turtle clung to the ground with his forelegs, they held his tail, and reached the water with him. They threw him forcibly right into the water. He walked the water for a while, crying a little, and pretending that he did not know how to swim. He said, "Wi! wi! wi!" "Wonderful! Throw him out to the middle of the stream," said they. Again they sent him headlong. He was wandering around. At length he sunk. And they said, "He is dead." They went homeward. "You should have done that to him at the first," said the people.

When the people went homeward, some boys stood there. And the Big turtle was approaching floating. He came peeping. And some boys stood looking at the place where the deed was done. The Big turtle said, "When the Big turtle came in the past to war on you, you said that you killed him. Look here at me." The boys went homeward to tell it. "You said that you killed the Big turtle, but as this one behind us showed his body, he laughed at us. The Big turtle is he who is alive," said they. "Ho! we attack him!" said the people. They attacked him. They arrived there. "In what place?" said they. "In this place," said the boys. "Where is the Otter? Where is the Grass-snake? Let those two alone seek him," said they. The Big turtle sat under the soil (*i. e.*, mud, etc., at the bottom of the water). Only the tip of his nose and his eyes were sticking out. The Snake and Otter sought him beneath the water. They passed very near to him, and stepped regularly over his head. When the Otter was about to pass the second time, the Big turtle bit him in the very abdomen. "Ho! elder brother, you make me pain," said the Otter. And the Big

turtle said, "Why do you seek me?" "I did not seek you. As I desired food, we have met each other," said the Otter. "No, you wished to join those who desire to kill me, so you sought me," said the Big turtle. "O elder brother! O elder brother! O elder brother! I pray to you. I have not sought you," said he. "I will by no means let you go from my mouth," said the Big turtle. "Ho! elder brother, how long before you open your mouth and let me go?" said the Otter. "When the Thunder-god has come back, I will let you go," said he. "Halloo! He lets me go when the Thunder-god has come back. Halloo! He bites me between the legs. Halloo!" said he. Raising his voice, he asked a favor of the people. "He says that he is bitten. He says that he is bitten between the legs. Hit tent-skins for him," said the people. They made the tent-skins sound by hitting them. "Ho! elder brother, the Thunder-god has come back," said the Otter. "Those hit tent-skins," said the Big turtle. And the people said, "It is good to fell trees." They were felling the trees here and there. The trees said, "Qwit, qwit," crashing as they fell. "Ho! elder brother, the Thunder-god has come back," said the Otter. "Those, too, fell trees," said the Big turtle. "It is good to fire guns," said the people. "Elder brother, he has come back," said the Otter. "Those, too, fire guns," said the Big turtle. At length the Thunder-god roared very far away. "Ho! elder brother, he has come back," said he. He let him go. The Otter was very thin. He went homeward. He reached home very lean. "Let the two birds drink the stream dry. Bring ye the Pelicans hither," said they. When they were coming back with them, the people said, "Drink ye the stream dry. A person came hither to war, and we killed him, but he is alive. He laughs heartily at us, when we take him and desire to kill him." The birds drank it dry. There was left only the very small quantity in which the Big turtle sat. And the Big turtle said as follows: "Ho! warrior Gray-squirrel, be coming hither again, wherever you may be moving. They have almost killed me." Gray-squirrel was coming back, crying loud. He was coming back to attack them. He tore open both of their water-pouches by biting. He bit holes in them. At length all the water returned to its former place. At the creek and lake it was as before; they were filled with their water. "Sew ye the pouches for them," said the people. They sewed up the throats of the Pelicans. They finished sewing them. "Come, drink it dry again. Do your best. Beware lest we fail," said the people. They drank it dry again. Again was very little of the water left. "Ho! warrior Gray-squirrel, wherever you may be moving. They have nearly killed me. Be coming hither again," said the Big turtle. When he was coming back, he bit and tore open their throats again in many places. Again all the water returned to its place. He made their throats very bad. He made them very bad to be sewed at all. It was difficult to sew them. "Yet we shall fail. The Gray-squirrel is very abominable! I think that the Gray-squirrel is the only one with the Big turtle. I think that he is the only one siding with him. Therefore we have failed to hurt them," said one of the people. They ceased. When it was night the Big turtle went back. He reached his comrades again. "Ho! warriors, when men get the better of their foes in a fight, they usually go homeward. I suspect that your sisters are tired of waiting to dance!" said he. They went homeward. He walked around them, rattling his gourd. "Warriors, I said that I would do thus, and so it is," said he. He burnt the grass. "You did nothing but laugh at the Big turtle when he went on the war-path." (This was addressed to the absent people of his village). He burnt the grass so that they might think that he

was coming home after killing the foe. At length they arrived in sight of the village, their home. Having fired guns, they tied the scalps to a stick. Then those in the village said, "Yonder come those who went to war!" The returning warriors ran round and round. "There they are coming home, having killed the people of the enemy," said those in the village. An old man said, "Corn-crusher says that he killed one. Halloo! He says that he killed her right at the lodge. Halloo! Comb says that he killed one right at the lodge. Halloo! Awl says that he killed one right at the lodge. Halloo! Pestle says that he killed one right at the lodge. Halloo! Gray-squirrel says that he killed three right among them (*i. e.*, in the midst of the ranks of the foe). Halloo! It is said that they held the war-chief, the Big turtle, right among them, in a great uproar. Halloo! It is said that they failed to injure him. Halloo!" The Big turtle walked very proudly, carrying his shield. He went homeward to enter the lodge. He sat telling them about himself. As the people wished to hear it, they continued arriving there. "Why did they fail with you when they sat very near? If you sat very near them, how is it that you are alive?" said the people. "I pretended to be afraid of water, so I am alive," said he. "If so, those over there have no eyes. How is it that they did not find you when you were alive?" "Nevertheless, I sat in the ashes, so I am alive. I have come home, having killed people. Why do you doubt me? As you did not take vengeance on the people who used to be killing you, I was there to war on them. I killed them. How can you doubt me? I will tell no more about myself. I have ceased," said he. The End.

## THE MAN AND THE SNAKE-MAN.

TOLD BY NUDA<sup>n</sup>-AXA.

Níaci<sup>n</sup>ga wi<sup>n</sup> ɥí d'úba ɛdí amáma; hégabáji-biamá. Kí cénuji<sup>n</sup>ga  
 People one lodge some there were, they not a few they say. And young man  
 wi<sup>n</sup> níaci<sup>n</sup>ga úda<sup>n</sup>qtí-bi waji<sup>n</sup>cta<sup>n</sup> aɣá-biamá. Qɣabé eugáqti té'di dahé  
 one person very good, they in a bad humor went they say. Tree very thick at the hill  
 ɣaŋgáqti ɛ'di uíɣa<sup>n</sup>be aɣá-biamá. Kí qɣabé cǐ ámaɣáta<sup>n</sup> égiɣe níaci<sup>n</sup>ga 3  
 very large there up-hill he went, they say. And tree again from the other at length person  
 wateícka áma té é cǐ uhá a-fi té. Dahé é cǐ ɣadé a-fi té. Wa<sup>n</sup>'da<sup>n</sup>qti  
 creek other the he too follow- was com- Hill he too when was com- Right together  
 ing it ing. near it ing.  
 ákikipá-biamá. Kíja<sup>n</sup>'beqti ga<sup>n</sup>' naji<sup>n</sup>'-biamá. Égiɣe gáɣa gúata<sup>n</sup> a-í aká  
 they met each other, Looking hard at so they stood, they say. At length to that from the was ap- the  
 they say. each other (See note) beyond ing who place place pouch- one  
 ɛ'di ahí-biamá. Júgɛe naji<sup>n</sup>'-biamá. Nál aŋgáɣe té, á-biamá. Wahnáte 6  
 there arrived, they With him he stood, they say. Why! let us go homeward, said he, they You eat  
 say.

- té, á-biamá. Ga<sup>n'</sup> júgƆe aƆá-biamá. ÉgiƆe níaci<sup>n'</sup>ga wahi Ɔa<sup>n'</sup> ga<sup>n'</sup>-Ɔa<sup>n'</sup> amá.  
will, said he, they say. So with him he went, they say. Behold people bone the in a curvilinear heap they say.  
(ob.) for some time
- T'éwaƆai<sup>n'</sup>-ma é níaci<sup>n'</sup>ga júgƆe aƆé aká e-hna<sup>n'</sup> é t'éwaƆé akáma. Hau,  
Those who were he man with him went he who he only he had killed them, they say. Well,  
killed
- 3 wa'újiŋáqtcí ǝ'dí Ɔǝi<sup>n'</sup> akáma. Jí tǝ'dí waƆáte tǝ wa'újiŋáqtcí é níaci<sup>n'</sup>  
very old woman there was sitting, they say. Lodge in the food the very old woman she per-  
ci<sup>n'</sup>ga t'éwaƆai e hébe Ɔaté téga<sup>n'</sup>, úhá<sup>n'</sup> uíƆa<sup>n'</sup>-biamá. Nin'deƆá-biamá há.  
sona killed them piece to eat in order pot she put in for him, they say. She caused it to be done, they say
- BƆata-máji-hna<sup>n'</sup>-ma<sup>n'</sup>, á-biamá. Kí wata<sup>n'</sup>zi d'úba ƆéƆí<sup>n'</sup> iƆa<sup>n'</sup>-aƆé hé,  
I never eat it, said he, they say. And corn some this (sort) I have put away
- 6 á-biamá. É hnáte-hna<sup>n'</sup> éi<sup>n'</sup>te, á-biamá (wa'újiŋa aká). A<sup>n'</sup>ha<sup>n'</sup>, á-biamá.  
said she, they say. That you eat regu- it may be, said, they say (old woman the). Yes, said he, they say.  
larly
- Ga<sup>n'</sup> cí níaci<sup>n'</sup>ga janí tǝ'dí ca<sup>n'</sup> uíj-biamá wata<sup>n'</sup>zi tǝ. Kí ga<sup>n'</sup> nin'de Ɔí  
So again men soup in the at any rate she put it in, corn the And so cooked when  
(ob.) they say
- uíj-biamá, ga<sup>n'</sup> Ɔatá-biamá. Píaji ínahi<sup>n'</sup> áha<sup>n'</sup>, eƆéga<sup>n'</sup> Ɔǝi<sup>n'</sup> akáma (cénu-  
she filled for him, and he ate they say. Bad indeed ! thinking was sitting, they say (young  
they say)
- 9 jin'ga aká). Níaci<sup>n'</sup>ga hniŋké, Ɔa'éwiƆe, á-biamá wa'újiŋa aká. Níaci<sup>n'</sup>ga  
man (the). Person you who are, I pity you, said, they say old woman the (sub.). Person  
hniŋké, úda<sup>n'</sup>qti hniŋké, Ɔa'éwiƆe, á-biamá. Edáda<sup>n'</sup>qti íǝgiacta<sup>n'</sup>ka-ba  
you who are, very good you who are, I pity you, said she, they say. What indeed he tempted you with and  
júǝgiƆe agíi tǝ eáta<sup>n'</sup> íƆanahi<sup>n'</sup> éi<sup>n'</sup>te, á-biamá. Pí-ctéwa<sup>n'</sup>-báji, á-biamá.  
with you he was when how you consent could ? said she, they say. Not at all good, said she, they say.  
returning
- 12 Níaci<sup>n'</sup>ga wahi Ɔé cta<sup>n'</sup>be ké é t'éwaƆai, á-biamá. Gasáni ha<sup>n'</sup>ega<sup>n'</sup>tcé<sup>n'</sup>qtcí  
Men bone this you see the he killed them, said she, they say. To-morrow early in the morning  
say.
- Ɔé taté, á-biamá wa'újiŋa aká. (É Wés'a-níaci<sup>n'</sup>ga akáma, é júgƆe  
he go shall, said, they say old woman the (sub.). (He Snake-man was, they say, he with him  
aki akáma. Cí<sup>n'</sup>wakiƆé-hna<sup>n'</sup>-biamá Ɔí a<sup>n'</sup>ba d'úba sáta<sup>n'</sup> ja<sup>n'</sup>-qtiéga<sup>n'</sup>  
reached he who, He fastened them regu- they say when day four five sleep about  
home they say lazily
- 15 t'éwaƆé-hna<sup>n'</sup>-biamá.) Éga<sup>n'</sup>-hna<sup>n'</sup>i. T'éa<sup>n'</sup>ƆaƆé te, á-biamá wa'újiŋa aká.  
he killed regu- , they say.) So it is usually. You kill me will, said, they say old woman the  
them lazily (sub.).
- A<sup>n'</sup>hniƆta<sup>n'</sup> Ɔí waƆanaƆi<sup>n'</sup> te, á-biamá. Wahi gé waii<sup>n'</sup> iƆagaqade ihéa<sup>n'</sup>Ɔá-á,  
You finish me when you hurry (away) will, said she, they say. Bone the robe covered with lay me down,  
say. (pl. ob.)
- á-biamá. Kí a<sup>n'</sup>hniƆta<sup>n'</sup> tǝdhi hi<sup>n'</sup>bé céƆa<sup>n'</sup> wi<sup>n'</sup> iƆa<sup>n'</sup>-aƆé-de wi<sup>n'</sup>, á-biamá.  
said she, they say. And you finish me arrives at moccasins that one I put away, but I give said she, they say.  
say. to you, say.
- 18 WaƆácka<sup>n'</sup> té, á-biamá. Ata<sup>n'</sup>qti waƆúdeaji<sup>n'</sup> cí ctéctewa<sup>n'</sup> dáze tǝdhi Ɔí  
You do your will, said she, they say. However far distant you notwithstanding evening arrives when  
best say. reach ing at the
- uíƆe tá aká Wés'a<sup>n'</sup> aká, á-biamá wa'újiŋa aká. Ga<sup>n'</sup> Ɔé hi<sup>n'</sup>bé Ɔa<sup>n'</sup>  
overtake will be who Snake the said, they say old woman the And this moccasin the  
you (sub.), (sub.), (ob.)
- wíí Ɔa<sup>n'</sup> sihníze tǝ'dí Ɔé ƆaƆage cta<sup>n'</sup>be tǝ cí taté, á-biamá. Níaci<sup>n'</sup>ga  
I give the you take when this headland you see the you shall, said she, they say. Man  
to you (ob.) steps forward say.



wi<sup>n'</sup> ɛ'di naji<sup>n'</sup>. Ẹ'di ci-da<sup>n</sup> waqi<sup>n'</sup>ha gáɕa<sup>n</sup> ɕa'í te, á-biamá. Kí ɛ'di ci  
 one there stands. There you and paper - that you give will, said she, they And there you reach  
 reach  
 tēdihi xī ɕionúd-ada<sup>n</sup> dúdugaq̄e iɕa<sup>n'</sup>ɕa-à hē. Ḡɕí taté, á-biamá wa'újiŋga  
 it arrives when pull off and facing this way place them . Come shall, said, they say old woman  
 at  
 aká. Ga<sup>n'</sup>ki wa'újiŋga aká b̄úga uíɕa-biamá ga<sup>n'</sup>, t'ɕa-biamá. Ha<sup>n'</sup>ega<sup>n</sup> 3  
 the And old woman the all told to him, they as, he killed her, they Early in the  
 (sub.). say  
 t̄cē'q̄ci xī ɔajú kē gasná-biamá. ɕicta<sup>n'</sup>-biamá. Ẹḡiɕe cibe tē ɕigɕá-biamá.  
 morning when flesh the he gashed it (= cut He finished, they say. At length entrails the he uncoiled, they  
 into strips), they say. say. (ob.) say.  
 Ní kē'ɔa aɕi<sup>n'</sup>. ahí-biamá. Ní kē ɕéta<sup>n</sup> égihiɕeɕa-biamá. Cibe ugáhaha  
 Water to the having he arrived, they Water the this far right into it he plunged Bowels floating in  
 them say. them, they say. they waves  
 aja<sup>n'</sup> amá. Wahí ḡe waii<sup>n'</sup> iɕágaqade ihéɕa-biamá. Hi<sup>n'</sup>bé ɕa<sup>n</sup> ɕizá-biamá; 6  
 lay on they say. Bone the robe covered with he laid her down, Moccasin the he took, they  
 (pl. ob.) they say. say. (ob.) say.  
 ga<sup>n'</sup> i<sup>n'</sup>tca<sup>n</sup> aɕá-bi xī, baxú ɛ'di ahí-bi xī, ɕaɕáge tē waɕiona iɕe amá. Ga<sup>n'</sup>  
 so now he went, when, peak there he arrived, when, headland the he arrived, they So  
 they say they say (ob.) say.  
 wi<sup>n'</sup>áq̄cia<sup>n</sup> siɕizai tē'di ɕaɕáge waɕúdeǎji tē ɛ'di ahí-biamá; ahíq̄ti ɕéɕa-  
 once he took a when headland distant the there he arrived, they he arrived sud-  
 step forward (ob.) say; denly right there  
 biamá. Ga<sup>n'</sup> níaci<sup>n'</sup>ga wi<sup>n'</sup> ɛ'di naji<sup>n'</sup> akáma. Ga<sup>n'</sup> waqi<sup>n'</sup>ha ɕa<sup>n</sup> 'í-biamá. 9  
 they say. And man one there was standing, they And paper the he gave to him,  
 say. (ob.) they say.  
 Hau! wanáɕiŋ-gǎ, á-biamá. Hi<sup>n'</sup>bé ɕa<sup>n</sup> wa'újiŋga wa'í ɕa<sup>n</sup> ɕionúda-bi  
 Ho! hasten, said he, they Moccasin the old woman gave the pulled off, they  
 say. (ob.) say. (ob.) say.  
 ega<sup>n'</sup>, ɛ'ugáq̄e ḡciŋ'kiɕá-biamá, Ḡɕé te, eɕéga<sup>n</sup>-bi ega<sup>n'</sup>. Cí níaci<sup>n'</sup>ga aká  
 having, facing that way he caused them to sit, Go home-will, thought, they having. Again man the  
 they say, ward say (sub.)  
 cī éga<sup>n</sup> hi<sup>n'</sup>bé ɕa<sup>n</sup> 'í-biamá, waqi<sup>n'</sup>ha wi<sup>n'</sup> edábe. Cí tēdihi xī waqi<sup>n'</sup>ha 12  
 again so moccasin the gave to him, paper one also. You (= here- when paper  
 (=like) (ob.) they say, arrive after)  
 gáɕa<sup>n</sup> ɕécpaha té, á-biamá. Cí tēdihi xī hi<sup>n'</sup>bé ɕionúd-ada<sup>n</sup> ɔjébe tē'di  
 that (ob.) you show to him will, said he, they You (= here- when moccasin pull off and door at the  
 arrive after)  
 iɕa<sup>n'</sup>ɕa-gǎ, á-biamá (níaci<sup>n'</sup>ga aká). A<sup>n'</sup>ha<sup>n</sup>, á-biamá (cenujiŋga aká).  
 place them, said, they say (man the). Yes, said, they say (young man the).  
 Wanáɕiŋ-gǎ, á-biamá (níaci<sup>n'</sup>ga aká). ɔaŋ'ge ahí-biamá. Ga<sup>n'</sup> níaci<sup>n'</sup>ga 15  
 Hurry, said, they say (man the). Near, after he arrived, they And man  
 moving say.  
 wi<sup>n'</sup> cī ɛ'di naji<sup>n'</sup> akáma. Waqi<sup>n'</sup>ha ɕa<sup>n</sup> 'í-biamá. Hau! wanáɕiŋ-gǎ,  
 one again there was standing, they Paper the (ob.) he gave to him, they say. Ho! hurry,  
 say.  
 á-biamá (níaci<sup>n'</sup>ga aká). Hi<sup>n'</sup>bé ɕa<sup>n</sup> níaci<sup>n'</sup>ga pahan'ga aká wa'í ɕa<sup>n</sup> ɕionúda-  
 said, they say (man the). Moccasin the man the first the gave to the pulled off  
 (ob.) (sub.) him (ob.)  
 bi ega<sup>n'</sup>, ɔjébe tē'di iɕa<sup>n'</sup>ɕa-biamá. Ga<sup>n'</sup> níaci<sup>n'</sup>ga áma aká hi<sup>n'</sup>bé ɕa<sup>n</sup> cī 18  
 they having, door at the he placed them, they And man the the moccasin the again  
 say. (sub.) (ob.)  
 wi<sup>n'</sup> 'í-biamá. Kí gá-biamá: ɕé hné uɕáya<sup>n</sup> te. Níaci<sup>n'</sup>ga wi<sup>n'</sup> gátēdi naji<sup>n'</sup>.  
 one he gave to him, And said as follows, This you go you put on will. Man one in that stands.  
 they say. they say: moccasins place  
 Ẹ'di hné te. Wackaŋ-gǎ, á-biamá. Cí éga<sup>n</sup> hi<sup>n'</sup>bé 'í-biamá waqi<sup>n'</sup>ha  
 There you go will. Do your best, said he, they Again like moccasin he gave to him, paper  
 say. (him) they say

- edábe. Ė'di ahí-biamá. Ahau! wanáqçin-gá, á-biamá. Hi<sup>n</sup>bé áciádi  
also. There he arrived, they say. Oho! hurry, said he, they say. Moccasin at the out-  
side
- íçá'çá-biamá. Ki grá-biamá: Gátèdi ní wi<sup>n</sup>' é'di ké amá. Sihníze çéçáçè  
he placed them, they say. And he said as follows, they say: In that place water one there lies they say. You take sudden strips forward
- 3 xi, ní da<sup>n</sup>'bají-gá, á-biamá. Ki éga<sup>n</sup>-biamá. Ga<sup>n</sup>' açaí tē. Masáni ahí-  
when, water do not look at it, said he, they say. And so they say. So he went. The other he  
side rear-ried
- biamá. Hi<sup>n</sup>bé çá<sup>n</sup> wéçigçionudá-biamá. Jáze ahí-biamá. Ė wa'újinga  
they say. Moccasin the (ob.) pulled off their (from his feet) for them, they say. Evening arrived, they say. That old woman
- t'éçai edita<sup>n</sup> açaí tē dāze tē éé hā. Watçicka uíçá<sup>n</sup>'be tíçe uhá açaí-  
he killed since he went evening the that was it Creek up-hill passed on follow- ing it went
- 6 biamá, çamú. Niúçican ída<sup>n</sup>'béçti ahí-bi ega<sup>n</sup>' égiçe níaci<sup>n</sup>'ga ubésni<sup>n</sup>-  
they say, down-hill. Lake in the very arrived, having behold person he found out  
middle they say
- biamá. Ėgaxe agíí tē. Sigçé ké ugíha qáça agíí tē.  
they say. Around he was returning. Trail the following back he was coming.  
his own again
- I<sup>n</sup>'bejide-ma çá<sup>n</sup>' éga<sup>n</sup>'çti xiçáxa-biamá énuji<sup>n</sup>'ga aká. Huhú jinga  
The red-tails the just so made himself, they say young man the (sub.). Fish small
- 9 ní kē ígagéze ja<sup>n</sup>'-biamá. Wés'sá aká dahé çá<sup>n</sup>' éça<sup>n</sup>'be ja<sup>n</sup>'-biamá.  
water the causing ripples (ob.) lay, they say. Snake the (sub.) hill the in sight lay, they say.
- Wés'sá aká ímaxá-biamá. Níaci<sup>n</sup>'ga wi<sup>n</sup>' uáne, á-biamá. Ca<sup>n</sup>' waçíonaçti  
Snake the (sub.) asked him, they say. Person one I seek, said he, they say. And in full sight
- ágahaçti ma<sup>n</sup>'hni<sup>n</sup>' éga<sup>n</sup> wajin<sup>'</sup>ga çí<sup>n</sup>' ctēwa<sup>n</sup>' grá<sup>n</sup> ma<sup>n</sup>'çí<sup>n</sup>' xi cta<sup>n</sup>'be te,  
on the very surface you walk so bird the (ob.) soever flying walks if you see it will,
- 12 á-biamá. A<sup>n</sup>'ha<sup>n</sup>, éga<sup>n</sup> éde çá<sup>n</sup>'ba-máji, á-biamá. Ja<sup>n</sup>'be xi uwíçá te,  
said he, they say. Yes, so but I have not seen said he, they say. I see him if I tell you will,
- á-biamá. Ga<sup>n</sup>' açaí-biamá Wés'sá amá ágaqçèçti. Níçá<sup>n</sup>'haçti uhá-biamá  
said he, they say. So went, they say Snake the (sub.) right with the current. On the very edge followed, they say  
of the stream
- Wés'sá amá. Ėgiçe Ika<sup>n</sup>'git'e qudèçti gçi<sup>n</sup>' akáma. Çéga<sup>n</sup>'çti ahí-biamá.  
Snake the (sub.). At length Toad very gray was sitting, they say. Just thus he arrived, they say.
- 15 Níaci<sup>n</sup>'ga wi<sup>n</sup>' çéçu í éga<sup>n</sup> cta<sup>n</sup>'bewáçè-hna<sup>n</sup>', á-biamá xiénaçqç ctéçtewa<sup>n</sup>'  
Person one here having been coming you may have seen him, said he, they say. Shadow even if
- cta<sup>n</sup>'bewáçè-hna<sup>n</sup>', á-biamá. Uáne, á-biamá. A<sup>n</sup>'ha<sup>n</sup>, kagéha, çéçu níaci<sup>n</sup>'ga  
you may have seen it, said he, they say. I seek said he, they say. Yes, friend, here person
- wi<sup>n</sup>' a<sup>n</sup>'biçája<sup>n</sup> xi níaci<sup>n</sup>'ga wi<sup>n</sup>' a<sup>n</sup>'çin çan<sup>'</sup>de na<sup>n</sup>'p'an<sup>'</sup>de; éde áwaté'ja e'a<sup>n</sup>'  
one I lay by day when person one came near shaking it as he walked; but whether how  
(=almost)
- 18 çéi<sup>n</sup>'te íçápa<sup>n</sup>-máji, á-biamá. Ėé hā, á-biamá. Ė uáne çin é, á-biamá.  
he may have gone I do not know, said he, they say. That is he said he, they say. He I seek the he, said he, they say.  
one
- Ga<sup>n</sup>' ní kē uhá açaí-biamá. Ga<sup>n</sup>' ánaça-biamá xi híaji amá. Çi égaxe  
So water the follow- he went, they say. So he cut off (his retreat) when he had not ar- rived. Again around  
(ob.) ing it they say
- agi<sup>n</sup>-biamá. Çi ahíi tē'ja çingéé hā. Ní kē çí ugíha agíí tē. Ėgiçe  
he was coming back, they say. Again he ar- rived at the there was none Water the again following his own (trail) he was re- turning. At length

fé nḡaṅgáqti ké ída<sup>n</sup>bé<sup>n</sup>qti agí-biamá. Égiḡe, Huhú ṡaṅgáqti wi<sup>n</sup> niḡa<sup>n</sup>ha  
this very big stream the (ob.) in the very he was coming Behold, Fish very big one edge of the water

xébe ké<sup>n</sup>di ja<sup>n</sup> amá. Wawémaxá-biamá. Níaci<sup>n</sup>ga, kagéha, uán éde  
shallow in the he lay they say. He questioned him, they say. Person, O friend, I seek but

icáḡa-máji, á-biamá. Céḡu úwaḡakié aká ḡa<sup>n</sup> éḡ há, á-biamá. Wuhú! 3  
I have not found said he, they Yonder you talked with the one in the it is said he, they Is it possible!  
him, say. them who past he say.

á-biamá. Ũmakají<sup>n</sup>qtcia<sup>n</sup> áakip éde ídaha<sup>n</sup>-máji há, á-biamá Wé's<sup>n</sup>á aká.  
said he, they Not very easily I met him but I did not know him said, they say Snake the (sub.),

ḡa<sup>n</sup> agḡá-biamá. Kí é-biamá Huhú ṡaṅga aká. ḡaṅ<sup>n</sup>ki maja<sup>n</sup> ucka<sup>n</sup>  
So he went homeward, And it was he, Fish big the (sub.). And land wherethe dead  
they say.

ḡa<sup>n</sup>di aki-biamá. Éqti aki-biamá ḡi Si<sup>n</sup>'snedewáḡiḡe amá wi<sup>n</sup> itáḡaḡáta<sup>n</sup> 6  
was done he reached home, He him- reached home, when Muskrat the one from up stream  
they say. self they say (sub.)

a-í-biamá. Uḡa<sup>n</sup> biamá Wé's<sup>n</sup>á aká. Wawéwimáxe téi<sup>n</sup>ke, á-biamá. Índáda<sup>n</sup>  
was approach- Held him, they say Snake the (sub.). I question you will, said he, they What  
ing, they say.

a<sup>n</sup>ḡa<sup>n</sup>ḡamáxe téi<sup>n</sup>te? ḡakúḡ éḡaṅ-gá, á-biamá Si<sup>n</sup>'snedewáḡiḡe aká. Ca<sup>n</sup>,  
you ask me may! Do speak quickly, said, they say Muskrat the (sub.) Still,

Níaci<sup>n</sup>ga uákie-de céḡu naji<sup>n</sup>'akiḡe-de é éḡehni<sup>n</sup> ebḡéga<sup>n</sup>, á-biamá (Wé's<sup>n</sup>á 9  
Person I talked when here I caused him to and he you are he I think, said, they say (Snake

aká). Aṅ<sup>n</sup>kají, á-biamá Si<sup>n</sup>'snedewáḡiḡe aká. Nā! fé níaci<sup>n</sup>ga úwaḡáki  
the). No, said, they say Muskrat the (sub.). Why! this person you talked with them

ecé amá icáḡa<sup>n</sup>, á-biamá Si<sup>n</sup>'snedewáḡiḡe aká. ḡéḡandi agḡi<sup>n</sup> ḡi níaci<sup>n</sup>ga  
you the one I know him, said, they say Muskrat the (sub.). In this place I sat when person  
say who moves

wi<sup>n</sup> ḡi wiwḡa té ca<sup>n</sup>'qti íhe aḡaí, á-biamá. Ja<sup>n</sup> wi<sup>n</sup> ní ma<sup>n</sup>'te biḡa<sup>n</sup>- 12  
one lodge my own the in spite of passing went, said he, they Wood one water within he broke by  
by say.

biamá. É ní ma<sup>n</sup>'te a<sup>n</sup>'ḡai té<sup>n</sup>di ca<sup>n</sup> edáda<sup>n</sup> ctéctewa<sup>n</sup> abḡi<sup>n</sup> agḡé ḡi áagḡi<sup>n</sup>-  
they say. He water within asked me to when yet what soever I had it I went when I sit  
go with him home-ward

hna<sup>n</sup>-ma<sup>n</sup> éde i<sup>n</sup>'bixa<sup>n</sup>, á-biamá Si<sup>n</sup>'snedewáḡiḡe aká. Kí a<sup>n</sup>'ba áḡudi té<sup>n</sup>di,  
on it regularly but he broke it said, they say Muskrat the (sub.). And day where when,  
for me,

á-biamá (Wé's<sup>n</sup>á aká). Nā! sídadi mi<sup>n</sup>'ma<sup>n</sup>'ciḡti tiḡa<sup>n</sup>, é ḡi wiwḡa íhe 15  
said, they say (Snake the). Why! yesterday sun very high had he lodge my own passing  
become, by

aḡaí. Kí é<sup>n</sup>di fé ḡi ja<sup>n</sup> ké bixa<sup>n</sup>, á-biamá (Si<sup>n</sup>'snedewáḡiḡe aká). ḡa<sup>n</sup>  
went. And there went when wood the he broke, said, they say (Muskrat the). So

wi<sup>n</sup>keḡaxá-biamá. Kagéha, wi<sup>n</sup>'ḡakéḡtia<sup>n</sup>, á-biamá (Wé's<sup>n</sup>á aká) Pí  
he believed him they say. Friend, you speak the very truth, said, they say (Snake the). Again

niḡa<sup>n</sup>ha íhe aḡá-biamá (Wé's<sup>n</sup>á amá). ḡa<sup>n</sup> fé niḡa<sup>n</sup>ha-ḡáḡica<sup>n</sup> ḡíxe-sáḡi  
bank of the passing went, they say (Snake the.) And this towards the bank of the red willows  
stream stream

ní ké áḡaḡámu ḡḡi<sup>n</sup>-biamá. ḡehámajíde é<sup>n</sup>di ḡḡi<sup>n</sup> akáma. Uḡa<sup>n</sup>-biamá 18  
water the leaning down sat they say. Red-breasted turtle there was sitting, they say. Held him, they say  
(ob.) close to

Wé's<sup>n</sup>á aká. Wawéwimáxe tá minke, á-biamá. Níaci<sup>n</sup>ga uáne-hna<sup>n</sup>-ma<sup>n</sup>  
Snake the (sub.). I question you will I who, said he, they Person I have sought him regu-  
larly

éde icáḡa-máji, á-biamá (Wé's<sup>n</sup>á aká). Aṅ<sup>n</sup>kají<sup>n</sup>qti<sup>n</sup>, á-biamá (ḡehámajíde  
but I have not found said, they say (Snake the). Not so at all, said, they say (Red-breasted  
him turtle

- aká). ǀ'ṭca<sup>n</sup>qtcī éʔa<sup>n</sup>be agǀí. Né ʔa<sup>n</sup> niúgacúpa edíta<sup>n</sup> éʔa<sup>n</sup>be agǀí,  
 (he). Just now in sight have I Lake the pond from it in sight have I  
 come again.
- á-biamá. Áda<sup>n</sup> indáda<sup>n</sup> ctewa<sup>n</sup> úciákiʔa-májǀ, kagéha, á-biamá. Aǀá-  
 said he, they Therefore what soever I have not deceived O friend, said he, they Went  
 say.
- 3 biamá (Wé's'a amá). Égiǀe ǀébia úqti amá wi<sup>n</sup> ní xébe ʔa<sup>n</sup>ha ké'di  
 they say (Snake the). At length Frog very green the one water shallow edge by the  
 ones who
- ugáha ga<sup>n</sup> gǀi<sup>n</sup> akáma. ǀ'ḍi ahí-biamá Wé's'a aká. Kagéha, níaci<sup>n</sup>ga  
 floating so was sitting, they say. There arrived, they say Snake the (sub.). Friend, person
- uáne-hna<sup>n</sup>-ma<sup>n</sup>. Égiǀe cta<sup>n</sup>bewáǀé, á-biamá. A<sup>n</sup>, á-biamá (ǀébia aká).  
 I have sought him regu- At length you may have seen said he, they Yes, said, they say (Frog the).  
 larly.
- 6 Ké, uǀá-gǀ, á-biamá. Níaci<sup>n</sup>ga uáne-hna<sup>n</sup>-ma<sup>n</sup> éde iǀáǀa-májǀ. Éskana  
 Come, tell it, said he, they Person I have sought him regu- but I have not found Oh that  
 say.
- cta<sup>n</sup>'beinte ǀúta<sup>n</sup>qti i<sup>n</sup>wi<sup>n</sup>'ǀahna ka<sup>n</sup>béga<sup>n</sup>, á-biamá (Wé's'a aká). ǀá-i-ná!  
 if you have seen very straight you tell to me I hope, said, they say (Snake the). Is it possible!  
 him
- Kagéha, sídadi dǀáǀqtcī-hna<sup>n</sup> ǀan<sup>n</sup>'di ǀéahiǀéǀa<sup>n</sup>ǀa ní uǀibǀi gǀi<sup>n</sup> ʔa<sup>n</sup> é'di  
 Friend, yesterday very late in the at the at this one behind water eddy sits the there  
 evening (time) (ob.)
- 9 agǀi<sup>n</sup> ǀi níaci<sup>n</sup>ga ǀénaǀǀe ǀa<sup>n</sup>'be, á-biamá. A<sup>n</sup>'ha<sup>n</sup>, kagéha, éǀ ǀǀ, á-biamá.  
 I sat when person shadow I saw, said he, they Yes, friend, it was said he, they  
 say.
- É uáne há, á-biamá. Ga<sup>n</sup> itáǀaǀa gǀéǀica<sup>n</sup> ga<sup>n</sup> éǀa aǀá-biamá Wé's'a  
 He I seek him said he, they So up stream to that side so thither went, they say Snake  
 say.
- aká. Cǀi é ǀéǀé uhá aǀaǀ tǀ. Ga<sup>n</sup> né wi<sup>n</sup> ǀaǀi<sup>n</sup>'xe ákiǀugáqti éga<sup>n</sup> ké'di  
 the Again he this follow- went. So lake one green scum very thick like in the  
 (sub.). (ig. ob.)
- 12 ǀéǀaǀga amé-de bákiáha<sup>n</sup> ma<sup>n</sup>'ǀi<sup>n</sup> amá. Wé's'a aká nan<sup>n</sup>'ka áǀǀi<sup>n</sup> iǀa<sup>n</sup>-  
 Big turtle the (sub.) and pushing and walked they say. Snake the (sub.) back sat on suddenly  
 raising it
- biamá. Kagéha, wawéwimáxe tá miǀke. Éǀa<sup>n</sup>be égaǀ-ǀá, á-biamá. Ná!  
 they say. Friend, I question you will I who. Do emerge (from the said he, they  
 water), say. Why!
- indáda<sup>n</sup> a<sup>n</sup>ǀa<sup>n</sup>'ǀamáxe táda<sup>n</sup>? á-biamá. Níaci<sup>n</sup>ga amé édedǀ-amá ʔa<sup>n</sup>'ja  
 what you ask me will? said he, they say. Person he who is there is he moving though
- 15 wécpaha<sup>n</sup>'ǀi tǀǀǀhi t'ǀǀǀǀ tǀaǀ. Áda<sup>n</sup> caǀ'gaxa-gǀ, á-biamá (ǀéǀaǀga aká).  
 you do not know him when he will kill you. Therefore quit it, said, they say (Big turtle the).
- Wé's'a aká dúǀduǀqtcī gǀi<sup>n</sup>-bi ega<sup>n</sup> (gagǀǀǀǀ, dá ʔa<sup>n</sup> ma<sup>n</sup>'ci), ǀéǀaǀga  
 Snake the drawn up very sat, they say having (coiled up, head the high), Big turtle  
 (sub.) much (ob.)
- ǀiǀké ' éska<sup>n</sup> eǀéga<sup>n</sup> gǀi<sup>n</sup>-biamá. Kagéha, ǀúta<sup>n</sup> i<sup>n</sup>wi<sup>n</sup>'ǀa-gǀ, á-biamá  
 he who he it might be thinking he sat, they say. Friend, straight tell it to me, said, they say
- 18 Wé's'a aká. Aǀ'kǀǀi, á-biamá ǀéǀaǀga aká. Ná! uwiǀǀa tǀǀa<sup>n</sup>, wi<sup>n</sup>'ake  
 Snake the. No, said, they say Big turtle the (sub.). Why! what I have told you, I told the  
 (sub.) truth
- éga<sup>n</sup>, á-biamá. Éga<sup>n</sup> gaxǀǀi-gǀ. Níaci<sup>n</sup>ga amá édedǀ-amá ʔa<sup>n</sup>'ja wécpa-  
 like it, said he, they So do not. Person the there is he moving though you do not  
 say.
- ha<sup>n</sup>'ǀi tǀǀǀhi ǀǀ égiǀe t'ǀǀǀǀ tǀaǀ, á-biamá ǀéǀaǀga aká. Pǀǀǀi ǀǀǀǀha<sup>n</sup> gǀi<sup>n</sup>-  
 know him when you beware lest he kill you, said, they say Big turtle the Yet again raising himself sat  
 (sub.).
- 21 biamá Wé's'a aká. ǀéǀǀǀké cé áha<sup>n</sup>, eǀéga<sup>n</sup>-biamá. Ké, kagéha, ná!  
 they say Snake the (sub.). This one that I thought he, they say. Come, friend, why!

i<sup>n</sup>wi<sup>n</sup>'*fa-gă* hă, á-biamá Wés'ă aká. A<sup>n</sup>ča<sup>n</sup>'sabe héga-máji. I<sup>n</sup>wi<sup>n</sup>'*fa-gă*,  
 tell me said, they say Snake the (sub.). I suffer I very much. Tell me,  
 á-biamá. Qa-í! ikáge ána'a<sup>n</sup>ji inahi<sup>n</sup>, á-biamá (Ḥéaŋga aká). Uwibča  
 said he, they Wonderful! his he does not indeed, said, they say (Big turtle the). I tell you  
 say. friend he does not listen to  
 tá minke, á-biamá. Wacka<sup>n</sup>'-gă, á-biamá Wés'ă aká. Cé nŋaŋgáqi té'di 3  
 will I who, said he, they Do your best said, they say Snake the (sub.). That very big water at the  
 say.  
 cta<sup>n</sup>'be keča<sup>n</sup>' níkaci<sup>n</sup>ga uŋáne ɸi<sup>n</sup> ɛ'di ja<sup>n</sup>'i. Wacka<sup>n</sup>'-gă, á-biamá Ḥéaŋga  
 what you saw formerly person you seek the there lies. Do your best, said, they say Big turtle  
 one who  
 aká. Kageha, wi<sup>n</sup>'*čaké* ă, á-biamá Wés'ă aká. Ẹ'di ja<sup>n</sup>'i. Wacka<sup>n</sup>'-gă.  
 the Friend, you tell the truth said, they say Snake the (sub.). There he lies. Do your best.  
 (sub.).  
 Wécpaha<sup>n</sup>'ji tédihi ɸi t'éciɸé tá aká hă, á-biamá Ḥéaŋga aká. Ẹ'di bɸé 6  
 You do not know when you he kill you will he who said, they say Big turtle the (sub.). There I go  
 him  
 tá minke, á-biamá Wés'ă aká. Wacka<sup>n</sup>'-gă. Wécpaha<sup>n</sup>'ji tédihi ɸi t'éciɸé taí,  
 will I who, said, they say Snake the (sub.). Do your best. You do not know when you he you kill will,  
 (sub.). him  
 á-biamá. Nŋa<sup>n</sup>'ga gaza<sup>n</sup>'adi aŋé amáma. Kí ɛ'di ja<sup>n</sup>'-biamá níaci<sup>n</sup>ga unaí  
 said he, they Big water in the midst of he was going. And there lay, they say person sought  
 say.  
 ɸinké. Ga<sup>n</sup>' Wés'ă amá ɛ'di aŋá-biamá. Ní ké uŋbɸi ɸi<sup>n</sup> ɛ'di ahi- 9  
 he who So Snake the (sub.) there went, they say. Water the eddy the there he arrived  
 was.  
 biamá. Ẹgiɸe ní ké ma<sup>n</sup>'táha aɸi<sup>n</sup> áiaŋga-biamá. Ẹ níaci<sup>n</sup>ga qtaŋga-báji aké  
 they say. At length water the underneath having it had gone, they say. He person who did not love him  
 him  
 aké, ní xiŋáxa-bi ega<sup>n</sup>'. Wés'ă ɸi<sup>n</sup> éŋa<sup>n</sup>'be hí ga<sup>n</sup>'*ča* ctéctewa<sup>n</sup>' ca<sup>n</sup>' uŋbɸi  
 it was water made himself, having. Snake the emerging to wished notwithstanding yet eddy  
 he, they say arrive  
 aɸi<sup>n</sup>'-biamá ma<sup>n</sup>'taŋa ca<sup>n</sup>'*qti-ga<sup>n</sup>'* nyútaɸi<sup>n</sup> t'é tē. Wés'ă t'éŋa-biamá. Ga<sup>n</sup>' 12  
 had him, they say under in spite of at smothered he died Snake he killed him, So  
 length they say.  
 níaci<sup>n</sup>ga aká aŋŋá-biamá. Ga<sup>n</sup>' akí-biamá.  
 the man went homeward, So he reached home, they say.  
 (sub.) they say.

## NOTES.

277, 3. kɪ qɸabe ɸí ámaŋata<sup>n</sup>, etc. On each side of the bluff was a stream, and also a forest. Each man followed a stream till his path ascended the hill, instead of continuing along the stream.

277, 5. gaŋa guata<sup>n</sup> a-í aka, the Snake-man. Frank La Flèche rejects "gaŋa" as superfluous.

278, 2. e, *he*, *she*, or *it*, referring to a subject or object previously mentioned, "the aforesaid."

278, 3. wa<sup>n</sup>ujŋgaqtei (the first one), pronounced wa<sup>n</sup>u-jŋgaqtei by Nuda<sup>n</sup>-axa.

279, 1. waŋi<sup>n</sup>ha gaŋa<sup>n</sup> ɸa<sup>n</sup>'i te. The mention of paper is a suspicious circumstance. Has it not been substituted for something else, as is the case in other myths? See, for example, the ɸiwere myth of the young Black bear, Mũ<sup>n</sup>teinye.

279, 5. ní kéja aɸi<sup>n</sup> ahi-biama. The lodge was about three yards from the stream. Ní ké ɸéta<sup>n</sup> egihiɸeŋa-biama, that is, he plunged them about one foot below the surface.

279, 8. ahiqti ɸeŋa-biama, a very strong expression, showing the rapidity of his movements: "he arrived at the very place, suddenly."

279, 15. ʕaŋge ahi-biama. "ʕaŋ'ge, *near to*, refers to a time or place *towards* which one moves; but ácka, *near to*, implies rest. ʕáde, *near, near to*, implies that the destination is near the starting-point."—Frank La Flèche.

279, 20. cí éga<sup>n</sup> hi<sup>n</sup>be ʕi biama waqí<sup>n</sup>ha edabe. Judging from the context, this sentence is out of place, and the correct order is: Ědi alí biamá (at the place of the third man). Ahaú, wanáqʕiŋ-gǾ, á-biamá. Hi<sup>n</sup>bé áciadi ʕa<sup>n</sup>/ʕa-biamá. Kí gá-biamá: Gátēdi ní wi<sup>n</sup> ědi ké amá. Sihníze ʕéʕaʕé ʕí ní kě da<sup>n</sup>báji-gǾ, á-biamá. Cí éga<sup>n</sup> hi<sup>n</sup>bé ʕi-biamá waqí<sup>n</sup>ha edábe. Kí éga<sup>n</sup>-biamá. Ga<sup>n</sup>/ aʕái tē.

280, 4. "ʕaze ahi-biama," is incorrect. Read "ʕáze hí amá."—Frank La Flèche.

280, 8. i<sup>n</sup>hejide, the red-tail fish, has red fins; but the body is not red.

280, 9. ígagʕeze ja<sup>n</sup>-biama. Sanssouci reads ugágʕeze, but Frank La Flèche thinks that it should be gagʕeze ja<sup>n</sup>-biama. He does not understand ígagʕeze (given by a Ponka). The Fish lay in shallow water that struck against it and divided, flowing below it in ripples.

280, 9. dahe ʕa<sup>n</sup> éʕa<sup>n</sup>be ja<sup>n</sup>-biama. The Snake lay in sight, on the hill, and called down to the little Fish.

280, 19–281, 1. ní kě ulá aʕa-biama . . . niʕaŋgaqti ida<sup>n</sup>bēqti agi-biama. After leaving the Toad, he followed the shore of the lake, expecting to head off the young man. But he could not find him, so he retraced his steps. Again he did not find him, so he went back the third time. The Snake came back, and right to the middle of a stream (the big-water). There was a large Fish in shallow water next to the shore.

281, 2. uan ede, *i. e.*, nane ede.

281, 4. aakip ede, *i. e.*, aakipa ede.

281, 10–11. uwaʕaki ece ama, in full, uwaʕakie ece ama.

281, 13. ní ma<sup>n</sup>te a<sup>n</sup>ʕai. Ní ma<sup>n</sup>te ʕé a<sup>n</sup>ʕai, *He asked me to go with him under the water.*—Frank La Flèche.

282, 1. né ʕa<sup>n</sup> niugacupa edita<sup>n</sup>, etc. Sanssouci reads "ʕeʕa<sup>n</sup> (this curvilinear object)", instead of "né ʕa<sup>n</sup>".

282, 7. ʕta<sup>n</sup>bei<sup>n</sup>te, *i. e.*, ʕta<sup>n</sup>be éi<sup>n</sup>te; so ʕéi<sup>n</sup>te, 280, 18., in full, ʕé éi<sup>n</sup>te.

282, 12–13. ʕreʕaŋga . . . eʕa<sup>n</sup>be egaŋ-gǾ. The Big turtle was nearly on the surface of the water, pushing up the yaqíxe as he moved along. Suddenly the Snake got on his back. "I will ask you something. Do come up out of the water (*i. e.*, do lift your head out of the water so that you can answer my questions)."

282, 20. piqti ʕigʕiha<sup>n</sup> gēi<sup>n</sup>-biama. The Snake once more raised his head higher, then he raised it still higher, so as to be ready to attack the Big turtle, should his suspicions prove well-founded.

#### TRANSLATION.

Some lodges of a people were there; they were a great many. And a young man, who was a very handsome person, departed in a bad humor. At the very dense forest he went up-hill to a very large bluff. And at length, from the forest in the other direction, a person was approaching, following the other creek. He, too, was approaching the hill which was near him. Right together they came, meeting each other. They stood looking at each other. At length the man who had been approaching arrived there, and stood with him. "Why! Let us go homeward. You will eat," said he. So the youth went with him. Behold, the bones of men had lain for some time in a cur-

vilinear heap. The man who went with him was the only one who had killed those who had been killed. Well, a very old woman was sitting there. In order that he might eat pieces of the persons who had been killed, the food which was in the lodge, the old woman put it in the pot for the youth. She caused it to be cooked till done. "I never eat it," said the youth. "I have put away some of this corn. You may be used to eating that," said she. "Yes," he said. So she put the corn in the liquor in which the human flesh had been boiled. And so, when it was done, she filled a bowl for him, and he ate. "It is very bad!" thought he. "You man, I pity you," said the old woman. "You man, you very good-looking one, I pity you. With what indeed could he have tempted you? And when he was returning with you, how could you consent to come? He is far from being good. He killed the men to whom belong these bones that you see. He shall depart to-morrow, very early in the morning," said she. He who had taken him to his home was a Snake-man. He used to fatten his guests, and about the fourth or fifth day he used to kill them. "It is always so. You will kill me. When you finish with me, you will hurry. Lay down my bones, and cover them with a robe. I give to you one pair of those moccasins which I have put away. Please do your best. Notwithstanding how far you go, when evening comes, the Snake will overtake you. And as to this pair of moccasins which I have given you, when you take a step forward, you shall reach this headland that you see. A man stands there. When you reach there, give him that paper. Then pull off the moccasins, and place them facing this way. They shall come home," said the old woman. And when the old woman had told him all, he killed her. When it was very early in the morning, he cut the flesh in strips. He finished it. At length he uncoiled the entrails. He arrived at the stream with them. He plunged them this far right into the water. The entrails lay on it, floating, as it were, in tiny waves. He laid her bones down, and covered them with a robe. He took the moccasins; and so when he departed and arrived at the peak, the headland became visible. When he took a step forward, he arrived at the distant headland; he arrived suddenly at the very place. And a man was standing there. And the youth gave him the paper. "Ho! Hasten," said the man. Having pulled off the moccasins which the old woman gave him, the youth made them sit facing that way, having thought, "They will go homeward." And the man gave him moccasins in like manner, also a paper. "When you arrive, you will show that paper to him. When you arrive, pull off the moccasins and place them at the door," said the man. "Yes," said the young man. "Hurry," said the man. The youth arrived near the place, as he moved. And again a man was standing there. He gave him the paper. "Ho! Hurry," said the man. Having pulled off the moccasins that the first man gave him, the youth placed them at the door. And the other man gave him a pair of the moccasins, saying as follows: "You will put on these, and go. A man stands in that place. You will go thither. Do your best." Again in like manner he gave him moccasins, and a paper also. He arrived there. "Oho! Hurry," said the man. The young man placed the moccasins outside. And the man said as follows: "In that unseen place lies a stream. When you take sudden steps forward, do not look at the water." And it was so. So he departed. He reached the other side. He pulled off the moccasins for the owner. Evening arrived. It was evening of that day when he killed the old woman and departed. Passing on up-hill, he went following the course of the creek. Having arrived at the very middle

of the path around the lake, behold, he found out the Snake. He was coming back around the lake. Following his own trail, he was coming back again.

The young man changed himself into a red-tail fish. The little Fish lay, causing ripples in the water. The Snake lay in sight on the hill. The Snake questioned him. "I seek a person. And as you walk on the very surface in full view, if even a bird goes flying along, you will see it," said the Snake. "Yes, it is so; but I have not seen him. If I see him, I will tell you," said the Fish. So the Snake went right with the current. He followed along the very edge of the stream. At length a very gray Toad was sitting. Just thus the Snake arrived. "A person having been approaching here, you may have seen him. Even if there was only a shadow, you may have seen it. I seek him," said he. "Yes, my friend, when I lay by day, a person was here; a person came very near shaking the ground by walking; but whether or how he went, I do not know," said the Toad. "That was he. That was he whom I seek," said the Snake. And he departed, following the course of the stream. And when he thought that he had cut him off, the young man had not arrived. Again was the Snake returning around the bank. And there was no one at the place where he arrived. Again was he returning, following his own trail by the stream. At length he was coming back in the very middle of the path on the bank of this very large stream. Behold, a very large Fish lay in shallow water by the bank. The Snake questioned him. "I have sought a person, my friend, but I have not found him," said he. "The one with whom you talked yonder is he," said the Fish. "Is it possible! I went to much trouble to meet him, and even then when I saw him I did not recognize him," said the Snake. And he went homeward. And the large Fish was the young man. And the Snake reached his home, at the place to which he had taken the young man. Then was a Muskrat approaching from up-stream. The Snake took hold of him. "I will question you," said he. "About what may you ask me? Speak quickly," said the Muskrat. "When I talked to a person, I caused him to stand here, and I think that you are he," said the Snake. "No," said the Muskrat. "Why! I know the person with whom you say that you talked. When I sat in this place, a man went along, passing over my lodge, despite all my efforts to prevent him. He broke a stick under the water by bearing on it. When he asked me to go with him under the water, he broke for me whatever I carried home to sit on," said the Muskrat. And the Snake said, "On what day was it?" "Why! Yesterday when the sun had become very high, he went, passing over my lodge. And when he went thither, he broke the stick by bearing on it," said the Muskrat. And the Snake believed him. "My friend, you speak the very truth," said the Snake. Again he departed, passing by the bank of the stream. And along this bank of the stream the red-willows were leaning down close to the water. A Red-breasted turtle was sitting there. The Snake took hold of him. "I will question you. I have sought a person regularly, but I have not found him," said the Snake. "Not so at all. I have just now come back in sight. I have just come again in sight from this pond. Therefore, my friend, I have not deceived in any particular," said the Red-breasted turtle. The Snake departed. At length a very green Frog was sitting, floating by the edge of the shallow water. The Snake arrived there. "My friend, I have sought a person regularly. At length you may have seen him," said he. "Yes," said the Frog. "Come, tell about it. I have sought a person regularly, but I have not found him. I hope that you will tell me very accurately if you have seen him," said the



Snake. "Wonderful! My friend, very late in the evening yesterday, when I sat in an eddy at this place behind us, I saw the shadow of a person," said the Frog. "Yes, my friend, it was he. I seek him," said the Snake. So the Snake went to that side up-stream. Again he departed, following the course of the stream. And in the very thick green scum of a lake the Big turtle was walking, pushing it up. The Snake sat suddenly on his back. "My friend, I will question you. Do emerge from the water," said he. "Why! what will you ask me? Though the person is moving here, when you do not recognize him, he will kill you. Therefore quit it," said the Big turtle. The Snake sat drawn up, very much coiled up, with his head high. He sat thinking that the Big turtle was the one whom he sought. "My friend, tell it to me accurately," said the Snake. "No. Why! what I have told you, I have told truly. Do not do so. Though the person is moving there, when you do not recognize him, beware lest he kill you," said the Big turtle. Yet again the Snake sat raising himself. "This one is that!" thought he. "Come, my friend. Why! tell me," said the Snake. "I have suffered very much. Tell me." "Wonderful! Truly he does not listen to his friend," said the Big turtle. "I will tell you," said he. "Do your best," said the Snake. "The person whom you seek lies in that very large stream which you saw formerly. Do your best," said the Big turtle. "My friend, do you tell the truth?" said the Snake. "There he lies. Do your best. If you do not recognize him, he will kill you," said the Big turtle. "I will go thither," said the Snake. "Do your best. If you do not recognize him, he will kill you," said the Big turtle. He was going in the midst of the large stream. And there lay the person who was sought. And the Snake went thither. He arrived at the eddy of the stream. At length it had gone, carrying him underneath the water. It was the person who did not love him, that had changed himself into water (i. e., the eddy). Notwithstanding the Snake wished to reach the surface, the eddy kept him under. So he died from suffocation. The young man killed the Snake. Then he went homeward. And he reached home.

## THE BEAR-GIRL.

TOLD BY NUDA<sup>w</sup>-AXA.

Jí d'úba jí amáma. Kì mi<sup>n</sup>'jìnga na<sup>n</sup>'qti-biamá. Kì iha<sup>n</sup>' aká  
 Lodge some pitched tents they say. And girl fully grown, they say. And her the mother (sub.)  
 giáhe-hna<sup>n</sup>'-biamá. Wéçé açá-biamá. Kì najíha qáde íbstáqti akí-biamá.  
 used to comb her hair, they say. To get she went, they say. And hair grass pressed she reached, home, they say.  
 (wood) say.  
 Éga<sup>n</sup>'da<sup>n</sup>'ja i<sup>n</sup>'tea<sup>n</sup>'qtei najíha giáhe ça<sup>n</sup>'ctí. Piájí ínahi<sup>n</sup>' eha<sup>n</sup>+, á-biamá 3  
 Though so just now hair combed heretofore. Bad indeed! said, they say  
 iha<sup>n</sup>' aká. Égiçe Ma<sup>n</sup>'tcú çínké mi<sup>n</sup>'jìnga píçe akáma. Nú wi<sup>n</sup>' cañ'ge uné  
 her the mother (sub.). Behold Grizzly bear the one girl was loving, they say. Man one horse seeking it  
 ahí-biamá. Ma<sup>n</sup>'tcú kē íça-biamá. Gátēdi Ma<sup>n</sup>'tcú ēdedí-ké. Ma<sup>n</sup>'can'de  
 arrived, they say. Grizzly bear the he found, they say. In that place Grizzly bear there he is lying. Den

- uja<sup>n'</sup> ja<sup>n'</sup> t'e, aí. Ēgiɕe wi<sup>n'</sup> níaci<sup>n'</sup> ga sá bá jí t'éɕɕe táí, á-biamá. Wahúta<sup>n'</sup> ɕi<sup>n'</sup>  
 lying in sound asleep, he. Beware one people suddenly kill him lest, said they, they Gun  
 bɕúga ɕizái-gá. Ca<sup>n'</sup> ge-ma wá gɕi<sup>n'</sup> tē. Ga<sup>n'</sup> é gaxe aɕá-biamá. Ēgiɕe ɕé  
 all take ye. The horses they sat on them. So in a circle they went, they At length this say.
- 3 mi<sup>n'</sup> jinga aká gá-biamá: Dádihá, ma<sup>n'</sup> tɕúha i<sup>n'</sup> ɕá hni<sup>n'</sup> ekí te, á-biamá. Kí  
 girl the said as follows, O father, grizzly-bear skin please bring it back for said she, they And  
 (sub.) they say: me, say.
- t'éɕa-biamá. Kí iɕádi aká wáɕaha<sup>n'</sup>-biamá níaci<sup>n'</sup> ga bɕúga; áda<sup>n'</sup> há ɕa<sup>n'</sup>  
 they killed him, And her the (sub.) say prayed to them, they people all; there- skin the  
 they say. father (sub.) say say say say (ob.)
- 'íi-biamá. Ga<sup>n'</sup>, Céɕu ugáda<sup>n'</sup> i-gá, iha<sup>n'</sup> ɕínké é waka<sup>n'</sup>-bi ega<sup>n'</sup>, ga<sup>n'</sup> mi<sup>n'</sup> jinga  
 was given to And, Yonder fasten it down, her the one her meant, they having, so girl  
 him, they say. say say say say say say
- 6 wékináɕi<sup>n'</sup> tē aɕi<sup>n'</sup> aɕá-biamá. ɕita<sup>n'</sup> gɕi<sup>n'</sup>-biamá. Xagé-hna<sup>n'</sup>-biamá.  
 hurried to get as having it she went, they Working she sat, they say. She cried regularly, they say.  
 ahead of her say.
- Mi<sup>n'</sup> jinga wi<sup>n'</sup> i<sup>n'</sup> a<sup>n'</sup> ga-biamá. ɕita<sup>n'</sup> gɕi<sup>n'</sup> tē di jú gɕe gɕi<sup>n'</sup>-biamá. Ga<sup>n'</sup>  
 Girl one her younger sister, Working sat when with her she sat, they say. And  
 they say.
- ɕita<sup>n'</sup>-biamá ɕi Ma<sup>n'</sup> tɕú gika<sup>n'</sup>-hna<sup>n'</sup>-biamá Eɕa+! é-hna<sup>n'</sup>-biamá. Jíngá  
 worked they say when Grizzly bear she cried for him regularly, they say. Small  
 they say.
- 9 uɕá ɕéɕa-biamá. Na<sup>n'</sup> há, ɕéaka (ma<sup>n'</sup> tɕúha ɕita<sup>n'</sup> i ɕi, Eɕa+! é-hna<sup>n'</sup> i hē),  
 to tell sent suddenly, O mother, this one (grizzly-bear skin works when, Eɕa+! says only .),  
 it they say.
- á-biamá. Ga<sup>n'</sup> ki ɕita<sup>n'</sup> gɕi<sup>n'</sup>-bi ɕi ci éga<sup>n'</sup>-biamá. Eɕa+! é-hna<sup>n'</sup>-biamá.  
 said she, they And working she sat, when again so they say. Eɕa+! she said only, they say.  
 say.
- Cí jingá aká ci uɕá ɕéɕa-biamá. Na<sup>n'</sup> há, ɕéaka ma<sup>n'</sup> tɕúha ɕita<sup>n'</sup> i ɕi, Eɕa+!  
 Again small the again to tell sent suddenly, O mother, this one grizzly-bear skin works when, Eɕa+!  
 (sub.) say.
- 12 é-hna<sup>n'</sup> i hē, á-biamá. Ga<sup>n'</sup> ɕita<sup>n'</sup>-biamá. Bízeɕa-biamá. Ga<sup>n'</sup> ihéɕai tē  
 she says, only said she, they So she finished, they say. She dried it, they say. So placed it when  
 say.
- bízeɕai éga<sup>n'</sup> ga<sup>n'</sup> ɕita<sup>n'</sup>-biamá. Jígaxe aɕá-biamá. Kí ɕduɕha-biamá  
 she dried it as so she finished, they say. Playing games they went, they And she joined them, they  
 say.
- Ma<sup>n'</sup> tɕú píɕé aká. Wi<sup>n'</sup> hé, ma<sup>n'</sup> tɕúha i<sup>n'</sup> ɕi<sup>n'</sup> gi ma<sup>n'</sup> gɕi<sup>n'</sup>-á, á-biamá Ga<sup>n'</sup>  
 Grizzly bear loved the one O little grizzly-bear begone after mine for me, said she, they So  
 him who. sister, skin say.
- 15 iɕéɕi<sup>n'</sup> ahí-biamá. Ga<sup>n'</sup> júga gahá ɕa<sup>n'</sup> bɕúga ágaɕká-biamá. Ga<sup>n'</sup> ma<sup>n'</sup> tɕú-  
 having it she arrived, they So body on it the whole she tied it on, they say. So crying regu-  
 for her say. larly
- xáge-hna<sup>n'</sup> wénaxiɕa-biamá. Za<sup>n'</sup> ɕ'qti a<sup>n'</sup> he-hna<sup>n'</sup>-biamá. Ma<sup>n'</sup> tɕú aká  
 like a grizzly bear she rushed on them, they In great confusion they fled without exception, Grizzly bear the  
 say. say. (sub.)
- weáuiɕiɕé tá aká, á-biamá mi<sup>n'</sup> jinga nújinga edábe. Éga<sup>n'</sup> hua<sup>n'</sup>-biamá;  
 attack us is about to, said, they say girl boy also. So invariably they say;  
 say.
- 18 wénaxiɕa-hna<sup>n'</sup>-biamá. Ēgiɕe wéduba<sup>n'</sup> tédibi ɕi ca<sup>n'</sup> ca<sup>n'</sup> Ma<sup>n'</sup> tɕú-biamá.  
 she rushed on them regularly, they At length the fourth time arrived when without she was a Grizzly bear,  
 say. say. stopping they say.
- Ga<sup>n'</sup> mi<sup>n'</sup> jinga jígaxe júwagɕe-má bɕúga cénawaɕá-biamá. I<sup>n'</sup> a<sup>n'</sup> ge ɕínké-  
 So girl playing those with whom all she destroyed them, they say. Her sister the one who  
 say. say.
- anáqteci ugígɕaɕá-biamá. Ga<sup>n'</sup> í kē bɕúga ga<sup>n'</sup> cénawaɕá-biamá. Ga<sup>n'</sup>  
 alone remained of her (people), So lodge the all so she destroyed them, they So  
 they say. (ob.) say.

ija<sup>n'</sup> ɸe aká enáqtci ma<sup>n'</sup>can'de uja<sup>n'</sup> ja<sup>n'</sup>-biamá. Iḥa<sup>n'</sup>ge ɸínké ma<sup>n'</sup>can'de  
her elder the alone den lying she slept, they Her younger the one den  
sister (sub.)

é hébe ké ijébe té'di uɸigudá-bi ega<sup>n'</sup> é'di gɸín'kiɸá-biamá. Na<sup>n'</sup>péihi  
that part the door at the dug an inside having there she made her sit, they say. You hungry  
(obj.)

eté. Ií ké'ja ma<sup>n'</sup>ɸi<sup>n'</sup>-á hě, á-biamá ija<sup>n'</sup> ɸe aká. Ė'di ahí-bi ega<sup>n'</sup> ɸí 3  
may Lodge to the walk ! said, they say her elder the There arrived, having lodge  
be. (sub.) they say

cénawaɸaí ké ga<sup>n'</sup> uhá ma<sup>n'</sup>ɸi<sup>n'</sup>-biamá. Ga<sup>n'</sup> wénandé'qti-hna<sup>n'</sup> akí-biamá.  
were destroyed the so following she walked they say. So with a very full stomach she reached again,  
(line of) they say.

Cí egasáni té égiɸa<sup>n'</sup>-biamá, Ė'di ma<sup>n'</sup>ɸi<sup>n'</sup>-á hě. Na<sup>n'</sup>péihi eté. Wahnáte  
Again on the morrow she said to her, they There walk ! You hungry may be. You eat  
say,

té, á-biamá. Cí egasáni é'di ɸékiɸa-biamá.  
will, said she, they Again the next day there she sent her, they say.

6

Égiɸe ɸí ké uhá aɸá-biamá. Égiɸe níaci<sup>n'</sup>ga dúbá édí akáma Ií  
At length lodge the follow- she went, they say. Behold person four were there, they Lodge  
(line of) ing say.

úgɸi<sup>n'</sup> gɸi<sup>n'</sup> akáma. Wégiɸaha<sup>n'</sup>-biamá. Ma<sup>n'</sup>tcú iɸínu dúbá amá akí-biamá.  
sitting in they were sitting, She knew them, her own, they Grizzly-bear her four the reached home, they say.  
they say.

Hi<sup>n'</sup>! iɸnuhá, wija<sup>n'</sup> ɸe ta<sup>n'</sup>wáŋɸa<sup>n'</sup> cénawaɸé'qti eda<sup>n'</sup>! á-biamá. Xagé 9  
Oh! O elder my sister village has altogether de- (see note) said she, they Crying  
brother, destroyed them say.

naji<sup>n'</sup> úɸa-biamá. Wínaqtci a<sup>n'</sup>waŋ'gigɸácte, á-biamá. Eáta<sup>n'</sup> áda<sup>n'</sup> á-biamá.  
she stood telling about I alone am left of my (people), said she, they Why there- said they, they  
them, they say.

Iɸnuhá, wija<sup>n'</sup> ɸe Ma<sup>n'</sup>tcúí hě, á-biamá. Kí, Atan'da<sup>n'</sup> í áɸigaji éi<sup>n'</sup>te?  
O elder my sister is a Grizzly said she, they And, At what time to be she may have com-  
brother, bear say. (of the day) coming manded you!

Maŋɸi<sup>n'</sup>-gá. Étanda<sup>n'</sup> í áɸigaji ɸí cí té. Aŋ'kaji, iɸnuhá, ha<sup>n'</sup>ega<sup>n'</sup>tce 12  
Begone. At the to be she com- when you will. No, O elder morning  
proper time coming mands be com- ing

té'di ɸáci-hna<sup>n'</sup> ma<sup>n'</sup>ɸi<sup>n'</sup>, á-biamá. Áda<sup>n'</sup> étanda<sup>n'</sup> atí tá miŋke, ha<sup>n'</sup>ega<sup>n'</sup>tce  
when some inva- I walk, said she, they There- at the I shall have come, morning  
time riably say. fore proper time

té'di. Qɸabé gáhiɸegé'ja wéahide ja<sup>n'</sup>i-á hě, á-biamá. Ga<sup>n'</sup> agɸá-biamá  
when. Tree at the, extending far away lie ye said she, they So went back, they say  
beyond that place

mi<sup>n'</sup>jiŋga amá. É cti aɸá-biamá (nú amá). Akí-biamá. Kí ma<sup>n'</sup>can'de 15  
girl the He too went they say (man the). She reached again, And den  
(sub.) they say

ɸaŋ'gəqtci kí amá ɸi uɸɸa<sup>n'</sup>-biamá. Eáta<sup>n'</sup> á-biamá. Níkasáka ɸa<sup>n'</sup>  
very near to she they say when (the Bear-girl) snuffed Why? said (the sister), A fresh human smelling  
reached again an odor, they say. they say. smell of

hni<sup>n'</sup>, á-biamá (Ma<sup>n'</sup>tcúí aká). Aŋ'kaji, ja<sup>n'</sup>ɸehá. Égiɸe. Cəna. ɸacta<sup>n'</sup>-á hě.  
you are, said, they say (Grizzly-bear the). No, O sister. Beware. Enough. Stop talking

Aŋ'kaji hě, á-biamá jiŋgá aká. Ca<sup>n'</sup> ɸacta<sup>n'</sup>-baji-biamá. Wihe, níkasáka 18  
No said, they say small the Still she did not stop talking, they O younger a fresh human  
(sub.) they say sister, smell

ɸa<sup>n'</sup> hni<sup>n'</sup>, ehé, á-biamá (Ma<sup>n'</sup>tcúí aká). Ga<sup>n'</sup> ɸacta<sup>n'</sup>-biamá. Ga<sup>n'</sup> ja<sup>n'</sup>-  
smelling you are, I say, said, they say (Grizzly-bear the). At length she stopped talking. At they  
of they say. length they say. length slept

- biamá. Ha<sup>n'</sup>ega<sup>n'</sup>tce amá. Hau. Ké, ma<sup>n'</sup>çin<sup>n'</sup>-ä hë. Wahnáte té, á-biamá.  
they say. Morning they say. Come, walk You eat will, said (the Bear-girl), they say.
- Ga<sup>n'</sup> aça-biamá mi<sup>n'</sup>jinga. Waii<sup>n'</sup> kë táçaábe ehéça-biamá Ègiçe ugás<sup>n'</sup>-  
So went they say girl. Robe the she rolled up and over the shoulders she placed it, they say. At length peeped
- 3 biamá nú amá. Çiça<sup>n'</sup>ge i çin<sup>n'</sup>, á-biamá. Mi<sup>n'</sup>jinga ë<sup>n'</sup>di ahí-bi ega<sup>n'</sup>, ca<sup>n'</sup>-  
they say man the (sub.). Your sister is coming, said (one), they say. Girl there arrived, having, without they say
- ca<sup>n'</sup>qti júgigçe aça-biamá. Ga<sup>n'</sup> aça-bi ega<sup>n'</sup>, watçicka kë çiná-biamá. Wj<sup>n'</sup>  
stopping with her they went, they say. So went, they having, creek the they crossed, they say. One
- uta<sup>n'</sup> gçónudá-bi ega<sup>n'</sup> iça<sup>n'</sup>ge gi<sup>n'</sup>-biámá Masáni ahí-bi ega<sup>n'</sup>, hi<sup>n'</sup>bé  
logging pulled off his, they say having his sister he carried his, they say. The other side reached, they say, having, moccasins
- 6 ugíça<sup>n'</sup>-bi ega<sup>n'</sup>, ian<sup>n'</sup>de áçiaqti a<sup>n'</sup>ha-biamá. Ègiçe mi<sup>n'</sup>çuma<sup>n'</sup>ci ákiha<sup>n'</sup> hí  
put his on, having, ground going straight he fled, they say. At length noon beyond arrived they say
- të<sup>n'</sup> mi<sup>n'</sup>jinga ë<sup>n'</sup>di kiäji të. Ègiçe ija<sup>n'</sup>çe aká sigtë uçuha-biamá. È néçë  
when girl there reached not again. At length her elder sister (sub.) followed, they say. That kindling a fire
- gçin<sup>n'</sup> të<sup>n'</sup>di atí të. A<sup>n'</sup>ha<sup>n'</sup>, águdiqti cí, i<sup>n'</sup>çéni taí eda<sup>n'</sup>+, á-biamá. Ga<sup>n'</sup> wáçin<sup>n'</sup>  
they at she came. Yes, wherever you how can you escape me? said she, they say. So having them sat
- 9 aça-biamá nú amá Sigtë uçuha-biamá Ma<sup>n'</sup>tçu amá. Baxú dúbá a<sup>n'</sup>ça-  
went they say man the (sub.). Trail followed they say Grizzly-bear the (sub.). Peak four they left behind
- biamá. Ki wéduba a<sup>n'</sup>ça açaí tédíhi éça<sup>n'</sup>be atí-biamá Ma<sup>n'</sup>tçu amá. Ahaú!  
they say. And the fourth leaving it they when in sight came, they say Grizzly-bear the (sub.). Oho!
- á-biamá. Çiça<sup>n'</sup>ge éça<sup>n'</sup>be tí há. Waçka<sup>n'</sup>i-gä, á-biamá. Ga<sup>n'</sup> wáçin<sup>n'</sup>  
said they, they say. Your sister in sight has come Do ye your best, said they, they say. And having them
- 12 açaí të Çáçuháqti úçça-biamá. Ki, Ahaú! á-biamá, içágaska<sup>n'</sup>bçe tá  
she went. Almost she overtook them, they say. And. Oho! said (one), they say, I make an attempt will
- minke, á-biamá (nú na<sup>n'</sup> aká). Çáçuháqti úççe amá. Waçága gaxá-  
I who, said, they say (man grown the). Very nearly they were overtaken, they say. Thorns he made
- biamá, ákicuga ukíhange çin<sup>n'</sup>ge gaxá-biamá. Ga<sup>n'</sup> waçága xagé íbça<sup>n'</sup>qti  
they say, standing quick having no space between he made, they say. So thorns crying had more than enough of
- 15 gacíbe ahí-biamá Ma<sup>n'</sup>tçu amá. Çi úçça-biamá ga<sup>n'</sup>, 'Ágçaa<sup>n'</sup>çáçë tcábe  
out of arrived, they say Grizzly-bear the (sub.). Again she overtook them, when, You have made me, very much suffer
- éga<sup>n'</sup> çat'é taité, á-biamá. Ké, ji<sup>n'</sup>çéha, wí içágaska<sup>n'</sup>bçe tá minke, á-biamá  
as you die shall, said she, they say. Come, O'elder brother, I I make an attempt will I who, said, they say
- (nú éduáta<sup>n'</sup> aká). Watçicka jin<sup>n'</sup>gaqti çiná-biamá. Qçabé cugá yidái<sup>n'</sup>-  
(man next one the). Creek very small they crossed, they say. Tree thick she cannot
- 18 äj<sup>n'</sup>qti gaxá-biamá. Ja<sup>n'</sup> bça<sup>n'</sup>ze kë edábe ja<sup>n'</sup>gáçéha gaxá-biamá. Áda<sup>n'</sup>  
force her way he made, they say. Wood fine the (ob.) also over a large tract he made, they say. There-fore
- çáci hiäji amá Ma<sup>n'</sup>tçu amá. Ègiçe çí úçça-biamá. Çáçuháqti úçça-  
for some time did not arrive Grizzly-bear the (sub.). At length again she overtook them, they say. Very nearly she overtook them

- biamá. Cí égičá'-biamá: 'Ágčaa'čáččé hégabáji éga<sup>n</sup> wañ'gičé čat'é taité,  
they say. Again she said to him, they You have made me not a little as all you die shall,  
say:
- á-biamá. Nā! jī'čéha, wí ičágaska<sup>n</sup>/bčé tá miñke, á-biamá nújiñga wi<sup>n</sup>.  
said she, they Why! O elder I I make an attempt will I who, said, they say boy one.  
say, brother,
- Wáñu pa-íqti gaxá biamá. Sí tē ákusan'de baqápi-biamá. Wamí kē ga<sup>n</sup> 3  
Aw! very sharp he made, they say. Foot the through and they pierced, they say. Blood the so (ob.)
- na<sup>n</sup>bíxa<sup>n</sup> ga<sup>n</sup> ma<sup>n</sup>čī<sup>n</sup>-biamá Ma<sup>n</sup>tcú amá. Cí účča-biamá. Cí égičá'-  
scattered by so walked they say Grizzly-bear the (sub.). Again she overtook them, Again she said to him  
walking
- biamá: 'Ágčaa'čáččé hégabáji éga<sup>n</sup>, zaní čat'é tá-bi ehé, á-biamá. Ahaú!  
they say. You have made me not a little as, all you die shall I have said she, they said, say. Oh!
- čie-gā, á-biamá. Ga<sup>n</sup> ŋan'de hčbe usúče gaxá-biamá. Áa<sup>n</sup>si čé tēdli 6  
do you be said (one), they So ground piece cracked he made, they say. To jump she when  
the one, say, over went
- ŋan'de kē agčāñ'ka<sup>n</sup>ha<sup>n</sup> ga<sup>n</sup> ačá-biamá. Ėgihiččča-biamá. Ga<sup>n</sup>'ki agí-  
ground the (ob.) on both sides so it went, they say. She went right into it, they And were re-  
turning  
say.
- biamá iñnu wañ'gičé. Wahúta<sup>n</sup>čī<sup>n</sup> gčíza-biamá. Čīan'ge 'ágčaa<sup>n</sup>čé  
they say her elder brother all. Gun took his, they say. Your sister has made us suffer
- tačé. Ėga<sup>n</sup>qti i<sup>n</sup>'a<sup>n</sup> tai, á-biamá. Ėgaxe naji<sup>n</sup>-bi ega<sup>n</sup>, kída-biamá, t'čča- 9  
very. Just so we do will, said they, they Around in a circle stood, they having, they shot at her, they  
to her say, they say, killed her
- biamá. ŋan'de kē ékigčá'-biamá.  
they say. Ground the came together again,  
they say.

## NOTES.

287, 1-2. giahe-hna<sup>n</sup>-biamá. Her mother combed her hair for her, although she was grown. This was customary.

288, 5-6. mi<sup>n</sup>jiñga wekinačī<sup>n</sup>, etc. It should read: mi<sup>n</sup>jiñga aka wekinačī<sup>n</sup>, etc.

288, 7. ičāñga-biamá. The sister was about two and a half feet high.

288, 8-9. Jiñga, etc. Insert "aká" after "jiñga." It was omitted by the narrator.

289, 9. Hi<sup>n</sup>! - - - cenawaččēqti eda<sup>n</sup>! Eda<sup>n</sup>! is an interjection of *grief, surprise*, etc.

289, 12-14. ha<sup>n</sup>ega<sup>n</sup>tce tēdi ŋaci-hna<sup>n</sup> ma<sup>n</sup>bčī<sup>n</sup> - - ŋai-ā hč. The idea is as follows: "As I can come only early in the morning, do you sleep over yonder by those trees, which is nearer to the den. Then I shall not have so far to come, and I can stay longer."

290, 2. tačaabe ehēččé, to put the blanket around the shoulders, after rolling it up, in order to run swiftly.

290, 4. čīza-biamá. Nuda<sup>n</sup>-axa explains this by "júha-biamá," they forded it.

290, 8. agudiqti ci i<sup>n</sup>čeni tai eda<sup>n</sup>+. Saussouci reads: "agudiqti ci ctččewa<sup>n</sup> i<sup>n</sup>čeni tai eda<sup>n</sup>+. The inserted word, "notwithstanding," makes the expression more forcible.

291, 6. usnege gaxa-biamá. It was about two feet wide.

291, 7. ŋande kē agčāñ'ka<sup>n</sup>ha<sup>n</sup> ga<sup>n</sup> ačá-biamá. The ground went further apart.

The following rhetorical prolongations were made by Nuda<sup>n</sup>-axa:

288, 16. za'eqti a<sup>n</sup>he-hna<sup>n</sup>-biamá, pronounced za+ččēqti a<sup>n</sup>he-hna<sup>n</sup>-biamá.

289, 9. hi<sup>n</sup>!+ ŋinuhá, pronounced hi<sup>n</sup>!+ tīnuha+.

289, 12. añkajī, ŋinuhá, pronounced añ'kajī, ŋinuhá+.

290, 18-19. ada<sup>n</sup> ŋáci híjī amá, pronounced áda<sup>n</sup> ŋa+ci híjī amá.

290, 19. čačuhaqti, pronounced ča+čuhaqti.

## TRANSLATION.

Some lodges camped. And a girl was fully grown. And her mother used to comb her hair for her. The girl went for wood. And she reached home with grass sticking in her hair. "Though it is so, she has just had her hair combed for her. It is indeed bad!" said the mother. Behold, the girl was in love with a Grizzly bear. A man arrived there, seeking a horse. He found the Grizzly bear lying down. "He says that a Grizzly bear is lying in that place. He is lying in a den, sound asleep. Beware lest he kill one of the people suddenly. All ye take guns," said the people. They sat on the horses. So they went in a circle, surrounding the bear. At length the girl said as follows: "O father, please bring me the skin of the Grizzly bear." And they killed him. And her father petitioned to all the people; therefore the skin was given to him. And he said, "Fasten down the skin yonder," referring to her mother. So the girl took it away, as she had hastened to anticipate her mother. She sat working at it. She cried continually. When she sat at work, her younger sister sat with her. And when the girl worked, she consoled with the Grizzly bear. She continued saying, "Eça+!" The younger one called to her mother in the distance to tell it. "O mother, this one when she works on the skin of the Grizzly bear, says nothing but 'Eça+!'" said she. And when the girl sat working, it was so again. She said nothing but "Eça+!" Again the younger one called to her mother in the distance to tell it. "O mother, this one, when she works on the skin of the Grizzly bear, says nothing but 'Eça+!'" said she. The girl finished it. She dried it. When she placed it so, as she dried it, she finished it. They went to play children's games. And she who loved the Grizzly bear joined in the sport. "O little sister, go after my Grizzly-bear skin," said she. So the younger sister brought it to her. Then the elder sister tied it on over the whole of her body. Then, crying regularly like a Grizzly bear, she rushed on them. They fled without exception, in great confusion. "The Grizzly bear will attack us," said the girls and boys. It was so each time; she invariably rushed on them. At length, when the fourth time arrived, she continued a Grizzly bear. And she destroyed all the girls with whom she played. Her little sister was the only one that remained. And she destroyed all in the lodges. And the elder sister slept, lying down alone in the den. Having dug a corner in a part of the den by the door, she made the younger sister sit there. "You are probably hungry. Go to the lodges," said the elder sister. The little sister arrived there, and walked along, following the line of the lodges, whose owners had been destroyed. And she reached the den again, having a very full stomach. Again on the morrow the elder sister said to her, "Go thither. You are probably hungry. You will eat." And she sent her thither again the next day.

At length she went, following the line of the lodges. Behold, four persons were there. They were sitting in the lodge. She recognized them. The four elder brothers of the Bear-girl had reached home. "Oh! Elder brothers, my sister has utterly destroyed those who dwell in the village!" said she. She stood crying and telling about them. "I alone am left of my people," she said. "Why is it?" said they. "Elder brothers, my sister is a Grizzly bear," said she. And they said, "At what time has she commanded you to be coming? Begone. You will be coming when the time arrives again and she tells you to be coming." "No, elder brothers, I invariably walk for some time in the morning; therefore I shall have come hither at the proper time in the morning.

Sleep ye far hence, at the trees extending beyond that place," said she. So the little girl went back. And the men departed. The little girl reached the den again. And when she had arrived very near it again, the Bear-girl snuffed the air. "Why?" said the sister. "You have a fresh human smell," said the Bear-girl. "No, elder sister. Beware. It is enough. Stop talking. It is not so," said the younger one. Still she did not stop talking. "O younger sister, you have a fresh human smell, I say," said the Bear-girl. At length she stopped talking. And they slept. It was morning.

The Bear-girl said, "Come, go. You will eat." And the girl departed. She rolled up the robe and put it over her shoulders. At length the men peeped. "Your younger sister is coming," said one. When the girl arrived there, they departed with her without stopping. And having gone, they crossed the creek. One pulled off his leggings, and carried his sister on his back. Having reached the other side, he put on his moccasins as well as his leggings, and fled, going straight across the country. At length, when it was beyond noon, the girl had not reached the den again. At length her elder sister followed the trail. She had come to the place where they sat kindling a fire. "Yes, wherever you arrive, how can you escape from me?" she said. So the men went, having her after them. The Grizzly-bear followed the trail. They left four peaks behind. And when they departed, leaving the fourth peak, the Grizzly-bear came in sight. "Oho! Your sister has come in sight. Do your best," said they. And they went on, she following them. She almost overtook them. And the eldest man said, "Oho! I will make an attempt." They were nearly overtaken. He made thorns, standing very thick, with no space between. And the Grizzly-bear got out of them, having had more than enough of crying on account of the thorns. When she overtook them again, she said, "You have made me suffer very much, so you shall surely die." "Come, elder brother, I for my part will make an attempt," said the next man. They crossed a very small creek. He made a dense forest, through which she could not force her way at all. He also made small bushes extending over a large tract of land. Therefore the Grizzly-bear did not reach the end of the forest for some time. At length she approached them again. She nearly overtook them. Again she said to them, "As you have made me suffer not a little, all of you shall surely die." "Why! elder brother, I will make an attempt," said a youth. He made very sharp thorns, resembling awls. They pierced through and through the feet. The Grizzly-bear walked, scattering the blood at every step. Again she overtook them. Again she said to them, "I have said, 'As you have made me suffer not a little, you all shall surely die.'" "Oho! Do you be the one," said the eldest to the fourth brother. And he made part of the ground cracked. When she went to jump over, the ground on each side went further apart. She went head-long into the chasm. And all her brothers were returning. They took their guns. "Your sister has made us suffer greatly. We will do just so to her," said they. Having stood around her, they shot at her and killed her. The ground came together as it had been before it separated.

## THE ADVENTURES OF THE BADGER'S SON.

TOLD BY CAÑGE-SKĀ.

- Qúga ijin'ge amá ikima<sup>n'</sup>çi<sup>n</sup> açá-biamá. Ta<sup>n'</sup>wañgea<sup>n</sup> hégactēwa<sup>n'</sup>ji  
Badger his son the (sub.) as a visitor went, they say. Village very populous  
ēdedi-ča<sup>n</sup> amá. Ė'di ahí-biamá. Qúga ikima<sup>n'</sup>çi<sup>n</sup> atí, á-biamá. Níkagahi  
there it was they say. There he arrived, they say. Badger as a visitor has said they, they come, say. Chief
- 3 jí ejá tē'di júgçe ma<sup>n'</sup>çi<sup>n'</sup>i-gă, á-biamá. Qúga ikima<sup>n'</sup>çi<sup>n</sup> atí, á-biamá.  
lodge his at the with him walk ye, said they, they Badger as a visitor has said they, they come, say.
- Ahaú! ikičái-gă, ingčó, á-biamá. Kí ē'di júgçe ahí-biamá. Gíku-hna<sup>n'</sup>-  
Oho! let him come, O first-born said he, they And there with him they arrived, they They in- regularly vited him  
son, say.
- biamá. Qúga ijin'ge ēku atí, á-biamá. Ca<sup>n'</sup>gíku-hna<sup>n'</sup>-biamá. Nuda<sup>n'</sup>-  
they say. Badger his son I invite I have said (one), him come, they say. Still they in- regularly they say. War- vited him
- 6 haŋga ūju aká ijañ'ge wi<sup>n'</sup>wa'ú úda<sup>n</sup> t'a<sup>n'</sup>-biamá. Čé Qúga ijin'ge kíkū  
chief princ- the his daughter one woman good he had, they say. This Badger his son they in- vited him  
pal (sub.)
- tē'di wa'ú aká gá-biamá: Janúxa íčiku hébe i<sup>n'</sup>čahni<sup>n'</sup> cki te, á-biamá.  
when woman the said as follows, Fresh meat they in- a piece you having you will, said she, they in-  
(sub.) they say: vite you to it for me come back say.
- A<sup>n'</sup>ha<sup>n</sup>, éga<sup>n</sup> xi'ctē éga<sup>n</sup> taté, á-biamá. Kí agčé amáma kíkū tē. Kí wa'ú  
Yes, so even if so shall said he, they And he was going back, invited when. And woman they say
- 9 aká jijebe áciadi gçi<sup>n'</sup> akáma. Janúxa čaná ča<sup>n'</sup> čé abçi<sup>n'</sup> agči, á-biamá  
the door on the was sitting, they Fresh meat you the this I have I have said, they say  
(sub.) outside say. begged (ob.) come back,
- Qúga ijin'ge aká. Kí, I<sup>n'</sup>çi<sup>n</sup> gí-ă hē, á-biamá wa'ú aká. Kí éči<sup>n</sup> akí-biamá.  
Badger his son the (sub.). And, Bring it hither said, they say woman the And having he reached there  
(sub.) to me, (sub.) it for her again, they say.
- Kí 'i-biamá xi, Ata<sup>n'</sup> xi čagčé taté? á-biamá. Čábči<sup>n</sup> ja<sup>n'</sup>-qtiéga<sup>n</sup> agčé tá  
And he gave to when, How when you go shall? said she, they Three nights about I go will  
her, they say, long homeward say. homeward
- 12 minke, á-biamá Qúga ijin'ge aká. Kí, Aŋágče taté, čagčé tēdihi xi,  
I who, said, they say Badger his son the (sub.). And, We go home- shall, you go arrives when, homeward at it
- á-biamá wa'ú aká. Ga<sup>n'</sup>ca<sup>n'</sup> kíkū ga<sup>n'</sup>naji<sup>n'</sup>-biamá xi čan'di. Kí gá-biamá:  
said, they say woman the (sub.). So still inviting so they stood, they say lodges at the. And he said as fol- lows, they say:
- Gasáni agčé tá minke, á-biamá. Agčé xi aŋágče té ecé ča<sup>n'</sup>cti, á-biamá  
To-morrow I go will I who, said he, they I go when we go home- will you heretofore, said, they say  
homeward say. homeward ward said
- 15 Qúga ijin'ge aká A<sup>n'</sup>ha<sup>n</sup>, égipe Aŋágče taté. Ha<sup>n'</sup>xi a<sup>n'</sup>oniqí te,  
Badger his son the (sub.). Yes, I said it. We go home- shall. Night when you rouse will, me
- á-biamá. Ga<sup>n'</sup>ja<sup>n'</sup>-biamá xi ípičá-biamá Qúga ijin'ge aká. Čiği-biamá.  
said she, they So they slept, they when awoke, they say Badger his son the (sub.). He wakened her, they say.
- Čáhañ-gă. Aŋágče té ecé ča<sup>n'</sup>agčé tá minke, á-biamá. Júgče agčé-biamá.  
Arise. We go home- will you the I go will I who, said he, they With her he went homeward, they say.  
ward say.



Égiçe iḩádi aká iḩidaha'-biamá ɸiḩgé tē, iḩé tē. Gá-biamá iḩádi aká:  
At length her the knew his own they say was mis- when, she when Said as follows, her the  
father (sub.) ing had gone they say father (sub.):

Cin'gajin'ga wiwíḩa Qúga ijin'ge júḩḩe kigḩé, á-biamá. I'ḩi'ḩahníqe tai,  
Child my own Badger his son with her has gone said he, they You chase mine for me will,  
again, say.

á-biamá. Uḩáḩai xī, Qúga ijin'ge t'éḩaḩé tai. Cin'gajin'ga wiwíḩa i'ḩi'- 3  
said he, they You overtake her if, Badger his son you kill will. Child my own you hav-

ḩahní. cki tai, á-biamá iḩádi aká. I'c'áge aká, Níkagahi ijan'ge Qúga  
ing her for you will, said, they say her the Old man the Chief his daughter Badger  
me coming back (sub.).

ijin'ge júḩḩe ákiágḩe té amá. ɸi iḩahníqe tai aḩa+! Uḩáḩai xī, Qúga  
his son with her he has gone back, they say. You chase his for will indeed! You overtake when, Badger  
him her

ijin'ge t'éḩaḩé tai aḩa+! Wa'ú ɸiḩké iḩahní cki tai aḩa+! á-biamá i'c'áge 6  
his son you kill him will indeed! Woman the (ob.) you have her you will indeed! said, they say old man  
for him coming back

aká Ahaú! á-biamá. Qúga ijin'ge níkagahi ijan'ge kigḩédega' ɸiqé awací,  
the Oho! said they, they Badger his son chief his has gone again as to pur- he has  
(sub.) say. daughter sue asked us,

á-biamá. ɸiqá-biamá. Gañ'ki Qúga ijin'ge gicka' ágají-biamá wa'ú aká.  
said they, they They chased, they And Badger his son to go faster commanded, they woman the  
say. say. say. (sub.).

Gicka'-á hē. Uwáḩai xī égiçe t'éḩiḩé tai. Wí eáta' xī t'éa'ḩé tába, á-biamá 9  
Go faster They overtake if beware they kill lest. I why if they kill will? said, they say  
us you me

wa'ú aká. Égiçe waḩíqe amá éḩa'be atí-biamá. Wa'ú aká gá-biamá:  
woman the At length pursuer the in sight came, they say. Woman the said as follows, they say:  
(sub.) (sub.)

Céati é, á-biamá. Uwáḩai, á-biamá. T'éḩiḩé té. Gicka'-á hē, á-biamá.  
Yonder he, said she, they We are over- said she, they He kill you will. Go fast said she, they  
has come say. taken, say. say.

Úḩḩa-bi ega', wa'ú ta' uḩa'-biamá. Gañ'ki Qúga ijin'ge ákiha' ɸiqá-biamá. 12  
Overtook having, woman the they held her, they And Badger his son bey-nd they pursued him, they say.  
them, they say (ob.) say.

Kí wi' aḩi' atí ega' Qúga ijin'ge uḩḩa-biamá xī gá-biamá: Kagéha,  
And one having come having Badger his son he overtook him, when he said as follows, My friend,  
him they say:

t'éa'ḩiḩé tá-bi ɸa'ja, t'éwiḩa-máji. Gicka'-gá. Man'de bḩíqa', ehé tá miḩke.  
we were to kill you though, I do not kill you. Go faster. Bow I broke it, I say will I who.  
(he said)

Qḩabé cé zandé cé ákibanan'-gá, á-biamá. Wí' cī é'di ahí-biamá. Uḩáḩe. 15  
Tree. that thick that run to with all your said he, they One again there arrived, they say. You over-  
forest might, say. took him.

Eáta' t'éḩaḩáji á. Man'de kē bḩíqa' ga' t'éḩa-máji, á-biamá. Céte gḩé.  
Why you did not ! Bow the I broke it so I did not kill him, said he, they Yonder he goes  
kill him (ob.) say. say. homeward.

Gicka' ihá-gá, á-biamá. Cī waḩíqe é'di ahí-biamá. Hau! kagéha, t'éa'ḩiḩé  
Going suddenly, said he, they Again pursuer there arrived, they say. Ho! friend, we were to kill  
faster be thou, say.

tá-bi ɸa'ja, t'éwiḩa-máji tá miḩke. Gicka'-i-gá. Qḩabé céḩa' ákibanan'-gá, 18  
you though, I kill you not will I who. Go ye faster. Tree yonder run to with all your  
(he said) might,

á-biamá. Xañ'gḩḩci ɸagḩí, á-biamá. Man'deḩa' bḩiḩé. ehé tá miḩke,  
said he, they Very near to you have said he, they Bowstring I broke it, I say will I who,  
say. come again, say.

- á-biamá. Wi<sup>n'</sup> cí ɛ'di ahí-biamá. Uʕáqʕe ʕa<sup>n'</sup>cti. Eáta<sup>n</sup> aja<sup>n'</sup>? á-biamá.  
 said he, they One again there arrived, they say You over- heretofore. Why you did it? said he, they  
 say.
- Eáta<sup>n</sup> t'ɛʕaʕáji ǎ. Man'dexa<sup>n</sup> bɔisɛ ɛga<sup>n</sup> nɪʕa gʕé cétɔ, á-biamá. Cí wa-  
 Why you did not Bowstring I broke it as live he goes yonder said he, they  
 kill him t home- (see not-), say. Again pur-  
 ward
- 3 ʕíqɛ ɛ'di ahí-biamá. Hau! kagʕha, nɪkagahi ɪju t'ea<sup>n'</sup>ʕiʕɛ tá-bi aí ʕa<sup>n'</sup>ja,  
 suer there arrived, they say. Ho! friend, chief princ- we were to kill you he  
 pal (he said) said though,  
 an'ka-á<sup>n'</sup> ɛi<sup>n</sup>-báji. ʕanɪʕa te. Sí nia<sup>n'</sup>ʕɛ, ehé tá minke, á-biamá. Gickan'-gǎ.  
 We are not so. You live will. Foot it hurt me. I say will I who, said he, they  
 say. Go faster.
- Qʕabɛ ákibanan'-gǎ, á-biamá. Wi<sup>n'</sup> cí ɛ'di ahí-biamá. Tɛná! Uʕáqʕɛqtia<sup>n'</sup>.  
 Three run to with all your said he, they One again there arrived, they say. Why! You really overtook  
 might, say. him.
- 6 Eáta<sup>n</sup> t'ɛʕaʕáji ǎ. Sí nia<sup>n'</sup>ʕɛ, ga<sup>n'</sup> t'ɛáʕa-máji. Cɛtɛ gʕé. Gícka<sup>n</sup> ʕiáq'-gǎ,  
 Why did you not Foot hurt me, so I did not kill him. Yonder he went Going chase him,  
 kill him t homeward. faster
- á-biamá. Cí waʕíqɛ ɛ'di ahí-biamá. Hau! kagʕha, cétɛ ɪf wi<sup>n'</sup> ɛgihe hné  
 said he, they Again pursuer there arrived, they say. Ho! friend, yonder lodge one headlong you  
 say. into it go
- te, á-biamá. ʕanɪʕa te, á-biamá. Siʕa<sup>n'</sup> ana<sup>n'</sup>bɛi<sup>n'</sup>ʕa, ehé tá minke, á-biamá.  
 will, said he, they You live will, said he, they Ankle twisted in run- I say will I who, said he, they  
 say. say. ning, say.
- 9 Wi<sup>n'</sup> ɛ'di ahí-biamá. Na<sup>n'</sup>cta<sup>n'</sup>-biamá. Tɛná! Uʕáqʕɛqtia<sup>n'</sup> ʕa<sup>n'</sup>cti. Eáta<sup>n</sup>  
 One there arrived, they say. He stopped running, they say. Why! You really overtook heretofore. Why  
 him
- aja<sup>n'</sup>? Wi<sup>n'</sup>ʕake. Siʕa<sup>n'</sup> ana<sup>n'</sup>bɛi<sup>n'</sup>ʕa, ga<sup>n'</sup> ana<sup>n'</sup>cta<sup>n'</sup>. Cɛtɛ gʕé. Gícka<sup>n</sup> ʕiáq'-gǎ,  
 you did You tell the Ankle I twisted it in so I stopped running. Yonder he went Going chase him,  
 it truth, running, ning, homeward. faster
- á biamá. Ma<sup>n'</sup>ɛi<sup>n'</sup>-ɪ wi<sup>n'</sup> ɛgihe áiaʕa-biamá. A<sup>n'</sup>he ana. Za'ɛ'qtia<sup>n'</sup>-  
 said he, they Earth-lodge one headlong into it he had gone, they say. He fled they say. In a very great  
 say. confusion,
- 12 biamá waʕíqɛ amá. Kí wa'ú aká waji<sup>n'</sup>-pibáji-biamá. Jí ma<sup>n'</sup>táʕa wa'ú  
 they say pursuer the And woman the was cross they say. Lodge within it woman  
 (sub.). (sub.)
- wi<sup>n'</sup> ɛ'di gʕi<sup>n'</sup>-biamá. Jaháwagʕe gi<sup>i'</sup>-biamá wa'ú aká. Man'dehi aʕi<sup>n'</sup>  
 one there sat they say. Shield carried her own, woman the Spear having  
 they say. (sub.).
- gʕíza-biamá. Qúga ijin'ge man'dehi ábaha-biamá. Ía-ǎ hɛ. Áwadi cí ǎ.  
 she seized her own. Badger his son spear she brandished it at him, they say. Speak On what you  
 they say. (business) are  
 coming
- 15 Ícaáji ʕi, t'ɛwiʕɛ tá minke, á-biamá. Qúga ijin'ge da<sup>n'</sup>be cɛwa<sup>n'</sup>-báji-  
 You do it. I kill you will I who, said she, they Badger his son looked at in the least not  
 not speak say. her
- biamá. Man'dehi ábaha cɛɛ ɛʕɛ-wa<sup>n'</sup>-báji-biamá; gíca<sup>n'</sup>ha-báji-biamá.  
 they say Spear she brandished even he sturred not at all they say; he fled not from her, they say.
- Nan'de kéʕa niaɛi'ga wi<sup>n'</sup> ja<sup>n'</sup> ke amá. Eáta<sup>n</sup> íe íca-biamá. Jaŋgɛha,  
 Wall at the person one was lying, they From it speech he made come to her, they say. O sister,  
 say.
- 18 wiʕa'ha<sup>n</sup> ca<sup>n'</sup>ʕinkéʕa-gǎ. Ca<sup>n'</sup>ʕinkéʕɛ tá minke, á-biamá wa'ú aká. Wa'ú  
 my sister's let him alone (as he sits). I let him alone (as will I who, said, they say woman the Woman  
 husband he sits) (sub.).
- aká Qúga ijin'ge aʕixa-biamá. Wa'ú ʕinkɛ gʕa<sup>n'</sup>-bi ʕi núnjiga isan'ga  
 the Badger his son married him, they Woman the (obj.) he married when boy her brother  
 (sub.) say.

baʁú-hna<sup>n</sup> ca<sup>n</sup>ca<sup>n</sup>-biamá. Kí Qúga ijin'ge aká gá-biamá: Wíjáha<sup>n</sup> eáta<sup>n</sup>  
 robe over his head always they say. And Badger his son the said as follows, My wife's brother why so

áda<sup>n</sup>, á-biamá. Hi<sup>n</sup>! uwíbɛa ɣi'cté eáta<sup>n</sup> aja<sup>n</sup> tada<sup>n</sup>+, á-biamá. Kí  
 I said he, they Oh! I tell you even if how you do that will? said she, they And say.

nújɛnga gá-biamá: Laŋgéha, wíjáha<sup>n</sup> uíɛa-ga há, á-biamá. Kí wa'ú aká, 3  
 boy said as follows, they say: O sister, my sister's husband tell it to him said he, they And woman the (sub.),

Hi<sup>n</sup>! wísa<sup>n</sup>ɛa<sup>n</sup>! ɕiɣáha<sup>n</sup> uéɛa ga<sup>n</sup> eáta<sup>n</sup> gáxe táda<sup>n</sup>. Wíecté wábɛi'a hě,  
 Oh! my dear younger your sister's I tell so how he do it will? Even I I have failed with them brother!

á-biamá. Cí ga<sup>n</sup>aka cí imaxá-biamá. Eáta<sup>n</sup> éi<sup>n</sup>te uɛá-gá, á-biamá.  
 said she, they Again sitting a again he questioned her, How it may be tell it, said he, they say.

Laŋgéha, wíjáha<sup>n</sup> uíɛa-gá, ehé, á-biamá. Hi<sup>n</sup>! wísa<sup>n</sup>ɛa<sup>n</sup>! ɕiɣáha<sup>n</sup> uéɛa- 6  
 O sister, my sister's husband tell it to him, I say, said he, they Oh! my dear younger your sister's I tell it to him husband brother!

da<sup>n</sup> eáta<sup>n</sup> ukéta<sup>n</sup> da<sup>n</sup>ctéa<sup>n</sup> táda<sup>n</sup>. Wíecté wábɛi'a hě, á-biamá. Há. Cí  
 when how he acquire may, (perhaps) I Even I I have failed said she, they ¶ Again with them say.

imaxá-biamá. Cí nújɛnga gá-biamá: Laŋgéha, wíjáha<sup>n</sup> uíɛa-gá, á-biamá.  
 he asked her, they Again boy said as follows, they say: O sister, my sister's husband tell it to him, said he, they say.

ɕiɣáha<sup>n</sup> uéɛa tá minke, á-biamá (wa'ú aká). Cíɣáha<sup>n</sup> wa'ú wí aŋ'kiga<sup>n</sup> 9  
 Your sister's I tell it will I who, said, they say (woman the). Your wife's woman I like me husband brother

wi<sup>n</sup> 'áɣɛaɕai. Najíha máqa<sup>n</sup> aɕi<sup>n</sup> aɣɛai, á-biamá. Kí Qúga ijin'ge  
 one made him suffer. Hair she cut off having it she went said she, they And Badger his son homeward, say.

gá-biamá: Ánai á. Kí, Wa'ú aká dúbai hě, á-biamá wa'ú aká. É'di  
 said as follows, How many I And, Woman the are four said, they say woman the (sub.) There are they say.

pí-hnan-ma<sup>n</sup> éde wábɛi'a aɣɛi, á-biamá wa'ú aká. Kí, Ána ɕaja<sup>n</sup> ke- 12  
 I arrived, regularly, but I have failed I have said, they say woman the And, How many you sleep the I have

hna<sup>n</sup> cí á, á-biamá. Wi<sup>n</sup>áqtei aja<sup>n</sup> ke-hna<sup>n</sup> pí, á-biamá. Hi<sup>n</sup>bé ána  
 regularly you I said he, they Once I sleep the regularly I said she, they Moccasin how many arrive say.

uɛáɣa<sup>n</sup> ke-hna<sup>n</sup> cí á, á-biamá. Hi<sup>n</sup>bé na<sup>n</sup>ba uáɣa<sup>n</sup> ke-hna<sup>n</sup> aɣɛi, á-biamá.  
 you put on the regularly you I said he, they Moccasin two I put on the regularly I have said she, they come come home, say.

Kí é'di bɛé tá minke, á-biamá nú aká. Hi<sup>n</sup>bé iŋgáxa-gá, á-biamá Áwa- 15  
 And there I go will I who, said, they say man the Moccasin make for me, said he, they Where (sub.), say.

tuska<sup>n</sup>ska á, á-biamá nújɛnga aká. Mi<sup>n</sup>ɛa<sup>n</sup>be tiɛa<sup>n</sup> uska<sup>n</sup>skadi ɣi<sup>n</sup>,  
 in a line with I said, they say boy the Sunrise becomes again (?) in a line with it sits, (sub.).

á-biamá wa'ú aká. É'di pí-hna<sup>n</sup>-ma<sup>n</sup> éde sabé hégabaji; áda<sup>n</sup> wábɛi'a  
 said, they say woman the There I arrived, regularly, but watchful very; I have failed with them (sub.), I have

hna<sup>n</sup> aɣɛi, á-biamá wa'ú aká. Kí, Ga<sup>n</sup> ca<sup>n</sup> é'di bɛé tá minke. Wábɛi'a 18  
 regularly I have said, they say woman the And, So still there I go will I who. I fail with them come home, (sub.).

aɣɛi ctéctéwa<sup>n</sup> ca<sup>n</sup> é'di bɛé tá minke ɛa<sup>n</sup>ja, uma<sup>n</sup>e d'úba iŋgáxa-gá,  
 I come notwithstanding still there I go will I who though, provisions some make for me, home

á-biamá Ga<sup>n</sup> aɛá-biamá. Aɛá-biamá, aɛá-biamá, aɛá-biamá, aɛá-biamá.  
 said he, they say. So he went, they say. He went, they say, he went, they say, he went, they say, he went, they say.

- Hebádi ja<sup>n'</sup>-biamá. Égasáni mi<sup>n'</sup> ça<sup>n'</sup> híde hí xī ē'di ahí-biamá. Ėgiçe  
On the way he slept, they say. The next day sun the low ar. when there he arrived, they say. Behold
- wa'ú aká watcígaxá-biamá. Néxe-qaxú uti<sup>n'</sup>-biamá. Najíha gáça<sup>n'</sup> éga<sup>n'</sup>  
woman the (sub.) danced they say. Drum they hit, they say. Hair that like
- 3 fízaí éga<sup>n'</sup> watcígaxe açi<sup>n'</sup> amá. Wágçade ahí-bi éga<sup>n'</sup>, wada<sup>n'</sup>be naji<sup>n'</sup>-  
they as dancing they had they say. Creeping up on arrived, having, looking at them he stood  
took it say.
- biamá. Ugás<sup>n'</sup>-biamá. Wa'ú amá cañ'gaxá-biamá néxe-gaxú uti<sup>n'</sup> tē.  
they say. He peeped they say. Woman the (sub.) quit it they say drum beating the (ob.).
- Jíaa agçá-biamá. Ėgiçe éça<sup>n'</sup>be atí-biamá. W'çin ma<sup>n'</sup>zepe cti açi<sup>n'</sup>-  
To the they went back, they say. At length in sight they came, they say. Pack- ax too they had  
lodge say.
- 6 biamá. W'çé aça-biamá, ja<sup>n'</sup> agíaça-biamá. Wa'ú wi<sup>n'</sup> najíha ská'qti,  
they say. To find it they went, they wood they went for it, they say. Woman one hair very white,  
say.
- wi<sup>n'</sup> jideqti, wi<sup>n'</sup> rúqtei-biamá, wi<sup>n'</sup> zíqtei-biamá. A-í-bi cañ'ja ça<sup>n'</sup>qti ga<sup>n'</sup>  
one very red, one very green, they say, one yellow very, they say. They were though without the least  
approaching, they say cause
- kičáaze ga<sup>n'</sup> a<sup>n'</sup>he átiágça-biamá Qúga ijin'ge aká xia<sup>n'</sup>qti-biamá. Úda<sup>n'</sup>qti  
sewing each so to flee they started suddenly, Badger his son the painted himself, they say. Very good  
other say.
- 9 xixáxa-biamá. Wáçaha tē cti úda<sup>n'</sup>qti xixáxa-biamá. Ja<sup>n'</sup> wi<sup>n'</sup> áka<sup>n'</sup> naji<sup>n'</sup>-  
he made himself, they say. Clothing the too very good he made for himself, Wood one leaning he stood  
say.
- biamá. Wa'ú iqa<sup>n'</sup>ge jingá aká mi<sup>n'</sup>jiŋga pahan'ga atí-biamá. Qúga ijin'ge  
they say. Woman her sister small the (sub.) girl before came, they say. Badger his son
- íça-biamá. Hí<sup>n'</sup>! ja<sup>n'</sup>çéha, nú wi<sup>n'</sup> ičaxiçē, á-biamá. Hí<sup>n'</sup>! wihe, wici'é  
she found him. Oh! elder sister, man one I have found said she, they say. Oh! my little my sister's  
say. sister, husband
- 12 ja<sup>n'</sup> a<sup>n'</sup>çíqa<sup>n'</sup> tañ'gata<sup>n'</sup>, ga<sup>n'</sup> wákida tai, á-biamá. Ja<sup>n'</sup> çíqa<sup>n'</sup>-biamá. Ja<sup>n'</sup> ké  
wood we break we will, so let him watch, said she, they say. Wood they broke, they say. Wood the (ob.)  
say.
- hé'a<sup>n'</sup> çicta<sup>n'</sup>-biamá xī, 'I<sup>n'</sup>wéakiçái-á, á-biamá. Ahaú! Hájiŋga uçisna<sup>n'</sup>i-gá.  
tied in they finished, they when, Cause us to carry they say. Oho! Cord put the cords on the bundles  
say.
- 'I<sup>n'</sup>wikiçē tai minke, á-biamá. Hájiŋga uçisna<sup>n'</sup>-bi éga<sup>n'</sup>, man'de gçisninde  
I cause you to will I who, said he, they say. Cord put them on, they having, bow pulled his out  
say.
- 15 ega<sup>n'</sup>, wañ'giçe t'éwaça-biamá wa'ú dúbá çañká. Najíha gē bçúga máwaqa<sup>n'</sup>-  
having, all he killed them, they say woman four the (ob.). Hair the all he cut off  
(ob.)
- biamá. Ga<sup>n'</sup> jí tē'ja aça-bi xī najíha gçíza-bi éga<sup>n'</sup>, iŋçça<sup>n'</sup>-biamá. Usá-  
they say. So lodge to it he went, when hair took his, they having, he carried in his robe (He fired  
they say above the belt, they say. (the grass)
- biamá. Cúde súbē. Kí gá-biamá: Jaŋgēha, wiáha<sup>n'</sup> agí ebçéga<sup>n'</sup>. Uscí,  
they say. Smoke black. And he said as fol- O sister, my sister's is com- I think. He has fired  
lows, they say: husband ing back (the grass),
- 18 á-biamá. Wiçetē wábçí'a-hna<sup>n'</sup>-ma<sup>n'</sup>. Eáta<sup>n'</sup> çiahá<sup>n'</sup> wáçin gí táda<sup>n'</sup>, á-biamá.  
said he, they say. Even I I have failed regu- larly I have How your sister's bringing com- will I said she, they say.  
say.
- Ci usá-biamá. Usá-biamá xī cúde tē jide amá Çiahá<sup>n'</sup> wáçin cuçí,  
He fired (the grass), again they say. He fired it, they when smoke the said they say. Your sister's having there he  
husband them is, coming,
- á-biamá Qúga igúçça<sup>n'</sup> akú. Ci xañ'ge gçí-bi xī, ci usá-biamá. Cúde tē  
said, they say Badger his wife the Again near he had come, when, again he fired it, they say. Smoke the  
(sub.) they say.

skáʔqtei amá. ʕiáha<sup>n</sup> ʕáɓɓi<sup>n</sup> wáɕi<sup>n</sup> cugi, á-biamá. ʕi usá-biamá. Cúde  
 very white they say. Your sister's husband three having them there he said she, they Again he fired it, they Smoke  
 tē ɹúqti amá. ʕiáha<sup>n</sup> waŋ'giɕe wáɕi<sup>n</sup> cugi, á-biamá. Égiɕe ɕa<sup>n</sup>e be agei-  
 the very they say. Your sister's husband all having them there he said she, they At length in sight he came,  
 biamá. ʕiáha<sup>n</sup> cégeɕi hē, á-biamá. Ágikipa aɕá-biamá. Waŋ'giɕe t'éawáɕe, 3  
 they say. Your sister's husband has come said she, they To meet her she went, they All I killed them,  
 á-biamá. Wiáha<sup>n</sup> najiha eja cti iɕéɓi<sup>n</sup> agei, á-biamá. Ca<sup>n</sup> hē, á-biamá.  
 said he, they My wife's brother hair too I have I have said he, they Enough said she, they say.  
 Waŋ'giɕe wáɓni<sup>n</sup> ɕagei úda<sup>n</sup> hē, á-biamá. Ha<sup>n</sup> xi Qúga igáqca<sup>n</sup> aká  
 All having you have good said she, they Night when Badger his wife the (sub.)  
 ɕáɓɕi<sup>n</sup> wagiquxá-biamá. W'ɕwatci aɕi<sup>n</sup>-biamá. Égasáni tē, I<sup>n</sup>'e jégɕaŋ-gá, 6  
 three sang for her own, they say Scalp-dance they had it, they The next day when, Stone put in the fire,  
 á-biamá. Uda<sup>n</sup>-biamá. Iáha<sup>n</sup> ɕiŋké najiha ɕizai tē sná kē gíaskebá-biamá.  
 said he, they They entered, they His wife's the (ob.) hair took when scar the he scraped for him, they (ob.) say.  
 Wamí gacɕba-biamá xi najiha éɕa<sup>n</sup>-biamá. Kí najiha égiga<sup>n</sup>-biamá.  
 Blood he forced out, they say when hair he put on for him, And hair was as before, they say.  
 Úda<sup>n</sup>qti giɣáxa-biamá. ʕé najiha wa'ú dúbá wáɕi<sup>n</sup> agei tē ca<sup>n</sup>'ca<sup>n</sup> 9  
 Very good he made his (relation), This hair woman four having he came as continually  
 watɕigaxá-biamá.  
 danced they say.

NOTES.

294, 5-6. nuda<sup>a</sup>haŋga uju, the principal war-chief was, in this case, the head-chief.  
294, 11. ʔabʔi<sup>a</sup> ja<sup>a</sup>-qtiega<sup>a</sup> agʔe ta miŋke. Frank La Flèche inserted “qi,” when,  
after “ja<sup>a</sup>-qtiega<sup>a</sup>”

295, 7. kigcedega<sup>n</sup>, in full, kigcé édega<sup>n</sup>.

295, 9. Uwaqcaí xī. Cañ'ge skā gave "Uwaqce xī, if he overtake them."

295, 11. Ceati e. Frank La Flèche reads, "Céati é i hě, yonder *they* have come."

295, 11. Uwaqai, a-biama. Te'eqi'e te. Gicka<sup>a</sup>-ã hẽ, a-biama. Frank La Flèche reads: "Uwáqai. Té'eqi'e tai. Gicka<sup>w</sup>-ã hẽ, á-biamá," as "tai" refers to many, and "te" to one or two.

295, 15. zande ce akibanañ gā. Zande céhiça<sup>n</sup> akibanañ-gă.—Frank La Flèche.

295, 17. Gicka<sup>n</sup> iha-gă. Rather, Gicka<sup>n</sup> ɸiqă-gă. Pursue him more rapidly.—Frank La Flèche.

295, 17; 296, 2; 296, 7. Cí waŋiqe ɛdi ahi-biama. Insert "amá, the (sub.)," after "waŋiqe."—Frank La Flèche.

295, 18. Gicka<sup>ni</sup>-gă, dictated by mistake, instead of the singular, gickañ-gă.

296, 1; 296; 9. *éáta*<sup>a</sup> *ája*<sup>u</sup>. *Éáta*<sup>a</sup> *ája*<sup>u</sup>.—Frank La Flèche. When the interrogative sign, “*a*,” follows, we can say, “*Éáta*<sup>a</sup> *ája*<sup>u</sup> *á*.” But otherwise we must say, “*Éáta*<sup>a</sup> *ája*<sup>a</sup>.”

296. 2. Mandeɣa<sup>n</sup> bɛise ega<sup>n</sup> niɣa gɛɛ, cɛɛ. Frank La Flèche reads: "Man'deɣa<sup>n</sup> bɛise ega<sup>n</sup>, ni<sup>n</sup>ɣa gɛɛ hã, cɛɛ, He has gone back alive, in that direction, because I broke the bowstring."

296, 5. q̄cabe akibanañ-gă. Insert "cehița", *yonder*.—Frank La Flèche.

296, 12. *Ki wafu aka waji<sup>n</sup>-pibaji-biama.* This probably refers to the woman in the earth-lodge. If so, this sentence is out of place, and should follow the next one.

296, 16. *Mandehi abaha etē ceḡē-wa<sup>n</sup>-baji-biama.* Frank La Flèche gives:

*Man'dehi ābahai amá etē cēḡē-cēḡwa<sup>n</sup>-baji-biamá.*  
 Spoken it was brandished even he did not heed it in the least,  
 at him they say they say.

297, 2. *eáta<sup>n</sup> ája<sup>n</sup> tada<sup>n</sup>+*. If spoken by a male, it would have been, “*eáta<sup>n</sup> ája<sup>n</sup> táda<sup>n</sup>+*.”

297, 4. *ḡiáha<sup>n</sup> neḡḡa ga<sup>n</sup> eáta<sup>n</sup> gáxe táda<sup>n</sup>.* This should be, “*ḡiáha<sup>n</sup> neḡḡa ḡi, eáta<sup>n</sup> gáxe tada<sup>n</sup>+*.”—Frank La Flèche.

297, 7. *eáta<sup>n</sup> nkéta<sup>n</sup> da<sup>n</sup>etē<sup>n</sup> táda<sup>n</sup>+*. As it was spoken by a female, it should be, “*eáta<sup>n</sup> nkéta<sup>n</sup> da<sup>n</sup>etē<sup>n</sup> tada<sup>n</sup>+*,” or “*tada<sup>n</sup>+*.”—Frank La Flèche.

297, 18. *Ki, Ga<sup>n</sup> ca<sup>n</sup> eli bḡé tá miñke.* “*Ga<sup>n</sup>”* is superfluous. Read, “*Ki, ca<sup>n</sup> é<sup>n</sup>li bḡé tá miñke.*”—Frank La Flèche.

298, 3. For “*wáḡḡade,*” read “*wáḡḡáde.*”—Frank La Flèche.

298, 7-8. *ca<sup>n</sup>ḡti ga<sup>n</sup> kidaaze ga<sup>n</sup> atiaḡa-biama.* Saussouci reads: “*ca<sup>n</sup>ḡti ga<sup>n</sup> ki-ḡaaze ga<sup>n</sup> a<sup>n</sup>he átiáḡa ma<sup>n</sup>ḡi<sup>n</sup>-biama,* they continued scaring each other, and started to flee.” *ca<sup>n</sup>ḡti ga<sup>n</sup> = e<sup>n</sup>a<sup>n</sup> ḡiñgeḡti,* for no reason whatever.

298, 11-12. *wicié ja<sup>n</sup> a<sup>n</sup>ḡiḡa<sup>n</sup> tañ<sup>n</sup>gata<sup>n</sup> ga<sup>n</sup> wákida taí.* Sanssouci reads: “*ja<sup>n</sup> a<sup>n</sup>ḡiḡa<sup>n</sup> tañ<sup>n</sup>gata<sup>n</sup>.* *Wicié ga<sup>n</sup> wákida taí,* We will break the wood. My sister's husband will, in the mean time, be on guard (for us).”

298, 13. *ḡi<sup>n</sup>wéakiḡai-á,* Cause us to carry it on our backs: “Help us to our feet with the packs on our backs.” The women lie down and put the pack-strap around them. Then some one has to raise them to their feet.

298, 18. *Eáta<sup>n</sup> ḡiáha<sup>n</sup> wáḡi<sup>n</sup> gí táda<sup>n</sup>.* It should be, “*Eáta<sup>n</sup> ḡiáha<sup>n</sup> wáḡi<sup>n</sup> gí táda<sup>n</sup>+*,” as spoken by a female.

299, 3. *ḡiáha<sup>n</sup> céḡḡi hē.* Frank La Flèche reads: “*ḡiáha<sup>n</sup> céḡḡi é.*”  
 “Your sister's yonder he.”  
 husband has come

#### TRANSLATION.

The Badger's son went as a visitor to a very populous village. “Badger has come as a visitor. Go ye with him to the lodge of the chief,” said they. “Badger has come as a visitor,” said they, when they addressed the chief. “Oho! Let him come, O first-born sons,” said he. And they arrived there with him. They used to invite him to feasts. “I have come to invite Badger's son to a feast,” said one. Still, they continued inviting him to feasts. The principal war-chief had a beautiful woman for his daughter. When they invited this son of the Badger, the woman said as follows: “You will please bring back for me a piece of the fresh meat of which you are invited to partake.” “Yes, if it be so, so shall it be,” said he. And he was going back from the feast. And the woman was sitting outside the door. The Badger's son said, “I have brought back this fresh meat for which you begged.” And the woman said, “Bring it to me.” And he took it to her. And when he gave it to her, she said, “How long shall it be before you go homeward?” “In about three days I shall go homeward,” said the Badger's son. “And when the time comes for you to go homeward, we shall go homeward,” said the woman. And still they continued inviting him to feasts at the village. And he said as follows: “I shall go homeward to-morrow. You said heretofore that when I went homeward, we would go homeward.” “Yes, I

said it. We shall go homeward. You will waken me at night," said she. And when they slept, the Badger's son awoke. He wakened her. "Arise. You said, 'We will go homeward.' I am going homeward," said he. He went homeward with her. At length her father knew that his daughter was missing, when she had gone. Her father said as follows: "The Badger's son has taken my child away. You will chase her for me. If you overtake her, you will kill the Badger's son. You will bring my child back to me." The old man said, "It is said that the Badger's son has gone back again with the chief's daughter. You are to pursue her for her father. When you overtake her, you will kill the Badger's son. You will bring the woman back to him." "Oho! The Badger's son has gone again with the chief's daughter, so he has asked us to pursue," said they. They pursued. And the woman commanded the Badger's son to go faster. "Go faster. If they overtake us, beware lest they kill you. But as for me, why should they kill me?" said the woman. At length the pursuers came in sight. The woman said as follows: "Yonder they have come. We are overtaken. They will kill you. Go faster." The pursuers having overtaken them, took hold of the woman. And they pursued the Badger's son beyond the place. And one, having kept on till he came to him, overtook the Badger's son, and said as follows: "My friend, though the chief said that we were to kill you, I do not kill you. Go faster. I will say that I broke the bow. Run with all your might to yonder dense forest, to yonder trees," said he. And one arrived where the first pursuer was. "You overtook him. Why did you not kill him?" "I broke the bow, so I did not kill him. Yonder he goes homeward. Quicken your pace immediately," said he. And the second pursuer arrived where the Badger's son was. "Ho! my friend, though the chief said that we were to kill you, I will not kill you. Quicken your pace. Run with all your might to yonder trees. You have nearly come home. I shall say that I broke the bowstring," said he. One arrived there. "You overtook him. Why did you do that? Why did you not kill him?" "As I broke the bowstring, yonder he goes alive towards his home. Quicken your pace immediately," said he. And the third pursuer arrived there. "Ho! My friend, though the head-chief said that we were to kill you, we are not the persons to do that. You will live. I will say that my foot hurt me. Quicken your pace. Run with all your might to the trees," said he. And one arrived where the third pursuer was. "Why! You really overtook him. Why did you not kill him?" "My foot hurt me, so I did not kill him. Yonder he goes homeward. Quicken your pace and pursue him," said he. Again a pursuer arrived there. "Ho! My friend, yonder is a lodge. You will go headlong into it. You will live. I shall say that I sprained my ankle in running," said he. One arrived there. He stopped running. "Why! you really overtook him. Why did you do that?" "You tell the truth. I sprained my ankle in running, so I stopped. Yonder he goes homeward. Quicken your pace and chase him," said he. The Badger's son had gone headlong into an earth-lodge. He fled. The pursuers made a great uproar. A woman sat inside the lodge. And the woman was cross. The woman carried her own shield. She seized her spear, and brandished it at the Badger's son. "Speak. On what business have you come? If you do not speak, I will kill you," said she. The Badger's son did not look at her at all. Even though she brandished the spear at him, he stirred not at all; he did not flee from her. A man was lying by the wall. Thence he addressed her. "O sister, let my sister's husband alone." "I will let him alone," said the woman. The woman married the Badger's son. When he married the woman, the boy, her brother,

kept his head always covered. And the Badger's son said as follows: "Why is my wife's brother so?" "Oh! Even if I tell you, how can you do that which he desires?" said she. And the boy said as follows: "O sister, tell it to my sister's husband." And the woman said, "Oh! My dear younger brother, if I tell it to your sister's husband, how can he do it? Even I have failed to harm them." Again, after sitting a while, he questioned her. "Tell how it is," said he. "O sister, tell it to my sister's husband, I say," said he. "Oh! My dear younger brother! When I tell it to your sister's husband, how may he acquire it? Even I have failed to harm them," said she. He asked her again. And the boy said as follows, "O sister, tell it to my sister's husband." "I will tell it to your sister's husband," said she. "A woman who resembles me has made your wife's brother suffer. She cut off his hair, and took it homeward." And the Badger's son said as follows: "How many are they?" And the woman said, "The women are four. I have been there regularly, but I have come home unsuccessful." And he said, "How many times do you usually sleep before you arrive there?" "I usually arrive there after sleeping once," said she. "How many pairs of moccasins do you usually put on when you are coming?" said he. "I usually put on two pairs of moccasins before I reach home," said she. "And I will go thither. Make moccasins for me. With what is it in a straight line?" said her husband. "It is in a line with sunrise. I have been there regularly, but they are very watchful; therefore I have always come back unsuccessful," said the woman. "But still I will go there. Though I will go there at any rate, even if I return unsuccessful, prepare some provisions for me," said he. So he departed. He went, and went, and went, and went. He slept on the way. The next day, when the sun was low, he arrived there. Behold, the women danced. They beat the drum. As they took hair like that of his brother-in-law, they had it for dancing over it. Having arrived by creeping up on them, he stood looking at them. He peeped. The women stopped beating the drum. They went homeward to the lodge. At length they came in sight. They had pack-straps and axes. They went for wood. One woman had very white hair; one had very red; one, very green; and one, very yellow. Though they were approaching, they were continually scaring each other, and starting suddenly to flee. The Badger's son had painted himself very well. He had made himself very nice-looking. He had also made his clothing very good. He stood leaning against a tree. The youngest sister among the women, a girl, came first. She found the Badger's son. "Oh! elder sisters, I have found a husband for myself," said she. "Oh! little sister, we will break wood, and my sister's husband shall be on guard," said one. They broke branches of wood. When they finished tying up the wood in bundles, they said, "Cause us to carry them on our backs." "Oho! put the straps on the bundles. I will cause you to carry them on your backs," said he. When they had put on the straps, he pulled out his bow, and killed all of the four women. He cut off all the hair. And when he had gone to the lodge, he seized the hair of his brother-in-law, and put it in his robe above the belt. He set the grass afire. The smoke was black. And the brother-in-law said as follows: "O sister, I think that my sister's son is coming back. He has fired the grass." "Even I have always failed. How is it possible for your sister's husband to be coming home with them?" said she. Again he set fire to the grass. When he set fire to it, the smoke was red. "There is your sister's husband, coming home with them," said the Badger's wife. Again when he had come very near, he set the grass afire. The smoke was very white. "There



is your sister's husband coming with three of them," said she. Again he set the grass afire. The smoke was very green. "There is your sister's husband, coming home with all of them," said she. At length he had come in sight. "Yonder has come your sister's husband," said she. She went to meet her husband. "I have killed all. I have also brought back my wife's brother's hair to him," said he. "That is well. It is good for you to bring home all," said she. At night the Badger's wife sang the dancing-songs for the three. They had the scalp-dance. The next day her husband said, "Put stones in the fire." The two men entered a sweat-lodge. When the Badger's son took the hair of his wife's brother, he scraped the scarred place on the top of the head. When he forced out the blood by scraping, he put the hair on the place. And the hair was as before. He made it very good for his relation. The three danced continually, as the Badger's son had brought home the hair of the four women.

## ADVENTURES OF THE PUMA, THE ADOPTED SON OF A MAN.

TOLD BY ǂÁǂI<sup>n</sup>-NA<sup>n</sup>ǂǂI.

Ingǂa<sup>n</sup>-si<sup>n</sup>-snéde wi<sup>n</sup> níaci<sup>n</sup>ga wi<sup>n</sup> aǂi<sup>n</sup> akáma. Kǂi cǂi<sup>n</sup>gǂai<sup>n</sup>ga ctéwa<sup>n</sup>  
 Long-tailed-cat one man one was keeping him, And child soever  
 they say.

ǂingǂai tǂ. Kǂi ga<sup>n</sup> ǂé cǂi<sup>n</sup>gǂai<sup>n</sup>ga gǂaxai tǂ. Éǂiǂe níaci<sup>n</sup>ga cǂnúji<sup>n</sup>ga  
 he had none. And so this child he made him. At length person young man  
 aǂé amáma. ǂǂi tǂ ǂan<sup>n</sup>ǂéqtcǂi ahǂ-bi ǂǂi éǂiǂe ǂǂqti d'úba ma<sup>n</sup>ǂi<sup>n</sup> amáma. 3  
 was going, they say. Lodge the very near he arrived, when behold deer some were walking, they say.

Wǂǂinaǂǂai tǂ ǂǂi tǂǂa ahǂ-biamá, wahúta<sup>n</sup>ǂi<sup>n</sup> ǂingǂai éǂa<sup>n</sup>. Kǂi é ctǂi  
 He hid himself when lodge at the he arrived, they say, gun he had none as. And he too  
 from them

ǂingǂé akáma. Gǂá-biamá: Dadǂha, ǂǂqti d'úba úmakaǂtcǂi édedǂ-amá hǂ.  
 had none, they say. He said as follows, O father, deer some very easy there they are  
 they say:

Wahúta<sup>n</sup>ǂi<sup>n</sup> a<sup>n</sup>wa<sup>n</sup>'i-gǂ, á-biamá. Ahaú! á-biamá. Wahúta<sup>n</sup>ǂi<sup>n</sup> ctéwa<sup>n</sup> 6  
 Gun lend me, said he, they say. Oho! said he, they say. Gun soever

a<sup>n</sup>ǂi<sup>n</sup>ǂé, á-biamá. Cǂnúji<sup>n</sup>ga ta<sup>n</sup> Ingǂa<sup>n</sup>-si<sup>n</sup>-snéde isan<sup>n</sup>ǂakiǂai tǂ. ǂisan<sup>n</sup>ga  
 I have none, said he, they say. Young man the Long-tailed-cat he made him a younger Your younger  
 (ob.) brother to him. brother

júǂǂe ma<sup>n</sup>ǂi<sup>n</sup>-gǂ. Éǂiǂe ǂisan<sup>n</sup>ga íǂahusá te. ǂisan<sup>n</sup>ga íǂapiǂi<sup>n</sup>qtcǂi  
 with him walk. Beware your younger you scold lest. Your younger very gently  
 brother him brother

júǂǂe-hnan<sup>n</sup>-gǂ hǂ, á-biamá íǂádi aká. Éǂiǂe júǂǂe aǂá-biamá. ǂéamé, 9  
 go with him regularly said, they say his the father (sub.). At length with him he went, they say. These are  
 they,

kagǂha, á-biamá. ǂǂqti ébazú-biamá. Kǂi ga<sup>n</sup> ébazú tǂdǂita<sup>n</sup> wónaxǂǂa  
 O younger said he, they say. Deer he pointed at for him, And so he pointed after the attacking  
 brother, say. they say. at for him them

aǂá-biamá. Ga<sup>n</sup> ucka<sup>n</sup> ǂandǂqti ca<sup>n</sup> ǂǂqti wi<sup>n</sup> t'ǂǂa-biamá Ingǂa<sup>n</sup>-si<sup>n</sup>-snéde  
 he went, they say. So deed just at the yet deer one killed it, they say Long-tailed cat

- aká. Ga<sup>n'</sup> 'i<sup>n'</sup> aki-biamá. Çisañ'ga céga<sup>n'</sup>-hna<sup>n'</sup> éga<sup>n'</sup> téqiaçé, á-biamá  
 the So carry- ing it he reached home, they say. Your younger in that way invari- as I prize him, said, they say  
 (sub.). brother ably
- içádi aká. Ga<sup>n'</sup> indáda<sup>n</sup> waniña. cka<sup>n'</sup>-hna xī çisañ'ga uça-hnañ'-gá.  
 his father the So what animal you wish if your younger brother tell it to him regularly.  
 (sub.).
- 3 Waniña bçúgaqti t'éwaçé ma<sup>n'</sup>çi<sup>n'</sup>-biamá İngça<sup>n'</sup>-si<sup>n'</sup>-snéde aká. Dadiha, kagé  
 Animal all killing them walked, they say Long-tailed cat the O father, younger  
 (sub.). brother
- 'ábae juágçe bçe tá miñke, á-biamá cénuijñ'ga aká. Gátëdi qçabé  
 hunting I with him I go will I who, said, they say young man the In that place tree  
 (sub.).
- cugáqti uça<sup>n'</sup>be najiñ' t'é ededí amaí. Ė<sup>n'</sup>di ðahádi çisañ'ga iça<sup>n'</sup>e gçiñ'-gá.  
 very thick up-hill stands the there they are (mv.). There on the hill your younger waiting sit.  
 brother for
- 6 Ga<sup>n'</sup> cénuijñ'ga aká ðahádi İngça<sup>n'</sup>-si<sup>n'</sup>-snéde iça<sup>n'</sup>e gçiñ'-biamá. Kagé, çé  
 So young man the on-the hill Long-tailed-cat waiting sat, they say. O younger this  
 (sub.) brother,
- i<sup>n'</sup>dádi 'áçpae eté tē, á-biamá. Ga<sup>n'</sup> ðahádi gçiñ'-biamá cénuijñ'ga aká.  
 my father you hunt may the, said he, they So on the hill sat they say young man the  
 say. (sub.).
- Ga<sup>n'</sup> İngça<sup>n'</sup>-si<sup>n'</sup>-snéde qçabé cúga égiñ áiaça-biamá. Jáqti wi<sup>n'</sup> uça<sup>n'</sup>-biamá.  
 So Long-tailed-cat tree thick headlong had gone, they say. Deer one he held they say.
- 9 Çiqçajëqtcí-biamá. Ga<sup>n'</sup> 8<sup>n'</sup>di ahí-biamá. Çisnú aça-biamá. Ubátihéça-  
 He made cry out by holding, So there he arrived, they say. Dragging he went, they say. He hung it up  
 they say. it
- biamá. Wasábe-ma wi<sup>n'</sup> ka<sup>n'</sup>bça, kagé, á biamá. Waci<sup>n'</sup> bçáte téga<sup>n'</sup>,  
 they say. The black bears one I wish, O younger said he, they Fat meat I eat in order  
 brother, say. that,
- á-biamá. Égiçe wi<sup>n'</sup> uça<sup>n'</sup>-biamá. Ė<sup>n'</sup>di ahí-biamá. Égiçe xáci t'éçé  
 said he, they At length one he held they say. There he arrived, they Behold some he was kill-  
 say. time
- 12 akáma. İngça<sup>n'</sup>-si<sup>n'</sup>-snéde aká ixiçgagçídai-de xiçíña ma<sup>n'</sup>çi<sup>n'</sup>-biamá. Hau!  
 ingit, they say. Long-tailed-cat the got foam on him- since rubbing he walked they say. Ho!  
 (sub.) self by biting himself
- kagé, jábe-ma wi<sup>n'</sup> ka<sup>n'</sup>bça há, á-biamá. Ní kē ána<sup>n'</sup>se tē. Ca<sup>n'</sup> ga<sup>n'</sup> égiñ  
 O younger the beavers one I wish said he, they Water the obstructed. And after in order  
 brother, say. some time head-  
 long
- áiaça-biamá Égiçe jábe-ma wi<sup>n'</sup> jñ'gajì 'dega<sup>n'</sup> éça<sup>n'</sup>be açiñ' agçi-biamá.  
 he had gone, they At length the beavers one not small but so in sight having it he came back, they  
 say.
- 15 Kagé, nuona<sup>n'</sup>-ma wi<sup>n'</sup> ka<sup>n'</sup>bça há, á-biamá. Ga<sup>n'</sup> cī wi<sup>n'</sup> t'éça-biamá  
 O younger- the others one I wish said he, they So again one he killed, they say  
 brother, say.
- nuona<sup>n'</sup>. Kī içádi aká nan'de-gípibajì tē ga<sup>n'</sup> úgine a-í-biamá. Gañ'ki  
 otter. And his father the heart was bad for him as so seeking he was coming. And  
 (sub.) them, his they say.  
 own
- pahan'gaqtcí jáqti t'éçai tē 8<sup>n'</sup>di ahí-biamá. Cī çé wasábe t'éçai tē 8<sup>n'</sup>di  
 the very first deer killed the there he arrived, they Again this black bear killed the there  
 say.
- 18 ahí-biamá. Cī çé jábe t'éçai tē 8<sup>n'</sup>di ahí-biamá. Cī çé nuona<sup>n'</sup> t'éçai tē  
 he arrived, they Again this beaver killed the there he arrived, they Again this otter killed the  
 say.
- 8<sup>n'</sup>di ahí-biamá. Ná! çisañ'ga içiñgo t'éçaçé, kagé, á-biamá. Ca<sup>n'</sup> éga<sup>n'</sup>  
 there he arrived, they Fie! your younger weary you kill him, my child, said he, they Enough so  
 say. brother say.

gáxa-gă, á-biamá. Ga<sup>n'</sup> é céná wa<sup>i'n'</sup> agpá-biamá. Içádi aká zaní wa<sup>i'n'</sup>-  
make it, said he, they So that enough carrying they went home- His (the) all carried them  
say.

biamá. Ga<sup>n'</sup> akí-bi ega<sup>n'</sup> ijin'ge aká akiwaha waçáte gçi<sup>n'</sup>-biamá.  
they say. So reached home, having his son the (sub.) both eating they sat, they say.

Ingça<sup>n'</sup>-si<sup>n'</sup>-snéde é úju-biamá, içádi t'a<sup>n'</sup> tē; áda<sup>n'</sup> içádi ixi<sup>n'</sup>diski júgçge 3  
Long-tailed-cat he principal, they his had the; therefore his near him with his  
say, father him

gçi<sup>n'</sup>-biamá. Ga<sup>n'</sup> iha<sup>n'</sup> aká é cti éga<sup>n'</sup>qti ági'a<sup>n'</sup>çá-biamá. Ga<sup>n'</sup> edita<sup>n'</sup>  
sat they say. So his the she too just so took care of her own, So after that  
mother (sub.) they say.

'ábae júgçge açé-hna<sup>n'</sup>-biamá. Çisañ'ga wi<sup>n'</sup>áqtei t'éçé-ga<sup>n'</sup> 'i<sup>n'</sup>-ada<sup>n'</sup> júgçge  
hunting with his he went regularly, they Your younger only one killed having carry and with him  
say. brother

gi-hnañ-gă, á-biamá. Ábigi t'éwaçé tēdiñi xinan'daçi<sup>n'</sup> igixuhá-biamá 6  
be coming back said he, they. Many killed them when making himself feared it for his, they  
regularly, say.

içádi aká. Ga<sup>n'</sup> éga<sup>n'</sup>-hna<sup>n'</sup>-biamá. Waníça wi<sup>n'</sup>áqtei t'éçai ga<sup>n'</sup> júgçge  
his the So thus regularly, they say. Animal only one be killed it so with him  
(sub.).

agi-hna<sup>n'</sup>-biamá. Çi 'ábae júgçge ahí-biamá. Çisañ'ga watçicka wi<sup>n'</sup> gúata<sup>n'</sup>  
he was coming home regu- Again hunting with him he arrived, they Your younger creek one from the  
larly, they say. say.

tíçe tē'di cugáqti naji<sup>n'</sup> tē'di ēdi 'ábae júçagçé te, á-biamá. Ga<sup>n'</sup> ē'di 9  
comes at the very thick stands at the there hunting you with him will, said he, they So there  
forth say.

ahí-biamá. Kagé, i<sup>n'</sup>dádi 'áçpae eté tē çé, á-biamá. Ga<sup>n'</sup> ē'di açá-biamá.  
he arrived, they O younger my father you hunt may the this, said he, they So there he went, they  
say. brother, say.

Ē'di ahí-biamá xī xáciqti éga<sup>n'</sup> a<sup>n'</sup>pa<sup>n'</sup> nuga kéde t'éçé akáma. Kagé,  
There arrived, they say when a very long time elk male lying, and he was killing it, they O younger  
say. brother,

ma<sup>n'</sup>tcú-ma wi<sup>n'</sup> t'éça-gă, á-biamá. Égiçe wi<sup>n'</sup> uça<sup>n'</sup> átiágça-biamá. Ē'di 12  
the grizzly bears one kill it, said he, they At length one he held suddenly they say. There

açá-biamá. Ma<sup>n'</sup>tcú-xage hégabaji-biamá. H'a! h'a! h'a! é-hna<sup>n'</sup>-biamá  
he went, they say. Grizzly bear crying very much they say. H'a! h'a! h'a! said only they say

ma<sup>n'</sup>tcú aká. Égiçe t'éça-bikéama. Ákiçáte agçañ'ka<sup>n'</sup>ha<sup>n'</sup> çiqápi içéça-  
grizzly bear the At length he was lying killed, On the body on both sides pierced forcibly  
(sub.). (sub.) they say. under the foreleg with claws

biamá Ingça<sup>n'</sup>-si<sup>n'</sup>-snéde ta<sup>n'</sup>. Ga<sup>n'</sup> je-núga wi<sup>n'</sup> çí iénaxiçakiçá-biamá. 15  
they say Long-tailed-cat the So buffalo-bull one again he made him rush on it, they  
(ob.) say.

Je-núga ta<sup>n'</sup> t'éça-biamá. Gañ'ki çí gá-biamá: Kagé, çétēdi wasábe sigçé  
Buffalo-bull the he killed it, they And again he said as fol- O younger in this black bear trail  
(ob.) say. lows, they say: brother, place

tē uná-gă, á-biamá cénuij'ga aká Ingça<sup>n'</sup>-si<sup>n'</sup>-snéde águdi çaqtaí tē,  
the hunt it, said, they say young man the Long-tailed-cat where was bit the,  
(ob.) (sub.).

ákiçáte ca<sup>n'</sup> beúga fbaqti-hna<sup>n'</sup>-biamá. Ca<sup>n'</sup> fbañ-báji éga<sup>n'</sup> pí 'ábac- 18  
on the body in fact all over was constantly swelling up Yet unsatisfied like again was con-  
under the fore- logs stantly

kiçé-hna<sup>n'</sup>-biamá cénuij'ga aká.  
causing him to hunt, they young man the  
say (sub.).

- Ėgiçe ci wat'ėčė ūgine ačai. Či ė'di ahi-biamá. Ėgiçe ma'tcú t'ėčė tē  
 At length again slayer seeking went. Again there he arrived, they say. At length grizzly bear killed the
- ė'di ahi-biamá. Kī nan'de-gipibajī-biamá. Ėgiçe wasábe i'n'tca' t'ėčai tē  
 there he arrived, they say. And heart was bad for him they say. At length black bear now killed the
- 3 čisnú gí amá. Ė'di ahi-biamá. Inḡča'-si'-snėde ičadi čī' ágine iča'-biama. dragging was coming. There he arrived, they say. Long-tailed-cat his father the embraced suddenly, they say. it they say. (ob.) his
- Hau! Čisañ'ga. wanča-ma waji'-pibajī učėhnajī etė xī, á-biamá. A'n',  
 Ho! Your younger brother the animals cross you not to tell to him ought, said he, they say. Yes,
- dadiha, éga'n, á-biamá nújīnga aká. Iča'ba' čisañ'ga wi'ėctėwa' uifaji-gá,  
 O father, so, said, they say boy the (sub.) A second time your younger brother even one tell him not,
- 6 á-biamá. Ga' ci ičadi aká wañ'giçe t'ėwačė čańka wa'in'-biama. Ga' said he, they say. So again his father the (sub.) all killed them the ones carried them, they say. So
- wa'in' akí-biamá. Iha' aká xagėqti ágin iča'-biama, wamí kė gi'a'bai carrying he reached home. His mother the cried bitterly embraced suddenly, they say. blood the saw her own them they say. (sub.) hers
- tė. Čėnujīn'ga iė tē ičadi giáxai tē ci égiča'-biama wa'ú aká. Čisañ'ga when. Young man word the his father made for him the again said to him, they woman the (sub.) Your younger brother
- 9 iča'ba' wi'ėctėwa' cta'be xī uifaji-á, á-biamá. A'n' čī' 'agčaa' čačáči', a second time even one you see it if do not tell him, said she, they say. You have come near making me suffer,
- á-biamá. Ga' edita' ginikičė gėi'-biama. 'Ábaa-báji, wacė ctea' akága'. said she, they say. So after that causing him they sat, they say. He did not hunt, rich in food even he was, because.
- Ėgiçe ha'n'ega'tcė'qtcī amá xī čīngá-bitėama Inḡča'-si'-snėde amá Dadiha, At length very early in the morn-ing they say when he was missing, they say Long-tailed-cat the (sub.) O father,
- 12 kagė amá čīngai, á-biamá čėnujīn'ga aká. Čisañ'ga 'ábae čė tē, á-biamá. younger the is missing, said, they say young man the (sub.) Your younger hunting went, said he, they say. brother (sub.) say
- Gėi ta čī', á-biamá. Mi' ča' ma'ci tiča' xī agči-biamá. Ga' ičadi Coming he will be, said he, they say. Sun the high it became when he came home, they say. So your father back
- čīńké gičáspa'-biama. Gań'ki áci ačá-biamá. Ga' ičadi amá učúgihá-the (ob.) he pushed him to attract notice, they say. And out he went, they say. So his father the followed his (sub.)
- 15 biama. Ni-úwagi-ačáčica' ė'di ačá-biamá. Ė'di ahi-biamá xī égiče jábe-ma they say. Place for get-ting water towards there they went, they say. There they arrived, when behold the beavers they say
- wi' gań'ke amá, jīn'gajī. Či hídeačáčica' ė'di ahi-biamá. Či éga' jábe-ma one lay for some time, not small. Again down-stream there they arrived, they say. Again so the beavers they say
- wi' gań'ke amá, jīn'gajī. Ga' cėna'ba t'ėwačá-biamá. Wa'in' akí-biamá. one lay for some time, not small. So only those two he killed them, they say. Carrying he reached home, they say. them they say.
- 18 Ga' égasáni na'ba ja'-qtiega' tē'di júgčė ačá-biamá nújīnga aká. Či iáqti So the next day two sloops, about when with him went, they say boy the (sub.) Again deer
- na'ba t'ėwačá-biamá. Wasábe na'ba t'ėwačá-biamá. Ga' ė'di áhiḡi t'ėwačá two he killed them, they say. Black bear two he killed them, they say. So there many he killed them
- biama. Gėčba t'ėwačá-biamá: iáqti, wasábe cti, jábe cti. Mi' ča' híde-they say. Ten he killed them, they say: deer, black bear too, beaver too. Sun the low

qtcí hí xī akí-biamá. Dadíha, kagé áhigiqti t'éwafé há, á-biamá nújĩnga  
 very arrived when they reached O father, younger very many killed them said, they say boy  
 home, they say. brother

aká. Égasáni tē úhe acaí tē, wan'giçe. Içádi júgigçe acaí-biamá, iha<sup>n'</sup>  
 the The next day when to bring went, all. His father with his he went, they say, his  
 (sub.) in the meat

edábe. Ingça<sup>n'</sup>-si<sup>n'</sup>-snéde aká-acaí-bají-biamá. Wénaxičá-biamá níaci<sup>n'</sup>ga áji 3  
 also. Long-tailed-cat the did not-go, they say. Attacked them, they say people differ-  
 (sub.) ent

amá. Cénujĩn'ga pahan'ga gaqçí-biamá. Wa'újĩnga éduáta<sup>n'</sup> gaqçí-biamá.  
 the Young man first they killed him, they Old woman next they killed her, they  
 (sub.) say.

Içádi amá na<sup>n'</sup>jí'cké'qtcí akí-biamá. Çiha<sup>n'</sup> çiji<sup>n'</sup>çe edábe wáqçi, á-biamá.  
 His the (sub.) barely reached home, Your your elder also they killed said he, they  
 father (sub.) they say. mother brother them, say.

É'di anğáçe té, á-biamá. É'di ahí-biamá. Ingça<sup>n'</sup>-si<sup>n'</sup>-snéde içádi é'di hí 6  
 There let us go, said he, they There they arrived, they Long-tailed-cat his father there ar-  
 say. say. rived

wíuwatan'ga t'éça-biamá níaci<sup>n'</sup>ga amá Ingça<sup>n'</sup>-si<sup>n'</sup>-snéde aká wénaxičá-biamá  
 as soon as killed him, they people the Long-tailed-cat the attacked them, they say  
 say. (sub.) (sub.)

níaci<sup>n'</sup>ga çañká. Cañ'ge kē edábe wi<sup>n'</sup> t'éça-biamá Ingça<sup>n'</sup>-si<sup>n'</sup>-snéde aká. Cí  
 people the (ob.) Horse the also one killed them, they Long-tailed-cat the Again  
 (ob.) say. (sub.)

wénaxičá-biamá. Uçúkihehébe wáçi<sup>n'</sup>-biamá Ingça<sup>n'</sup>-si<sup>n'</sup>-snéde aká. Níaci<sup>n'</sup>ga 9  
 he attacked them, they say. One after another had them, they say Long-tailed-cat the Man  
 (sub.)

wi<sup>n'</sup> cañ'ge uças'ĩn' éga<sup>n'</sup>-hna<sup>n'</sup>-síqti t'éça-biamá. Gçébahíwi<sup>n'</sup> tē' t'éwafé-  
 one horse sticking to so throughout he killed, they say. A hundred the he killed them,  
 he killed, they say.

biamá. Wáçiqapi uçíqpaçé t'éwafé-hna<sup>n'</sup>-biamá. Mi<sup>n'</sup> içé ékita<sup>n'</sup>qti wi<sup>n'</sup>áqtcí  
 they say. Flanking them he pulled off he killed regularly they say. Sun had just then only one  
 with claws them gone

ugácta-biamá.  
 was left they say.

12

## NOTES.

304, 6-7. kagé, çé i<sup>n'</sup>dádi 'áçpae eté tē. Another elliptical phrase, which is, in full, kagé, çétēdi i<sup>n'</sup>dádi 'áçpae eté, é tē (younger brother, in this place, my father, you hunt, may, said it), or some like phrase. Frank La Flèche gives: çée há i<sup>n'</sup>dádi 'áçpae etéé tē.

304, 12. içigçagçídai. This was caused by the bite of the bear, as well as by the struggles of the Puma himself.

304, 19-305, 1. ca<sup>n'</sup> éga<sup>n'</sup> gáxa-gá, a strong command.

305, 3. içádi t'a<sup>n'</sup> tē. The Puma was considered the real child of the man and woman; and the young man was merely called so. He was adopted after the Puma. "Kage," in the text just above this phrase, may be translated "my child", being used instead of "nisiha."

306, 9. a<sup>n'</sup>çi<sup>n'</sup> 'ágçaa<sup>n'</sup>çaçáçi<sup>n'</sup>, contracted from a<sup>n'</sup>çi<sup>n'</sup> 'ágçaa<sup>n'</sup>çaçé áçi<sup>n'</sup>.

## TRANSLATION.

A man was keeping a Puma. And he had no children at all. And so he regarded this Puma as his child. At length a young man was going. When he arrived very near the lodge, behold, some deer were walking. Concealing himself from them, he reached the lodge, as he had no gun. And the father of the Puma, too, had none.

The young man said as follows: "O father, some deer are there, very easy to kill. Lend me a gun." "Oho! I have no gun whatsoever," said he. He caused the Puma to be the younger brother of the young man. "Go with your younger brother. Beware lest you scold your younger brother. Be accustomed to go very gently with your younger brother," said the father. At length the Puma went with the young man. "These are they, O younger brother," said the young man. He pointed at the deer for him. And so, after he pointed at the deer for him, the Puma went to attack them. And the Puma killed a deer just at the place where the young man had found the deer. And he carried it home. "Because your younger brother always does thus, I prize him," said the father. "And if you desire any kind of animal, tell your younger brother." The Puma continued to kill all kinds of animals. "O father, I will go hunting with younger brother," said the young man. "There they are in that place out of sight, where the very dense forest stands, extending up-hill. Sit there on the hill, and wait for your younger brother." And the young man sat on the hill, waiting for the Puma. "O younger brother, this is the place where my father said that you might hunt," said he. And the young man sat on the hill. And the Puma went headlong into the dense forest. He took hold of a deer. He made it cry out bitterly because he held it with his claws. And he arrived there at the hill. He went dragging it. He hung it up. "I desire a black bear, O younger brother, in order to eat fat meat," said the young man. At length the Puma caught hold of one. He arrived there. Behold, he was some time in killing it. Since the Puma got foam on himself in struggling with the black bear, he rubbed himself as he walked. "Ho! O younger brother, I desire a beaver," said the young man. The water was obstructed. And after a while the Puma went headlong into the water. At length he came back in sight, bringing a large beaver. "O younger brother, I desire an otter," said the young man. And the Puma killed an otter. And as their father was sad at heart, he was coming seeking them. And he arrived first at the place where the deer had been killed. Next he arrived at the place where the black bear had been killed. And he arrived at the place where the beaver had been killed. And he arrived at the place where the otter had been killed. "Fie! my child, you kill your younger brother with fatigue. Do stop it at once," said he. And they went homeward, carrying just that many animals. The father carried all on his back. And having reached home, both of his sons sat eating. The Puma was the principal one, as he had a father; therefore he sat with his father, near him, but not touching him. And his mother also in like manner took care of her own child. And after that the young man went hunting regularly with his adopted brother. "When your younger brother has killed just one animal, carry it on your back, and be coming home with him," said the father. The father feared for his son, lest he should make himself crazy by running, if he killed many animals. And so it continued. When he killed just one animal, he was coming home with him. And he arrived there with him as he hunted. "You will go thither with your younger brother to the place where the trees stand very thick by the creek which comes forth from the remote object," said he. And he arrived there. "O younger brother, this is the place where my father said that you might hunt," said he. So he went thither. When he had been there a very long time he was killing the male elk that was lying there. "O younger brother, kill a grizzly bear," said the young man. At length the Puma took hold of one suddenly. He went thither. He was crying very much like a grizzly bear. The

grizzly bear said nothing but "H'a! h'a! h'a!" At length he was lying killed. The Puma had been pierced very deep with his claws on both sides of the body, under the forelegs. And the young man made the Puma rush on a buffalo bull. He killed the buffalo bull. And again the young man said as follows: "O younger brother, hunt the trail of a black bear in this place." The Puma was continually swelling up whenever he had been bitten on the body under the forelegs, in fact, all over his body. Yet the young man was repeatedly making him hunt, as if he was not satisfied.

At length the father went again to seek the slayers, his sons. He arrived there. At length he arrived at the place where the grizzly bear had been killed. And his heart was sad. At length he arrived there whither the Puma was coming, dragging the black bear which he had just killed. The Puma embraced his father suddenly. "Ho! You ought not to tell your younger brother about the savage animals," said the father. "Yes, O father," said the youth. "Do not tell your brother about even one of them any more," said the father. And again did the father carry all those animals that were killed. And he carried them home on his back. The mother, crying bitterly, embraced the Puma suddenly, when she saw his blood. The woman said to the young man the words which the father had said to him. "If you see even one of them, do not tell your younger brother about it any more. You came very near causing me to suffer," she said. And after that they sat, causing him to recover. They did not hunt, as they were rich in food. At length the Puma was missing, when it was very early in the morning. "O father, younger brother is missing," said the young man. "Your younger brother has gone hunting. He will be coming back," said the father. When the sun was high the Puma came home. And he pushed against his father to attract his attention. Then he went out, and his father followed him. They went - - towards the place where they got water for the lodge. When they reached there, behold, a large beaver had been lying there for some time. And they reached a place that was down-stream. And a large beaver had been lying there, too, for some time. And the Puma had killed just those two. The father carried them home on his back. And about the third day afterward the youth went with him. And the Puma killed two deer. He killed two black bears. And there he killed many. He killed ten: deer, black bears, and beavers. When the sun was very low, they reached home. "O father, younger brother has killed very many animals," said the youth. The next day all went to bring the meat into camp. The young man went with his father and mother. The Puma did not go. Another people attacked them. They killed the young man first. Next they killed the old woman. The father barely reached home. "They have killed your mother and your elder brother. Let us go thither," said he. They arrived there. As soon as they arrived the men killed the Puma's father. The Puma attacked the men. The Puma killed one and his horse. He attacked them again. The Puma encountered them one after another. He killed a man with the horse that he was on; and so on throughout the ranks of the foe. He killed a hundred. Piercing them with his claws, he pulled them off their horses and killed them. Just as the sun set, only one man was left.

## THE RACCOONS AND THE CRABS.

FRANK LA FLÈCHE'S VERSION.

Ēgiçe Mí-ḡa amá fé amáma. Ēgiçe gá-biamá:  
 At length Raccoon the was going, they At length he said as follows,  
 (sub.) say. they say:



Ká-ge Mí-ḡa há! há-zi a<sup>n'</sup>-ḡat añ-gá-ḡe te há, ká-ge Mí-ḡa há!  
 Younger Coon O! grapes we eat let us go younger brother Coon O!

3 Wiji<sup>n'</sup>ḡéha, cé bḡáte-hnan'di hí a<sup>n'</sup>sa<sup>n'</sup>san'de-ma<sup>n'</sup>, ga<sup>n'</sup> áda<sup>n'</sup> ubḡí'age.  
 O my elder brother, that I eat it invariably when tooth shake me rapidly, so therefore I am unwilling.



Ká-ge Mí-ḡa há! ḡan'-de a<sup>n'</sup>-ḡat añ-gá-ḡe te há, ká-ge Mí-ḡa há!  
 Younger Coon O! plums we eat let us go younger brother Coon O!

Wiji<sup>n'</sup>ḡéha, cé bḡáte-hnan'di a<sup>n'</sup>ḡa<sup>n'</sup>wañkéga-hna-ma<sup>n'</sup>, ga<sup>n'</sup> áda<sup>n'</sup> ubḡí'age.  
 O my elder brother, that I eat it invariably when it always makes me sick, so therefore I am unwilling.



6 Ká-ge Mí-ḡa há! na<sup>n'</sup>-pa a<sup>n'</sup>-ḡat añ-gá-ḡe te há, ká-ge Mí-ḡa há!  
 Younger Coon O! choke-cher-ries we eat let us go younger brother Coon O!

Wiji<sup>n'</sup>ḡéha, cé bḡáte-hnan'di snia<sup>n'</sup>t'e-ma<sup>n'</sup>, ga<sup>n'</sup> ada<sup>n'</sup> ubḡí'age.  
 O my elder brother, that I eat it invariably when I am chilly, so therefore I am unwilling.



Ká-ge Mí-ḡa há! Ma<sup>n'</sup>-cka<sup>n'</sup> a<sup>n'</sup>-ḡat añ-gá-ḡe te há, ká-ge Mí-ḡa há!  
 Younger Coon O! Crab we eat let us go younger brother Coon O!

9 Há! jī<sup>n'</sup>ḡe, há! jī<sup>n'</sup>ḡe, jī<sup>n'</sup>ḡéha! cé i<sup>n'</sup>uda<sup>n'</sup>-hna-ma<sup>n'</sup>. Ēgiçe fé amá. Ēgiçe  
 O! elder brother, O! elder brother, O! elder brother that always good for me. At length they went, At length they say.

Ma<sup>n'</sup>cka<sup>n'</sup> ni-úwagi ahí-biamá. Ēgiçe t'é gaxá-biamá. Ēgiçe na<sup>n'</sup>jī<sup>n'</sup> ḡacka<sup>n'</sup>  
 Crab where they they arrived, they say. At length dead they made, they say. Beware barely you stir

ḡi<sup>n'</sup>he aú. Ata<sup>n'</sup>, Ahaú! ḡhé ḡi ḡacka<sup>n'</sup> te há. Ēgiçe cíbe ḡi'íḡai ctécte-  
 over I When, Oho! I say when you stir will. Beware entails they tickle (you) notwith-



wa<sup>n'</sup>, daqúúge uḡbahi<sup>n'</sup>i ctétewa<sup>n'</sup>, ictá ḡḡjijn'dai ctétewa<sup>n'</sup>, éḡiḡe ḡacka<sup>n'</sup>  
standing, nostrils they push up notwithstanding, eye they reach into notwithstanding, beware you stir  
into your

ḡi<sup>n'</sup>he aú. Ata<sup>n'</sup>, Ahaú! ehé ḡi<sup>n'</sup>jí ḡacka<sup>n'</sup> te há, á-biamá (Míḡá na<sup>n'</sup> aká).  
ever I When, Oho! I say if you stir will said, they say (Raccoon grown the).

Éḡiḡe Ma<sup>n'</sup>cka<sup>n'</sup> mī<sup>n'</sup>jīḡa d'úba ní aḡiáhi-biamá. Kī ga<sup>n'</sup>ḡaḡka wéḡa-biamá. 3  
At length Crab girl some water arrived for, they say. And after they they found them,  
(stood) awhile they say,

Ja<sup>n'</sup>ḡi<sup>n'</sup> uḡá aḡá-biamá. Waḡáquúxe na<sup>n'</sup>ba t'é aké áḡa! U+! á-biamá  
Running to tell it they went home- Raccoon two dead the two indeed! Halloo! said (some),  
ward, they say. (lie) they say.

Éḡiḡe Ma<sup>n'</sup>cka<sup>n'</sup> níkaḡahi ḡiḡkē'di uḡá ahi-biamá. Éḡiḡe Ma<sup>n'</sup>cka<sup>n'</sup> níkaḡahi  
At length Crab chief to him to tell they arrived, At length Crab chief  
it they say.

aká éḡa<sup>n'</sup>be atí-biamá. Éḡiḡe wénaxiḡa ḡéḡa-biamá. Kī i<sup>n'</sup>c'áge wī<sup>n'</sup> 6  
the in sight came, they say. At length to attack them he sent suddenly, And old man one  
(sub.) they say.

íekíḡé téga<sup>n'</sup> júwaḡá-biamá. (Éḡiḡe Míḡá akádi e'di ahi-biamá. Kī wī<sup>n'</sup>  
to act as in order with them they say. (At length Raccoon by them there they arrived, And one  
crier to they say.

ḡá-biamá:) Híndá! cḡbe bḡi'ḡa té-ana, á-biamá. Cḡbe ḡi'ḡa-bi (ḡi)  
said as follows, they say :) Let me see! entrail I tickle him will ! said he, they said he, they  
they say :) say.

céḡectéwa<sup>n'</sup>jí ja<sup>n'</sup>-biamá. ḡáḡuháḡtci íḡa amá ḡi ḡicta<sup>n'</sup>-biamá. Cí áma 9  
stirring not at all he lay, they say. Almost he they when he stopped, they say. Again the  
other

kē'di aḡá-b ega<sup>n'</sup> daqúúge ḡijín'da-biamá. Céḡectéwa<sup>n'</sup>jí ja<sup>n'</sup>-biamá. Cí áma  
by the went, having nostrils he reached into, they say. Stirring not at all he lay, they say. Again the  
they say other

kē'di aḡá-biamá. Ictá-ḡa<sup>n'</sup>ha ḡizibḡtci uḡa<sup>n'</sup>-biamá. Céḡectéwa<sup>n'</sup>jí ja<sup>n'</sup>-  
by the he went, they say. Eye-border taking by the he held, they say. Stirring not at all lay  
very edge

biamá Míḡá aká. Hé! waḡáwatcigáxe té aí aḡu+! é íekíḡé ḡéḡa-biamá 12  
they say Raccoon the Ho! you are to dance he says indeed, say- proclaim- sent suddenly,  
(sub.). they say

Ma<sup>n'</sup>cka<sup>n'</sup> i<sup>n'</sup>c'áge aká. Éḡiḡe watcigaxá-biamá. Watcigaxe úḡica<sup>n'</sup>-biamá.  
Crab old man the At length they danced they say. Dancing they went around  
(sub.). them, they say.

Waḡáquúxe na<sup>n'</sup>ba t'é aké, Áma siḡéde snedé, Áma in'dje ḡḡéxe. U+!  
Raccoon two dead the two The one heel long, The face spotted. Halloo!  
(lie), other

(á-biamá i<sup>n'</sup>c'áge aká). Éḡiḡe ta<sup>n'</sup>waḡḡa<sup>n'</sup> bḡúga watcigaxe úḡica<sup>n'</sup>-biamá, 15  
(said, they say old man the). At length village all dancing went around them,  
they say,

Ma<sup>n'</sup>cka<sup>n'</sup> ta<sup>n'</sup>waḡḡa<sup>n'</sup>. Éḡiḡe, Ahaú! á-biamá. Akíḡa naji<sup>n'</sup> átiáḡa-biamá.  
Crab village. At length, Oho! said he, they Both stood suddenly they say.  
say.

Wénaxiḡ aḡá-biamá. Ma<sup>n'</sup>cka<sup>n'</sup> ḡi aḡikibana<sup>n'</sup>-biamá. Wáḡate na<sup>n'</sup>ḡi<sup>n'</sup>-biamá.  
Attacking them they went, they say. Crabs lodge run with all their might for Eating them they walked, they say.  
their, they say.

T'éwaḡé ma<sup>n'</sup>ḡi<sup>n'</sup>-biamá Éḡiḡe na<sup>n'</sup>báḡtci ákiáḡa-biamá. Ké! Maḡḡi<sup>n'</sup>i-gá. 18  
Killing them they walked, they say. At length only two had gone back, they say. Come! Begone.

Ma<sup>n'</sup>cka<sup>n'</sup> eḡiḡe taí (á-biamá Míḡá aká). Ceta<sup>n'</sup>.  
Crab they say will (said, they say Raccoon the). So far.  
of you (they)

NOTES.

310, 9. bá jì<sup>o</sup>çe. há jì<sup>o</sup>çe, jì<sup>o</sup>çéha. Used in expressing thanks, approval, or a petition. So, há pìga<sup>n</sup>, há qìga<sup>n</sup>, jìga<sup>n</sup>ha, 102, 9.

310, 11. au, pronounced au<.

311, 4. waçaquuxe na<sup>n</sup>ba t'é aké aça u+. Çaçi<sup>n</sup>-na<sup>n</sup>pajì uses "waçaxuxe" instead of "waçaquuxe." As "aça" is a masculine term, it shows that a *man* cried out, not the girls.

311, 11. ieta-ça<sup>n</sup>ha çizilëqteci uça<sup>n</sup>-biana, pronounced çizi+bëqteci, etc.

311, 12. ai açu+, in full, ai áça u+.

311, 14. The dancing-song sung by the old man Crab was as follows;

Wa-çi-qu-qu-xe na<sup>n</sup>-ba t'é a-ké, Á-ma si-çé-de sne-de, Á-ma in'-djë qé-  
xe, u+.

311, 19. ma<sup>n</sup>cka<sup>n</sup>, from ma<sup>n</sup>, *ground*; and cka<sup>n</sup>, *to move, stir*; i. e., "they who scampered over the ground." Perhaps the *craw-fish*, rather than the *crab*, is referred to in this myth.

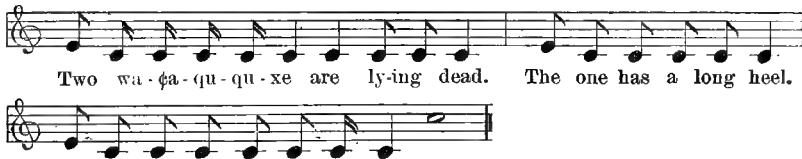
TRANSLATION.

At length the Raccoon was going. At length he said as follows:

Young-er broth-er Coon! Let us go to eat grapes, Young-er broth-  
er Coon.

"O my elder brother, whenever I eat them, my teeth chatter rapidly, and therefore I am unwilling." "Younger brother Coon! Let us go to eat plums, Younger brother Coon." "O my elder brother, whenever I eat them, they make me sick, and therefore I am unwilling." "Younger brother Coon! Let us go to eat choke-cherries, Younger brother Coon." "O my elder brother, whenever I eat them, I am chilly, and therefore I am unwilling." "Younger brother Coon! Let us go to eat Crabs, Younger brother Coon." "O! elder brother, O! elder brother, elder brother, O! They always agree with me." At length they departed. At length they reached the place where the Crabs got water for the village. At length they pretended to be dead. "Beware. Don't you dare to stir at all. When I say, 'Oho!' you will stir. Beware. Even if you are tickled in the sides, even if they push their claws up your nostrils, even if they reach into your eyes, do not stir at all. When I say, 'Oho!' you will stir," said the elder Raccoon. At length some Crab girls arrived there for water. When they had been there some time, they found the Raccoons. They ran homeward to tell it. "Two Waçaquuxe are lying dead. Halloo!" said some of the men. At length they arrived at the lodge of the Crab chief, whither they had gone to tell it. And the Crab chief came

in sight of the Raccoons. And he sent some away to attack them. And an old man went with them to act as a crier and to sing for the dancers. And they reached the Raccoons. And one said as follows to himself: "Let me see! I will tickle him in the side!" When he tickled him in the side, the Raccoon lay without stirring at all. When the Raccoon almost laughed, the Crab stopped. And the Crab went to the other Raccoon, and thrust his claws up his nostrils. He lay without stirring in the least. Going again to the former Raccoon, he took hold of his eyelids by the very edge. The Raccoon lay without stirring in the least. The aged Crab man proclaimed aloud, saying, "Ho! he says that you are to dance. Halloo!" At length they danced. They danced around the Raccoons. The old man said:



The oth-er has a spot-ted face. Hallow! At length the whole Crab vil-lage went dancing around them. At length the elder Raccoon said, "Oho!" Both Raccoons stood suddenly. They went to attack them. The Crabs ran with all their might to their lodges. The Raccoons walked along, eating and killing them. At length just two Crabs had gone home. "Come! Begone. You shall be called 'Ma-ckan'!" said the Raccoons. The End.

## THE RACCOONS AND THE CRABS.

ᐃᐱᑕᐢᑎ-ᑎᐱᑎᐱᑭᑦ'S VERSION.

Ègiçe Mişá amá á-i-biamá. Káge Mişe+! káge Mişe+! káge Mişe+!  
 At length Raccoon the was coming, they say. Younger brother Coon O! younger brother Coon O! younger brother Coon O!  
 házi a<sup>n</sup>čát aŋgáče há+, káge Mişe+! á-biamá. Wiji<sup>n</sup>čcha! cé bčáte-hna<sup>n</sup>  
 grapes we eat we go ! younger brother Coon O! said he, they say. O my elder brother! that I eat regularly  
 čan'di níxa a<sup>n</sup>čá<sup>n</sup> nie-hna<sup>n</sup>-ma<sup>n</sup>'. Ní tē bčátá<sup>n</sup> tē'di a<sup>n</sup>čá<sup>n</sup> daxe<sup>té</sup> cta<sup>n</sup>, ácka 3  
 when stomach pains me I have Water the I drink when it purges me habit-  
 ularly (or, I do). Ní tē bčátá<sup>n</sup> tē'di a<sup>n</sup>čá<sup>n</sup> daxe<sup>té</sup> cta<sup>n</sup>, ácka 3 ually, close  
 gáma<sup>n</sup> ajé cta<sup>n</sup> há, á-biamá. Káge Mişe+! káge Mike+! káge Mişe+!  
 I do that I feel habit- said he, they Younger Coon O! younger Coon O! younger Coon O!  
 ually say. brother brother brother  
 gríbe a<sup>n</sup>čát aŋgáče há+, káge Mişe+! á-biamá. Wiji<sup>n</sup>čcha! céčá<sup>n</sup> bčáte-  
 hack-berries we eat we go ! younger Coon O! said he, they. O my elder brother! that I eat  
 hnan'di in'gč a<sup>n</sup> wasá cta<sup>n</sup>. Waji<sup>n</sup>qidaáčč, á-biamá. Káge Mişe+! káge 6  
 regularly, I am constipated habit- I get out of patience said he, they Younger Coon O! younger  
 ually. with it, brother Coon O! brother  
 Mişe+! káge Mişe+! wajíde a<sup>n</sup>čít aŋgáče há+, káge Mişe+! á-biamá.  
 Coon O! younger Coon O! buffalo we eat we go ! younger Coon O! said he, they  
 brother berries say.

- Wiji<sup>n'</sup>çéha! cécé<sup>n</sup> bécate-hnan'di ija<sup>n'</sup>xe a<sup>n'</sup>ça'í'íça éga<sup>n</sup> axigci'ú cta<sup>n</sup>. Waji<sup>n'</sup>-  
 O my elder brother! that I eat regularly, when anus it itches me as I scratch myself habitually. I get out of
- qidáaçe, á-biamá. Káge Miçe+! káge Miçe+! káge Miçe+! Ma<sup>n'</sup>cka<sup>n</sup> a<sup>n'</sup>-  
 patience with it, said he, they say. Younger brother Coon O! younger brother Coon O! younger brother Coon O! Crab! we
- 3 wa<sup>n'</sup>çat aňgáçe te hau, káge Miçe+! á-biamá. Há! ji<sup>n'</sup>çe, há! ji<sup>n'</sup>çe, ji<sup>n'</sup>çéha,  
 out them we go will ! younger brother Coon O! said he, they say. O! elder brother, O! elder brother, elder brother O!
- cé-hna<sup>n</sup> waçáte awásiçe cta<sup>n</sup>, á-biamá. Gañ'ki aça-biamá ega<sup>n'</sup>, wéçigça<sup>n</sup>  
 that only eating (them) I think of them habitually, said he, they say. And they went, they having, plan
- gáxe ma<sup>n'</sup>çi<sup>n'</sup>-biamá. Ta<sup>n'</sup>waňgça<sup>n</sup> hégaçtəwa<sup>n'</sup>ji ıadé aça-biamá. Ji<sup>n'</sup>çéha,  
 making they walked, they say. Village very populous near by they went, they say. Elder brother, elder brother
- 6 úkie aňgáxe xı ákicuga xı wia<sup>n'</sup>naxıçai xı a<sup>n'</sup>wa<sup>n'</sup>çate tai, á-biamá. Añ'kaji,  
 to talk we make if standing thick when we rush on them if we eat them will, said he, they say. No, with them
- á-biamá iji<sup>n'</sup>çe aká. Gá-biamá: Nı-agihı tē'di wi<sup>n'</sup>ça<sup>n</sup>ça<sup>n</sup> t'éa<sup>n'</sup>wa<sup>n'</sup>çē  
 said, they say his elder brother the (sub.). He said as follows, Arrive there at the one by one we kill them
- a<sup>n'</sup>wa<sup>n'</sup>çate aňgçi<sup>n'</sup> tai, á-biamá. Cı isañ'ga aká, Añ'kaji, wéçigça<sup>n</sup> wı dāxe hā,  
 we eat them we sit will, said he, they say. Again his younger brother the (sub.), No, plan I I make it
- 9 á-biamá. Can'ge uné ujaň'ge gaxá agti kē'ıa dāhé áçi<sup>n'</sup> baxú éta<sup>n</sup> tē  
 said he, they say. Horse seeking road it forks is coming again at the hill ridge peak just the that far
- aňgáxe te, á-biamá. A<sup>n'</sup>ha<sup>n</sup>, ca<sup>n'</sup>, á-biamá. Cé taté, á-biamá. É'ıa aça-  
 let us make it, said he, they say. Yes, enough, said he, they say. That shall be, said he, they say. Thither they went
- biamá. Éga<sup>n</sup> ujaň'ge kē akıça ma<sup>n'</sup>açaqti ga<sup>n'</sup> ja<sup>n'</sup>-biamá. T'é gaxá-  
 they say. So road the both flat on the back so they lay, they say. Dead they made
- 12 biamá. Wackañ-gā, á-biamá. Ca<sup>n'</sup> 'a<sup>n'</sup> áçiçi<sup>n'</sup> ctéctəwa<sup>n'</sup>, ictá ça<sup>n</sup> uñibahi<sup>n</sup>  
 they say. Do your best, said (one), they say. Still how he has you notwith- eye the he pushes in your
- ctéctəwa<sup>n'</sup>, cıbe çıça'ı'ıçai ctéctəwa<sup>n'</sup>, dāççuge tē uñibahi<sup>n</sup> ctéctəwa<sup>n'</sup>, dā ça<sup>n</sup>  
 even if, entrails he tickles you even if, nostrils the he pushes in your even if, head the
- sidá tē çina<sup>n'</sup>ha çéçē ctéctəwa<sup>n'</sup>, cēçaji-gā, á-biamá. Égiçe can'ge uné wi<sup>n'</sup>  
 toe the he kicks you send- even if, do not stir, said he, they say. At length horse seeking one
- 15 agı amáma. Ujaň'ge kē uhā agı-biamá. Wéça-bi xı, Cı! cı! cı! çéake  
 was returning, they say. Road the follow- he was returning, they say. He found them, when, Cı! cı! cı! these two lying
- na<sup>n'</sup>ba, á-biamá. Wébeta<sup>n'</sup>-biamá. Cı ē'di a-ı-biamá. Sidá ga<sup>n'</sup> na<sup>n'</sup>há  
 two, said he, they say. He went around them. Again there was approaching, they say. Toe thus he kicked one
- çéça-biamá xı cēçectəwa<sup>n'</sup>ji ja<sup>n'</sup>-biamá. Uça agçá-biamá. Waçaxuxe ecç-  
 aside suddenly, they say when moving not at all he lay, they say. To tell he went homeward, it Raccoon you say
- 18 hna<sup>n</sup> na<sup>n'</sup>ba tē aké áça Hu<sup>n'</sup>! á-biamá. Ta<sup>n'</sup>waňgça<sup>n</sup> ga<sup>n'</sup> gçi<sup>n'</sup>-biamá.  
 regularly two dead the indeed. Halloo! said he, they say. Village so sat they say.
- Hındá! á-biamá ba<sup>n'</sup> na'a<sup>n'</sup>-bi aká. Égiçe i<sup>n'</sup>c'áge wi<sup>n'</sup> cikan'geaıa gçi<sup>n'</sup>  
 Hark! said he, they say calling heard it, they say he who. At length old man one far apart he who was sit-

- akáma ba<sup>n'</sup> tē na'a<sup>n'</sup>-bi ega<sup>n'</sup> uákiha<sup>n</sup> uáá agfá-biamá. Wa<sup>n'</sup>áxuxe na<sup>n'</sup>ba  
 ting, they calling the heard it, they having beyond to tell went homeward, Raccoon two  
 say
- t'é aké, aí a<sup>n'</sup>á+ u! á-biamá. Jí amá za'ēqtia<sup>n'</sup>-biamá. Waná'a<sup>n'</sup>-biamá.  
 dead the he indeed, hal- said he, they Lodge the in great confusion, they They heard them, they  
 two (lie), says loo! say.
- Wáwa<sup>n'</sup>átcigáxe te, aí a<sup>n'</sup>á+ u! á-biamá. Ca<sup>n'</sup> cin'gajin'ga ma<sup>n'</sup>ácin' wakan'dagi 3  
 You are to dance, he indeed, hal- said he, they And child to walk forward (= quick)  
 says loo! say.
- ctēwa<sup>n'</sup> bēugaqti ahí-biamá. Ahí-bi ega<sup>n'</sup> ákicugáqti égxaxe najin'-biamá.  
 even all arrived, they say. Arrived, having standing very around stood they say.  
 they say close together
- I<sup>n'</sup>c'ágeqti-bi édega<sup>n</sup> a<sup>n'</sup>áuhag'ēqti ahí-biamá. Ima<sup>n'</sup>āgēet'a<sup>n</sup> á-inajin'-biamá.  
 A very aged man, but at the very last arrived, they say. Using a staff he came and stood, they  
 they say
- Ma<sup>n'</sup>cíáqaha najin'-i-gá hā, á-biamá. Šéama Ictinike šipíi á<sup>n'</sup>á! á-biamá. 6  
 Off at a distance stand ye said he, they These Ictinike skillful indeed! said he, they  
 say. (= cunning) say.
- Háhaxi<sup>n'</sup>áí-gá, á-biamá. Hīndá! wá<sup>n'</sup>áit'a<sup>n'</sup>-i-gá, á-biamá. Cíbe wá<sup>n'</sup>áí'í<sup>n'</sup>áí-gá,  
 Get yourselves ready, said he, they Let us see! feel them, said he, they Entrail tickle ye them,  
 say.
- á-biamá. Cíbe wá<sup>n'</sup>áí'í<sup>n'</sup>áí-de cé<sup>n'</sup>éctēwa<sup>n'</sup>-bají-biamá. T'é <sup>n'</sup>áí<sup>n'</sup>á, á-biamá.  
 said he, they Entrail tickled them when they moved not at all they say. Dead they who, said he, they  
 say.
- T'ai hā. Ké, wáwateigaxái-gá, á-biamá. I<sup>n'</sup>c'áge aká wé<sup>n'</sup>qu<sup>n'</sup>ša gēi<sup>n'</sup>-biamá. 9  
 They are dead. Come, dance ye, said he, they Old man the singing for sat they say.  
 say. them
- Íbehi<sup>n</sup> uti<sup>n'</sup>-biamá. Šéxe bú<sup>n'</sup>á gasá<sup>n'</sup>cu uti<sup>n'</sup>-biamá. Wa<sup>n'</sup>áxuxe na<sup>n'</sup>ba t'é  
 Pillow hit they say. Gourd round to rattle he hit they say. Raccoon two dead
- aké. In'de q<sup>n'</sup>éq<sup>n'</sup>q<sup>n'</sup>e, in'de q<sup>n'</sup>éq<sup>n'</sup>q<sup>n'</sup>e; Sin'de snéde q<sup>n'</sup>éq<sup>n'</sup>q<sup>n'</sup>e; Hi<sup>n'</sup> ja<sup>n'</sup>'xe ja<sup>n'</sup>ga,  
 the. Face spotted, face spotted; Tail long spotted; Hair offensive big.
- á-biamá. Ji<sup>n'</sup>é<sup>n'</sup>ha, cé<sup>n'</sup>á<sup>n'</sup>ica<sup>n</sup> wénaxi<sup>n'</sup>áí-gá, á-biamá. Najin' átiá<sup>n'</sup>á-bi ega<sup>n'</sup> 12  
 said he, they Elder brother, on that side attack them, said (one), they Stood suddenly, they having  
 say.
- edíta<sup>n'</sup>qti t'éwa<sup>n'</sup>é wá<sup>n'</sup>áate ma<sup>n'</sup>ácin'-biamá. Jí ké úgí<sup>n'</sup>dáza-biamá. Djúbaqtei  
 forthwith killing them eating them they walked, they Lodge the they scared them into their Very few  
 say. own, they say.
- akí-biamá. Ceta<sup>n'</sup> na<sup>n'</sup>cta<sup>n'</sup>-biamá, wénandá-bi ega<sup>n'</sup>. Hahá! ga<sup>n'</sup>'bada<sup>n</sup>  
 reached home, So far they stopped running, felt full after eating, having. Ha! ha! just as we  
 they say. they say wished (I)
- wénandeawáki<sup>n'</sup>é, á-biamá.  
 we have been caused to feel said they, they  
 full after eating, say.

## NOTES.

313, 1: Mi<sup>n'</sup>xe+ must be intended for a vocative. This myth contains the only instance of its use in the texts.

313, 2: hazi, pronounced ha<sup>n'</sup>zi; so gube, 313, 5, is pronounced gu+be; wajide, 313, 7, waji+de; and Ma<sup>n'</sup>cka<sup>n</sup>, 314, 2, Ma<sup>n'</sup>+cka<sup>n</sup>.

313, 3. a<sup>n'</sup>á<sup>n'</sup>á<sup>n'</sup>axete, from idaxete.

313, 6. i<sup>n'</sup>gē a<sup>n'</sup>wa<sup>n'</sup>sa, i. e., i<sup>n'</sup>gē a<sup>n'</sup>wa<sup>n'</sup>sa, from i<sup>n'</sup>gē(e)-usa.

315, 2. za'ēqtia<sup>n</sup>, pronounced za'ēqtia<sup>n</sup>.

315, 4. bēugaqti, pronounced bēu+gaqti.

315, 6. šéama Ictinike šipíi á<sup>n'</sup>á. Here the Raccoons are called "Ictinike" as well as "Wa<sup>n'</sup>áxuxe." And besides, the Omaha and Ponka delegates at Washington, in

August, 1881, spoke of the (two) Ictinike who planned to catch the crabs. Frank La Flèche says that the Raccoons were as cunning as Ictinike, knowing all his tricks, but he and they should not be confounded.

315, 11. *inde-q̄t̄ex̄e*, or *inde q̄t̄eq̄t̄e*, "spotted face," is a Çegiha name sometimes applied to the raccoon. Frank La Flèche says that "*hi<sup>n</sup> ja<sup>n</sup>x̄e ɬaŋga*" cannot be said of a raccoon.

315, 14-15. Haha! etc. Such phrases were commonly used by Ictinike in expressing his delight at having overreached others.

#### TRANSLATION.

At length the Raccoon was approaching. He sang as follows to his younger brother in the distance:—"O younger brother Coon! O younger brother Coon! O younger brother Coon! We go to eat grapes, O younger brother Coon!" "O my elder brother! whenever I eat those, my stomach aches me, and when I drink water I have the cholera morbus so bad that I have an action whenever I take a step," said the younger. "O younger brother Coon! O younger brother Coon! O younger brother Coon! We go to eat hackberries, O younger brother Coon!" said the elder. "O my elder brother! whenever I eat them, I am constipated for a long time. I get out of patience," said the younger. "O younger brother Coon! O younger brother Coon! O younger brother Coon! We go to eat buffalo-berries, O younger brother Coon!" said the elder. "O my elder brother! whenever I eat them, *anulus meus prurit me, et scabo*. I get out of patience," said the younger. "O younger brother Coon! O younger brother Coon! O younger brother Coon! We will go to eat Crabs, O younger brother Coon!" said the elder. "Thanks, elder brother! Thanks, elder brother! elder brother, thanks! I always think of eating those alone," said the younger. And they departed, planning as they went. They went towards a very large village of Crabs which was close by. "O elder brother! let us pretend to go and pay a friendly visit. And when they stand very thick around, let us attack them and eat them," said the younger. "No, let us kill them one by one as they go for water; and then we can eat them," said the elder brother. And the younger brother said, "No, I have a plan. Let us pretend to be dead on top of a ridge of hills, where the path which they take when they go after horses turns aside as it comes back this way." "Yes, that will do. That shall be it," said the elder. They went thither. And both lay flat on their backs in the path. They pretended to be dead. "Do your best," said the elder. "No matter how they treat you,—even if they thrust their claws into your eyes, even if they tickle you on the side, even if they thrust their claws up your nostrils, even if they kick your head aside very suddenly with their toes,—do not stir." At length one who had been seeking horses was coming back. He was coming back along the path. When he discovered them, he said, "Ci, ci, ci! those who are lying are two." He went around them. Then he approached them. He kicked one aside suddenly, but the Raccoon lay without stirring at all. And the Crab went homeward to tell it. "Two of those whom you call Waçaxuxe lie dead. Halloo!" said he. Those in the village sat as they were. "Hark!" said he who heard the call. At length an old man, who had been sitting at a very remote place, heard the call, and went further homeward to tell it. "He says that two of the Waçaxuxe lie dead. Halloo!" said he. The lodges were in great confusion (*i. e.*, they made a great commotion by talking and shouting.)

They heard them. "You are to dance, he says, indeed! Halloo!" said the crier. And every one arrived there including even the children who were forward in learning to walk. Having arrived there, they stood around, being very close together. A very aged man was the last one to arrive. He approached and stood leaning on his staff. "Stand ye off! These Ictinike are cunning. Hold yourselves in readiness. Let us see! Feel them. Tickle them on their sides," said he. When they tickled them on their sides, they did not stir at all. "They lie as if dead. They are dead. Come, dance," said he. The old man sat singing for them. He beat a pillow with a round gourd, which he made rattle. Said he (in his song):

"Two raccoons lie dead.  
Spotted face, Spotted face,  
Spotted long tail,  
Big offensive hair."

"O elder brother! attack them on that side next to you," said one of the Raccoons. Having started at once to their feet, they went along killing and eating them. They scared them into their lodges. Very few reached home. They did not chase them any longer, as they had eaten to their satisfaction. "Ha! ha! It is just as we desired. We have been caused to feel full after eating," said the Raccoons.

## THE WARRIORS WHO WERE CHANGED TO SNAKES.

TOLD BY NUDA'-AXA.

Níaci<sup>n</sup>ga gčéba<sup>n</sup>ba nuda<sup>n</sup> ačá-biamá. Wačáta-bají-biamá. Na<sup>n</sup>-  
 Person twenty to war went, they say. They ate not they say. Hun.  
 péhi<sup>n</sup> wakan'dičęqtí-biamá. Ēgaxe agí-biamá. Ca<sup>n</sup>, čé'íhá! Ūčixide  
 ger very impatient from they say. In a circle they were return- Enough, O servants! Looking  
 ing, they say. around  
 ma<sup>n</sup>čí<sup>n</sup>'i-gā. Wacka<sup>n</sup>'i-gā, ūčixide tē, á-biamá nuda<sup>n</sup>haŋga aká. Kí égičę 3  
 walk ye. Do your best, looking the, said, they say war-chief the. And at length  
 around  
 wi<sup>n</sup> ɬa<sup>n</sup>čí<sup>n</sup> agí-biamá. Nuda<sup>n</sup>haŋgá! waniŋa wi<sup>n</sup> ēdedí amé ebčéga<sup>n</sup>,  
 one running was coming, they O war-chief! animal one there is moving I think,  
 say.  
 á-biamá. Ahaú! á-biamá nuda<sup>n</sup>haŋga aká. Īndáda<sup>n</sup> wanŋa čska<sup>n</sup> ehnéga<sup>n</sup>?  
 said he, they Oho! said, they say war-chief the. What animal it may be you think?  
 say.  
 á-biamá. Nuda<sup>n</sup>haŋgá! ɬe-núga, ebčéga<sup>n</sup>, á-biamá Ahaú! á-biamá nuda<sup>n</sup>- 6  
 said he, they O war chief! buffalo bull, I think, said he, they Oho! said, they say war-  
 say. say.  
 haŋga. Can'-de, čé'íhá! a<sup>n</sup>nú etai, á-biamá. Pí da<sup>n</sup>'be ma<sup>n</sup>čí<sup>n</sup>'i-gā cí.  
 chief. If so, O servants! we live may, said he, they Again to see it walk ye again.  
 say.  
 Čí ɬa<sup>n</sup>čí<sup>n</sup> ačá-biamá wi<sup>n</sup>. Ēgičę, ma<sup>n</sup>čí<sup>n</sup> ačé amáma ɬe-núga amá. Ná!  
 Again running went, they say one. Behold, walking was going, they say buffalo bull the. Fie!  
 nuda<sup>n</sup>haŋga ičápa-gā hā, á-biamá. Ga<sup>n</sup> ičápe ačá-biamá. Čéču gčí<sup>n</sup>'i-gā, 9  
 war-chief wait for him said they, And waiting they went, they Here sit ye,  
 they say. say.

- á-biamá, wagáqqa<sup>n</sup> é wáwaká-bi ega<sup>n</sup>. Ga<sup>n</sup> aqá-biamá. A<sup>n</sup>da<sup>n</sup>be ja<sup>n</sup>'i-gá,  
 said he, they servant that he meant them, having. And he went, they say. Looking at lie ye,  
 say, they say
- á-biamá. Ánase naji<sup>n</sup>-biamá. Égiqe a-í amáma ye-núga amá Ágata  
 said he, they To inter- he stood, they say. At length was approaching, buffalo bull the. Aiming  
 say, cept it they say at it
- 3 ja<sup>n</sup>'-biamá. Wahúta<sup>n</sup>fi<sup>n</sup> ké basnú qéqa-biamá. Ágata-bi áquta<sup>n</sup>qtei. Ahí-bi  
 he lay, they say. Gun the he pushed suddenly, they He aimed at it, in a straight He arrived,  
 along say, they say line. they say
- xi égiqe waniá áji amáma. Na<sup>n</sup>'pe ja<sup>n</sup>'-biamá. Wahúta<sup>n</sup>fi<sup>n</sup> ké qfiáza-  
 when behold animal different was moving, Fearing it he lay, they say. Gun the he took  
 they say, they say his
- biamá. Akída-máji xi<sup>n</sup>cté t'éa<sup>n</sup>qai etéga<sup>n</sup>ji áha<sup>n</sup>, eéga<sup>n</sup> ja<sup>n</sup>'-biamá. Ci  
 they say. I shoot not even if he kills me not apt ! thinking he lay, they say. Again  
 not
- 6 akíde xi<sup>n</sup>cté muáona<sup>n</sup> ca<sup>n</sup>' t'éa<sup>n</sup>qé etéga<sup>n</sup> áha<sup>n</sup>, eéga<sup>n</sup> ja<sup>n</sup>'-biamá. Iáúgqe  
 I shoot even if I miss him still to kill me apt ! thinking he lay, they say. All the while  
 at him
- na<sup>n</sup>'wape ja<sup>n</sup>'-biamá. Wé's'á xan'ga amáma, sín'de-qqa qéqa<sup>n</sup>ská-biamá.  
 fearing he lay, they say. Snake big it was moving, tail-rattler this size, they say.  
 they say,
- Qip'an'de ga<sup>n</sup> qisáqcu-hna<sup>n</sup>-biamá: Tcu+. Ga<sup>n</sup> kída-biamá. Céqectéwa<sup>n</sup>ji  
 Shook by pull- so it rattled invariably, they say: Tcu+. And he shot at it, they Not moving at all  
 ing say.
- 9 naji<sup>n</sup>-biamá. Kídaí-bi té'di égiqe qíáqa áíáqa-biamá. Í<sup>n</sup>'ta<sup>n</sup> nuda<sup>n</sup>haŋga  
 it stood, they say. It was shot at, when behold falling it went suddenly, Now war-chief  
 they say they say they say
- qínké kíde, á-biamá. Ga<sup>n</sup>'é'di aqqa-biamá. É'di akí-biamá. Nā! qé'í'há!  
 the shot said they, And there he went back, they There he arrived again, Bother! O servants!  
 at it, they say say, they say
- waniá wi<sup>n</sup>' t'éaqé qan'ja na<sup>n</sup>'pewáqé, á-biamá. Na! nuda<sup>n</sup>haŋgá! ca<sup>n</sup>' a'qañ'-  
 animal one I killed it though dangerous, said he, they Why! O war-chief! still let us  
 say.
- 12 guda<sup>n</sup>'be taí edáda<sup>n</sup> waniá éi<sup>n</sup>te, á-biamá. Wé's'á xan'ga, á-biamá. Wúhu+ 'á!  
 consider what animal it may said they, Snake big, said he, they Really!  
 be, they say say.
- á-biamá. Zani qaquba-biamá. Ga<sup>n</sup>'é'di ahí-biamá waŋ'giqe. Hinda!  
 said they, All wondered, they say. And there arrived, they say all. See!  
 they say
- umásnai-gá, á-biamá. Umásna-biamá. Égiqe ci<sup>n</sup>' hégaí-biamá Wé's'á aká.  
 split it with a said he, they They split it they say. Behold fat very, they say Snake the.  
 knife, say.
- 15 Kí qé-ma níkaci<sup>n</sup>ga ukéqin t'éwaqai té úqibqa<sup>n</sup> bqa<sup>n</sup>' úda<sup>n</sup>qti éga<sup>n</sup>qtia<sup>n</sup>'  
 And the buffa- people common kill them when they smell odor very good just like  
 loes (i. e., Indians)
- uqibqa<sup>n</sup>-biamá Wé's'á aká. Nuda<sup>n</sup>haŋgá! úda<sup>n</sup>qtia<sup>n</sup>' uqibqa<sup>n</sup> té, qé éga<sup>n</sup>-  
 smelt they say Snake the. O war-chief! very good smell the, buffalo ju<sup>n</sup>,  
 qtia<sup>n</sup>', á-biamá. Wégaska<sup>n</sup>qai-gá, á-biamá nuda<sup>n</sup>haŋga aká. Ga<sup>n</sup>' néqé  
 like, said they, Test it, said, they say war-chief the. And kindling  
 they say a fire
- 18 cté itéqa-biamá. Jéde té náhegají-biamá. Kí na<sup>n</sup>'péhi<sup>n</sup> té wakan'diqa-  
 even they put it on, they Fire the burnt very hot, they And hunger the impatient from,  
 say, say.
- biamá. Ahaú! á-biamá. Ké, qé'í'há! ígaska<sup>n</sup>qai-gá, á-biamá nuda<sup>n</sup>haŋga  
 they say. Oho! said he, they Come, O servants! test it, said, they say war-chief  
 say.
- aká. Mi<sup>n</sup>' qa<sup>n</sup>' qáqubáqtei íqé-hna<sup>n</sup> éga<sup>n</sup>-biamá. Ga<sup>n</sup>', Qéqnti, qé'í'há!  
 the. Son the nearly had gone only so they say. And, Right here, O servants!



- a<sup>n</sup>ja<sup>n</sup> tai, á-biamá. Ga<sup>n</sup> je-phi<sup>n</sup> ca<sup>n</sup> ca<sup>n</sup> basna<sup>n</sup> i<sup>n</sup>ca<sup>n</sup> ca-biamá. Nin<sup>n</sup>de<sup>n</sup>cai  
let us sleep, said he, they And buffalo rib the so they placed on sticks they say. Cooked
- tè éduáta<sup>n</sup> ca<sup>n</sup> ákasta ité<sup>n</sup>ca-biamá. Ca<sup>n</sup> wi<sup>n</sup> pahan<sup>n</sup>ga faté taité na<sup>n</sup>pa-bi  
when next so in a heap they put it, they And one before eat shall feared, they say
- ega<sup>n</sup>, ákast ité<sup>n</sup>phé g<sup>n</sup>fi<sup>n</sup>-biamá. Ga<sup>n</sup> égi<sup>n</sup>phé nuda<sup>n</sup>ha<sup>n</sup>nga aká gá-biamá: 3  
having, in a heap putting they sat, they And at length war-chief the said as follows, they say:
- Ahaú! á-biamá. Phé<sup>n</sup>há! hébe i<sup>n</sup>phi<sup>n</sup> gú-gá, á-biamá. Ga<sup>n</sup> hébe é<sup>n</sup>phi<sup>n</sup>  
Oho! said he, they O servants! a piece bring to me, said he, they And a piece having for him say.
- akí-biamá. Fatá-biamá. Égi<sup>n</sup>phé, Úda<sup>n</sup>qtia<sup>n</sup>, phé<sup>n</sup>, á-biamá. Jé-ma a<sup>n</sup>wa<sup>n</sup>-  
they reached again, He ate it, they At length, Very good, servants, said he, they The buffa- we eat they say. loes
- fatáí éga<sup>n</sup>qtia<sup>n</sup>, á-biamá. Ga<sup>n</sup> zani<sup>n</sup> fatá-biamá. Kí níaphi<sup>n</sup>ga nújĩnga- 6  
them just like, said he, they And all ate they say. And person boy
- biamá. Nújĩnga-bi éde fatá-bají-biamá. Ínahi<sup>n</sup>-bi otě fatá-bají-biamá.  
they say. Boy, they say but he ate not they say. They were will- even he ate not they say. ing, they say
- Phé<sup>n</sup>há! jé-ma a<sup>n</sup>wa<sup>n</sup>fatáí éga<sup>n</sup> há, á-biamá. Bha<sup>n</sup> pibaji-bají, úda<sup>n</sup>qtia<sup>n</sup>.  
O servant! the buffa- we eat them it is like said he, they Odor bad not, very good. say.
- Fatá-gá, á-biamá nuda<sup>n</sup>ha<sup>n</sup>nga aká. Ubé<sup>n</sup>age, á-biamá nújĩnga aká. Ga<sup>n</sup> 9  
Eat it, said, they say war-chief the. I am unwilling, said, they say boy the. And
- nó<sup>n</sup>phé té égxaxé g<sup>n</sup>fi<sup>n</sup>-biamá. Kí nújĩnga aká gaqága g<sup>n</sup>fi<sup>n</sup>-biamá. Ga<sup>n</sup>  
kindled the around it they sat, they And boy the apart sat they say. And (fire) say.
- ugáhana<sup>n</sup>dáze amá. Ga<sup>n</sup> ínanděqtia<sup>n</sup>-bi éga<sup>n</sup> ja<sup>n</sup>-hna<sup>n</sup>-biamá. Égi<sup>n</sup>phé,  
dark they say. And felt very full after eating, having slept each one, they say. At length, they say
- Ahaú! á-biamá. Phé<sup>n</sup>há! dáha<sup>n</sup>i-gá há, á-biamá. Píajĩqtia<sup>n</sup>, á-biamá 12  
Oho! said he, they O servants! arise said he, they Very bad, said, they say
- nuda<sup>n</sup>ha<sup>n</sup>nga aká. Ga<sup>n</sup> úwakié fi<sup>n</sup>áqti, ca<sup>n</sup> ga<sup>n</sup> Wé's'a amá b<sup>n</sup>úga. Égi<sup>n</sup>phé  
war-chief the. And to talk to them he failed, strange to Snake the all. Behold say (I) (-were)
- atañ-ke-da<sup>n</sup> b<sup>n</sup>úgaqti fié gaqá xig<sup>n</sup>fi<sup>n</sup>cta<sup>n</sup>-biamá Wé's'a sad-ihé. Nuda<sup>n</sup>-  
just as long as he lay all half of the body finished himself, they Snake was lying stretched. War- say
- ha<sup>n</sup>ga áma aká gá-biamá: Ahaú! á-biamá. Gúda gíba<sup>n</sup> phé<sup>n</sup>cai-gá, (á-biamá), 15  
chief the other said as follows, Oho! said he, they Yonder call to him, (said he, they say) say.
- nújĩnga é waká-bi éga<sup>n</sup>. Nújĩnga aká agí-biamá. Ké, phé<sup>n</sup>há! wada<sup>n</sup>-  
boy that meant him, having. Boy the was coming, they Come, O servant! look say.
- bai-gá, á-biamá. Phé<sup>n</sup>há! phé na<sup>n</sup>phéga<sup>n</sup> hnátají ícpaha<sup>n</sup>, á-biamá. Nújĩnga  
at us, said he, they O servant! this you feared, as you ate not you know, said he, they Boy say.
- aká xagé naji<sup>n</sup>-biamá. Ga<sup>n</sup>, Úsa<sup>n</sup>ga, á-biamá. Phinaqti<sup>n</sup> fan<sup>n</sup>ha te, á-biamá. 18  
the crying stood they say. And, Hopeless, said he, they You alone you live will, said he, they say. (sub.) say.
- Wafácka<sup>n</sup> phag<sup>n</sup>phé te há, á-biamá. Ga<sup>n</sup> phé a<sup>n</sup>gúgaca<sup>n</sup> a<sup>n</sup>ma<sup>n</sup>phi<sup>n</sup> edáda<sup>n</sup>  
You try you go will said he, they And this we traveled we walked what say.
- a<sup>n</sup>gúnai ké b<sup>n</sup>úgaqti a<sup>n</sup>phi<sup>n</sup>, á-biamá. Qubé 'í'-biamá. Phé weá<sup>n</sup>cape ca<sup>n</sup>  
we sought the all we give said he, they Sacred they gave him, This you wait for yet say. you say.

- a<sup>n</sup>'ba (ɣi) hné te. Ēgiçe waa<sup>n</sup>'ça ɣuha-biamá nújĩnga aká. Waii<sup>n</sup>' jaŋgá  
day (when) you go will. At length to leave them afraid of, they say boy the. Robe large  
gě wi<sup>n</sup>' ují weçé<sup>n</sup>' tai. Maja<sup>n</sup>' úda<sup>n</sup> gě<sup>n</sup>'di ðahé jaŋgá wi<sup>n</sup>' gágě ɣa<sup>n</sup>'awaçáçé  
the one sibling you carry will. Land good at the hill large one those you put us
- 3 tai, á-biamá nuda<sup>n</sup>'haŋga aká. Ga<sup>n</sup>' a<sup>n</sup>'ba amá. Wañ'giçe qti éga<sup>n</sup>'qti gagígiçe  
will, said, they say war-chief the. And day they say. All just so coiled up  
gçi<sup>n</sup>' akáma, ákiççi<sup>n</sup>' gçi<sup>n</sup>' gçi<sup>n</sup>'-biamá. Kí waii<sup>n</sup>' jaŋgá wi<sup>n</sup>' çizá-bi éga<sup>n</sup>',  
were sitting, sitting on one they sat, they say. And robe large one took, they having,  
say  
úji-biamá. Kí wé<sup>n</sup>'a aça-biamá. ðahé úda<sup>n</sup>'qti édedí-ça<sup>n</sup>' amá. Ē<sup>n</sup>'di ɣa<sup>n</sup>'waçá-  
he put them in. And carrying he went, they Hill very good there it was, they There he put them,  
they say.
- 6 biamá. ðahé jin'gaji, ðahé bazú, cehiçe éga<sup>n</sup>' qçabé na<sup>n</sup>'bá bazú ida<sup>n</sup>'be  
they say. Hill not small, hill curvilinear extending like it tree two curvilinear in the  
top. yonder  
ágça-biamá. Ga<sup>n</sup>' é<sup>n</sup>'di ɣa<sup>n</sup>'waçá-biamá qçabé té hidé té<sup>n</sup>'di. Ggé táté  
were put down on. And there he put them, they say tree the bottom by the. Go home- shall  
they say.  
ígidaha<sup>n</sup>'-bi éga<sup>n</sup>', Wé's'a amá bçúgaqti nújĩnga ta<sup>n</sup>' ágiða<sup>n</sup>'ú-biamá, júga ké  
they knew of their having. Snake the all boy the lay thick on their own, body the  
own, they say (sub.) they say,
- 9 áha-biamá. Ga<sup>n</sup>' waa<sup>n</sup>'ça agçá-biamá. Ga<sup>n</sup>' jí ké'ça aki-biamá. Nuda<sup>n</sup>'-  
they say. And leaving them he went homeward. And lodge at the he reached home, they say. War.  
haŋga çí<sup>n</sup>'ça<sup>n</sup>' waniça çataí éde é jú xixáxai, á-biamá. Ē nuge çé ca<sup>n</sup>'  
chief the one who was animal ate but that body made for said he, they He summer this (an ex-  
pletive)  
éwaçáçai-ma, wa'ú, cin'gajin'ga, cañ'ge wáçí<sup>n</sup>'-má ctéwa<sup>n</sup>', edáda<sup>n</sup>' açi<sup>n</sup>'  
you who are his rela- woman, child, horse those that he even, what he has  
tions, has
- 12 gija<sup>n</sup>'be ga<sup>n</sup>'çá-biamá, á-biamá nújĩnga aká. (Nuge té<sup>n</sup>'di jí çá<sup>n</sup>' ca<sup>n</sup>'qti  
to see his he wishes, they say, said, they say boy the. (Summer when lodges the at any rate  
waja<sup>n</sup>'be ka<sup>n</sup>' bça, á-biamá nuda<sup>n</sup>'haŋga wi<sup>n</sup>'dçéça<sup>n</sup>'ska Wé's'a aká.) Ga<sup>n</sup>' nuge  
I see them I wish, said, they say war-chief one-half Snake the.) And summer  
tě gaçça<sup>n</sup>' aça-biamá. Ē<sup>n</sup>'di ahí-biamá. Aŋgáti, á-biamá. Çéçandí,  
when migrating they went, they There they arrived, they We have said he, they Here it is,  
say. say. come, say.
- 15 á-biamá. Kí, Ēdi<sup>n</sup>'qti a<sup>n</sup>'í tai, á-biamá. Ga<sup>n</sup>' wa'ú, cin'gajin'ga, ca<sup>n</sup>' bçúga  
said he, they And, Just there we will, said they, And woman, child, in fact all  
say. say. camp they say.  
é<sup>n</sup>'di ahí-biamá. Ē<sup>n</sup>'di ahí-biamá xí égiçe éça<sup>n</sup>'bá-biamá. Ē<sup>n</sup>'di ma<sup>n</sup>'can'de  
there arrived, they say. There they arrived, they when behold they came out, they There holes in the  
say. say. say. ground  
gáxe akáma. Ēi há, á-biamá. Ēgiçe na<sup>n</sup>'waçápe tai. Ēi há. Ēgiçe  
they had made, they These said he, they Beware you fear them lest. Those are they Beware  
say. say. say.
- 18 weçça<sup>n</sup>'he tai. Cka<sup>n</sup>'ji naji<sup>n</sup>'i-gá, á-biamá nújĩnga aká. Ēgiçe Wé's'a amá  
you flee from lest. Motionless stand ye, said, they say boy the. At length Snake the  
them  
bçúgaqti nújĩnga ta<sup>n</sup>' ágiða<sup>n</sup>'ú-biamá. Ákiha<sup>n</sup>' aça-biamá. Níkaci<sup>n</sup>'ga amá  
all boy the lay thick on their own, Beyond they went, they People- the  
they say.  
égazéçe naji<sup>n</sup>'-biamá. Ga<sup>n</sup>' wagíka<sup>n</sup>'-biamá. Xagú za'éqtia<sup>n</sup>'-biamá. Ca<sup>n</sup>'  
in a row stood, they say. And they consoled with their own, they say. Crying they made an uproar, they say. In fact

bɔ́uga wéka<sup>n</sup>-biamá. Ga<sup>n</sup> uɔ́gacɪbai tɛ níaci<sup>n</sup>ga wáhai tɛ íbɛa<sup>n</sup>qtia<sup>n</sup>-  
all condoled with them, And they went when people they passed as were fully satis-  
they say. they say. throughout over them fied

biamá Wé's'á amá. Ga<sup>n</sup> ma<sup>n</sup>can'de tɛ'ja égazéze ákigɛi<sup>n</sup>-biamá Wé's'á amá.  
they say Snake the (sub.). And holes in the at the in a row sat with one another, Snake the  
the (sub.). they say. ground they say. (sub.).

ɕé níaci<sup>n</sup>ga áki'e amája wada<sup>n</sup>'be ja<sup>n</sup>-biamá. Can'ge-ma é'di ka<sup>n</sup>ta<sup>n</sup> 3  
This people standing thick at them looking at them they lay, they say. The horses there tied

itéwekiɕá-biamá. Wa'ín' gɛ, cánakágɛ cti, wégasápi cti, man'de, uta<sup>n</sup>  
they placed they say. Packs the, saddle too, whip too, bow, leggings  
theirs for them

a<sup>n</sup>'ɕa a-íi gɛ, hí<sup>n</sup>bé a<sup>n</sup>'ɕa a-íi gɛ edábe, bɔ́uga é'di itéɕa-biamá. Ga<sup>n</sup> cɪ  
left were the, mocassins left were the also, all there they put them, And again  
coming coming they say.

máɕe áji amá. Cɪ é'di gaɕɕa<sup>n</sup> atí-biamá. Kí é'di waɕóna-bají-biamá. 6  
winter a dif. they say. Again there migrating they came, they And there they not visible, they say.  
ferent say.

Can'ge waa<sup>n</sup>'ɕa amá í<sup>n</sup>'tea<sup>n</sup>qtei jái gɛ ɕíngé-hna<sup>n</sup>-biamá. Áda<sup>n</sup> ma<sup>n</sup>can'de  
Horse they left them the just now dunged the there was none, they say. There- holes in the  
(pl.) fore ground

ma<sup>n</sup>'tája wágɕaɕi<sup>n</sup> ákiágɕa-biamá, é uɕá-hna<sup>n</sup>-biamá.  
inside having them they had gone back, that they tell regularly, they  
they say. say.

## NOTES.

317, 6-7. Ahau! a-biama nuda<sup>n</sup>haūga. Insert "aká" before the period.

317, 7. a<sup>n</sup>niɕ etai, in full a<sup>n</sup>niɕa etai.

317, 9. nuda<sup>n</sup>haūgá íɕapa-gá. The scouts had gone out of sight of the war-chief; so they spoke to the one running, telling him not to proceed so rapidly, but to wait till the leader came in sight.

318, 3-4. ahi-bi xɪ, when the animal reached the man.

318, 8. ɕip'ande, etc. Whenever the Snake lifted his tail, it rattled.

318, 14. ci<sup>n</sup> pronounced ci<sup>n</sup>+ by Nuda<sup>n</sup>-axa.

319, 13-14. egiɕe atañ-keda<sup>n</sup>, etc. Nuda<sup>n</sup>-axa said that this referred to the war-chief who was the last one to eat part of the Snake. Half of his body, that is, all on one side, had been changed. On one side he was a snake; on the other, a man, the whole length of his body, as he lay extended on the ground.

320, 2-3. Maja<sup>n</sup> uda<sup>n</sup> gɛdi, etc. I agree with Frank La Flèche in substituting for this, Maja<sup>n</sup> úda<sup>n</sup>, dahé tañgá gɛ'di wi<sup>n</sup> íɕa<sup>n</sup>'awaɕáɕé tai: Land, good, hill, big, on the, one, you will place us.

320, 6. dahé bazu cehiɕe ega<sup>n</sup>, etc. This shows that the narrator was referring to a bluff in sight of the place where he was telling the myth.

320, 7. Next to the trees was grass, and below the grass, on the sides of the hill, was only the soil.

321, 1. Whenever any Snake recognized relations, horses, etc., he crawled over them.

321, 2. akigɛi<sup>n</sup>, equivalent to jugɛe gɛi<sup>n</sup>.

321, 7. When the tribe left the Snakes, they fastened the horses to posts driven into the ground. On their return they found fresh manure dropped here and there in a line with the posts; but neither horses nor footprints could be seen.

## TRANSLATION.

Twenty men went on the war-path. They ate nothing. They were very impatient from hunger. They made a circuit and were coming back. "That will do, O servants! Look around as you walk. Do your best at searching," said the war-chief. And at length one was coming running. "O war-chief! I think that an animal is moving there," said he. "Oho! What sort of animal do you think it is?" said the war-chief. "O war-chief! I think that it is a buffalo bull," he said. "Oho!" said the war-chief. "If so, O servants! we may live. Go again to look at it." And one went running. Behold, the buffalo bull was going along walking. "Fie! Wait for the war-chief to come in sight," said the rest of the scouts. And they went slowly, waiting for him to appear. "Sit ye here," said he, addressing the servants. And he departed. "Lie ye looking at me," said he. He stood for the purpose of intercepting the buffalo. At length the buffalo bull was approaching him. He lay aiming at it. He pushed his gun along suddenly. He aimed directly at it. When it arrived, behold, it was a different animal. He lay fearing the sight of it. He took back his gun. He lay thinking, "If I do not shoot at him, he will be very apt to kill me! And if I shoot at him and miss him, still he will be apt to kill me!" All the time he lay, fearing the sight of it. It was a big Snake, with a rattle as large as a man's head. Whenever he lifted his tail, he rattled it: "Ten+" (whispered). And he shot at the Snake, which stood (*sic*) without stirring at all. But after the Snake was shot at, behold, he fell suddenly. "Now the war-chief has killed him," said they. And the war-chief went back to them. He reached there again. "O psha! O servants! Though I have killed an animal, it is dangerous," said he. "Why! O war-chief! let us examine it at any rate, whatever sort of animal it may be," said they. "It is a big Snake," said he, "Really!" said they. All wondered. And all arrived there. "See! split it lengthwise with knives," said he. They split it with knives. Behold, the Snake was very fat. The Snake had a very good odor, just like that of the buffaloes when the Indians kill them. "O war-chief! the odor is very good. It is just like that of the buffaloes," said they. "Test it," said the war-chief. And kindling a fire, they put it on. The fire was very hot. And they were impatient from hunger. "Oho! Come, O servants! test it," said the war-chief. The sun had almost set. "O servants! let us sleep just here," said he. And they thrust sticks through the spare-ribs, running one end of each stick in the ground, close to the fire. When the spare-ribs were cooked, they put them in a heap. And as each one feared to eat before the rest, they sat putting them in a heap. And at length the war-chief said as follows: "Oho! O servants! bring a piece to me." And they took a piece to him. He ate it. At length he said, "Servants, it is very good. It is just like the buffaloes that we eat." And all ate, except one, who was a boy. Though they were willing, he did not eat. "O servant! it is like the buffaloes that we eat. The odor is not bad. It is very good. Eat it," said the war-chief. "I am unwilling," said the boy. And they sat in a circle around the fire which they kindled. But the boy sat apart from them. And it was dark. And having felt very full after eating, each one slept. At length the war-chief said, "Oho! Servants, arise! It is very bad." And he failed to talk with them, as, strange to say, they were all Snakes. Behold, the war-chief had finished changing the half of his body; the whole of one side lay stretched out in the shape of a Snake. The other war-chief said as

follows: "Oho! Call yonder to him," referring to the boy. The boy came. "Come, O servant! look at us. O servant! you know that you did not eat because you feared this," said he. The boy stood crying. And the war-chief said, "It is a hopeless case. You alone will live. Do try to go homeward. We give to you everything which we sought in our travels." They gave him their sacredness (*or*, their charms). "You have waited this long for us, yet when it is day, you can go." At length the boy was afraid of leaving them. "Having filled one of the large robes, you will please carry us on your back. Please put us on a good land, on one of those large hills," said the war-chief. And it was day. All were sitting just so, coiled up and upon one another. And having taken a large robe, he put them in it. And he departed, carrying them. A very good hill was there. There he put them. It was not a small hill; it was a hill with a curvilinear top, like the one extending yonder, with two trees set down on the middle of the curvilinear top. And he put them there, by the bottom of the trees. As they knew that he was about to go homeward, all the Snakes lay thick over the boy (*i. e.*, they covered the surface of his body, as he stood); they passed over his body. And leaving them, he went homeward. And he reached home at the lodges. "He who was the war-chief ate an animal, and changed his body into that sort of animal. He said that he wished to see whatever he has, in the summer, you who are his relations, the women and children, and even his horses," said the boy. The war-chief who was partly a Snake had said, "In the summer I wish to see the lodges at any rate." And when it was summer, they removed the camp. They arrived there. "We have come. Here it is," said the boy. And the people said, "Let us camp just here." And the women, the children, in fact all, arrived there. When they arrived there, behold, the Snakes came in sight. They had made dens there. "Those are they. Beware lest you fear them. Those are they. Beware lest you flee from them. Stand still," said the boy. At length all the Snakes lay thick on the boy. They went beyond him. The people stood in a row. And they condoled with them. They made a great uproar by crying. In fact, all condoled with them. And when the Snakes had gone throughout the line, and had passed over the bodies of the people, they were fully satisfied. And the Snakes were in a row at the dens, sitting with one another. They lay looking at the crowd of people. Their horses were placed there tied; the packs, the saddles too, the whips, bows, the leggings which they had abandoned when they were approaching to kill the Snake, also the moccasins which they had abandoned when they were approaching—all were put there. And it was another winter. Again they removed and came to the place. And then the Snakes were invisible. The horses which they had left, and which had recently dropped manure, were missing. Therefore it is reported that they took them back into their dens.

## THE WARRIORS AND THE THREE SNAKES.

TOLD BY NUDA<sup>n</sup>-AXA.

- Niaci<sup>n</sup>ga nuda<sup>n</sup> ahi<sup>n</sup>-biamá. Agçi<sup>n</sup>-ja<sup>n</sup>-hna<sup>n</sup>-biamá. Égiçe maja<sup>n</sup> ja<sup>n</sup>/  
Men to war arrived, they say. They slept on the way home regu- At length land asleep  
larly, they say.
- tai ça<sup>n</sup> agçi<sup>n</sup>-biamá. Égiçe ja<sup>n</sup>ça<sup>n</sup>qa jañ<sup>n</sup>ga (çeded<sup>n</sup>-ke amá). Çé uja<sup>n</sup> úda<sup>n</sup>-  
will the they came back to, Behold log big (were lying there, they This to asleep very  
they say. say).
- 3 qtia<sup>n</sup>, ja<sup>n</sup>ça<sup>n</sup>qa çábçi<sup>n</sup>-biamá. Égaxe ja<sup>n</sup>-biamá. Égiçe a<sup>n</sup>ba amá xı  
good, log three they say. Around they lay, they At length day they when  
say.
- ıadésage (amá). Nuda<sup>n</sup>hañga aká uçi<sup>n</sup>xidá-biamá. Égiçe ja<sup>n</sup>ça<sup>n</sup>qa amá  
high wind (they say). War-chief the looked around, they say. Behold log the  
(sub.)
- Wés'sá jañ<sup>n</sup>ga akáma. Hau, çé'i<sup>n</sup>! pıajıqtia<sup>n</sup>. Jáhari<sup>n</sup>-gá, á-biamá. Wañ<sup>n</sup>giçe  
Snake big were, they Ho, servants! it is very bad. Arise, said he, they All  
say.
- 6 iáçixa ja<sup>n</sup> akáma. Gañ<sup>n</sup>ki ukigça<sup>n</sup>-biamá. Kigçidindi<sup>n</sup>-biamá. Kı ıadé-  
with open were lying, they And they took hold of one They held firmly to one another, And high  
mouth say. another, they say. they say.
- sage gasnú-hna<sup>n</sup> açá-biamá. Uhañ<sup>n</sup>ge naji<sup>n</sup> aká xagé naji<sup>n</sup>-biamá. Ga<sup>n</sup>/  
wind blowing along went they say. The end stood he crying stood they say. And  
regularly
- gá-biamá: Hau, çé'i<sup>n</sup>há! wéçigça<sup>n</sup> wi<sup>n</sup> içáaçe há, á-biamá. Ca<sup>n</sup> indáda<sup>n</sup>  
he said as fol- Ho, O servants! plan one I have found . said he, they In fact what  
lows, they say.
- 9 jıjın<sup>n</sup>ga açi<sup>n</sup>-bi ké' ca<sup>n</sup> bçúga, ma<sup>n</sup> ké, hi<sup>n</sup>bé, máhi<sup>n</sup>, wa'ı-biamá Wés'sá  
small things they had, the in fact all, arrow the, moccasins, knife, they gave to them, Snake  
they say they say
- çañká. Gañ<sup>n</sup>ki í tē açapui tē eceta<sup>n</sup> ga<sup>n</sup> ábçage ké amá. Wés'sá amá  
the (ob.). And mouth the closed when that far so a calm (lay) they say. Snake the
- é çarádesagá-biamá iáçixa ja<sup>n</sup>i tē. Ga<sup>n</sup> çé gçadi<sup>n</sup> ja<sup>n</sup> ké' áa<sup>n</sup>si gçé-hna<sup>n</sup>-  
that made wind with their with open they when. And this across it the leaping they went  
mouths, they say mouths lay lay (ob.) across homeward  
regularly
- 12 biamá. Hau, çé'i<sup>n</sup>há! wi<sup>n</sup> pahañ<sup>n</sup>gai-gá, á-biamá. Ga<sup>n</sup> uçi<sup>n</sup>aga-biamá,  
they say. Ho, O servants! one go ye before, said he, they And they were unwilling,  
say. they say,
- na<sup>n</sup>pe-hna<sup>n</sup>i tē. Ahaú! á-biamá. Çé'i<sup>n</sup>há! wıebçi<sup>n</sup> te, á-biamá nuda<sup>n</sup>-  
they feared regu- as. Obo! said he, they O servants! I am he will, said, they say war-  
larly say.
- hañga aká. Ca<sup>n</sup> indáda<sup>n</sup> ctēwa<sup>n</sup> nuda<sup>n</sup>hañga é wacka<sup>n</sup> mañçi<sup>n</sup> améga<sup>n</sup> ç  
chief the. And what soever war-chief that makes an walks that class that  
effort
- 15 gáxe mañçi<sup>n</sup> améga<sup>n</sup> tē te na<sup>n</sup>pa-báji ga<sup>n</sup> wıebçi<sup>n</sup> tá minke, á-biamá  
doing walks that class die will fears not so I am he will I who, said, they say  
said, they say
- nuda<sup>n</sup>hañga aká. Ga<sup>n</sup> nuda<sup>n</sup>hañga çınké é di gçé amá xı iáçixa ja<sup>n</sup> amá  
war-chief the. And war-chief the there was going when with open ja<sup>n</sup> amá  
homeward mouth they say

- uʔíza<sup>n</sup> aká. Ga<sup>n'</sup> áa<sup>n</sup>si ákiágɣa-biamá. Ahaú! á-biamá. Wacka<sup>n'</sup>i-gă,  
middle the one. And leaping he had gone homeward, Oho! said he, they say. Be strong,
- á-biamá nuda<sup>n'</sup>haŋga aká. Ga<sup>n'</sup> cí nuda<sup>n'</sup>haŋga áma aká cí éga<sup>n</sup> áa<sup>n</sup>si  
said, they say war-chief the. And again war-chief the the again so leaping over
- ákiágɣa-biamá. Ahaú, ɤé<sup>n</sup>! wacka<sup>n'</sup>i-gă, á-biamá. É aŋgáɣi ɣi éga<sup>n</sup>qti 3  
had gone homeward, Oho! servants! be strong, said he, they say. That we coming when just so
- gáxe ga<sup>n'</sup>ɤai-gă, á-biamá. Cí éga<sup>n</sup>-hna<sup>n</sup> wi<sup>n'</sup>ɤa<sup>n</sup>ca<sup>n</sup> agɤé naji<sup>n'</sup>-biamá. Cí  
to do desire ye, said he, they say. Again so regularly one by one going they stood, they say. Again homeward
- wi<sup>n'</sup> aká éga<sup>n</sup> agɤá-biamá. Cí wi<sup>n'</sup> aká agɤai etéga<sup>n</sup>, níka<sup>n</sup>ga gɤéba-ɤábɤi.  
one the so went homeward, Again one the went apɤ, a man thirty.
- Cí wi<sup>n'</sup> aká áa<sup>n</sup>si agɤá-biamá. Cí wi<sup>n'</sup> aká éduáta<sup>n</sup>. Ána aki-ma wacka<sup>n'</sup> 6  
Again one the leaping went homeward, Again one the next to him. How many again reached there to be strong
- ákigɤáji-hna<sup>n'</sup>-biamá. Éde ɤédeaqɤci naji<sup>n'</sup> ta<sup>n</sup> ábagɤá-biamá. Ictábɤi  
commanded one another regularly, But at the very bottom stood the one hesitated they say. Tears
- ásnu-biamá. Hau, ɤé<sup>n</sup>há! nú hni<sup>n</sup>. Nú a<sup>n</sup>ɤi<sup>n</sup> éga<sup>n</sup> aŋgúgaca<sup>n</sup>wi, á-biamá.  
trickled, they say. Ho, O servant! man you are. Men we are so we travel, said (the leader) they say.
- ɤaxáge, ɤé<sup>n</sup>, píáji ckáxe, á-biamá. Égiɤe gɤé amá ɣi Wé's'á aká na<sup>n</sup>qahi 9  
You cry, servant, bad you do, said he, they say. At length he was going when Snake (the sub.) backbone
- ké ɤit'úga-bi ega<sup>n'</sup> wája<sup>n</sup> kihé amá. Kí ma<sup>n'</sup>ɤa gáha kigɤéɤé ɣi ca<sup>n</sup>ca<sup>n</sup>  
the raised in a hump, the leaping he lay down again they say. And on his back he knocked him down when without stopping
- ɤasni<sup>n'</sup> ɤéɤa-biamá. Ahaú! á-biamá. Ga<sup>n'</sup>, ɤé<sup>n</sup>há, aŋgú-hna<sup>n</sup> a<sup>n</sup>ma<sup>n'</sup>ɤi<sup>n</sup>.  
he swallowed him they say. Oho! said (the leader) they say. So, O servants, we alone we walk.
- Níaci<sup>n</sup>ga wi<sup>n'</sup>áqɤci cɤéwa<sup>n'</sup> águdi t'é ga<sup>n'</sup>ɤai ɣi t'ai, á-biamá. Ga<sup>n'</sup> agɤá- 12  
Person one soever where to die wishes if he dies, said he, they say. So they went homeward
- biamá. Ga<sup>n'</sup> aki-ja<sup>n</sup>-hna<sup>n'</sup>-biamá. Ga<sup>n'</sup> éga<sup>n</sup>-hna<sup>n</sup> ja<sup>n'</sup>-biamá wéahide tē.  
they say. So they slept on the way home regularly, they say. So thus regularly they slept, they say at a distance when.
- Égiɤe na<sup>n'</sup>ba wada<sup>n'</sup>be aɤá-biamá. Núda<sup>n</sup>haŋgá! gátēdi ɣi d'úba édi ɤa<sup>n</sup>,  
At length two to see went they say. O war-chief! in that lodge some there the,
- á-biamá. Ahaú! á-biamá. Núda<sup>n</sup>haŋgá! uwájaɤai, á-biamá. Wacka<sup>n'</sup>-gă. 15  
said they, they say. Oho! said he, they say. O war-chief! we are tired, said they, they say. Be strong.
- Caŋ'ge a<sup>n</sup>waŋ'gagɤi<sup>n</sup> aŋga<sup>n'</sup>ɤai, á-biamá. Ahaú! á-biamá. Ga<sup>n'</sup> é<sup>n</sup>di  
Horse we sit on them we wish, said they, they say. Oho! said he, they say. So there
- aki-biamá. ɤi-ɣa<sup>n'</sup>haqɤci ké<sup>n</sup>di naji<sup>n'</sup>-biamá. Nuda<sup>n'</sup>haŋga akiwa ɣi ɤa<sup>n</sup>di  
they reached again, they say. The very edge of the lodges by the they stood, they say. War-chief both lodges to the
- aɤá-biamá. Égiɤe caŋ'ge héga<sup>n</sup>ji ké amá. Kí nuda<sup>n'</sup>haŋga akiwa wábasí- 18  
went they say. Behold horse a great many in a line, they say. And war-chief both drove them before them
- biamá. Wáɤi<sup>n</sup> agɤá-biamá. Ga<sup>n'</sup>ama gáɤuadi wáɤi<sup>n</sup> aki-biamá. Úwagiɤá  
they say. Having them they went back, they say. After a while at that place having them they arrived again, they say. To tell them

- mañgñiñ'-gǎ, á-biamá, nuda<sup>n'</sup>hañga áma ñiñké é waká-bi ega<sup>n'</sup>. Ūwagiǎ  
 begone, said he, they war-chief the other the that he meant, having. To tell them  
 say,
- akí-biamá. Nuda<sup>n'</sup>hañga ñiñga újawa gáxe, á-biamá. Hau! núda<sup>n'</sup>hañgá,  
 he arrived again, War-chief your pleasant has said he, they Ho! O war-chief,  
 they say.
- 3 á-biamá wañ'giǎqti. Ga<sup>n'</sup> é'di akí-biamá. Ahaú! á-biamá. Cañ'ge cé-ma  
 said, they say all. And there he arrived again, Oho! said he, they Horse those  
 they say.
- wáka<sup>n'</sup>ta<sup>n'</sup>-i-gǎ, á-biamá, bǎgáqti. Cañ'ge wáka<sup>n'</sup>ta<sup>n'</sup>-biamá. Ga<sup>n'</sup> wábasí-  
 tie them, said he, they all. Horses they tied them, they say. And they drove  
 say, them before  
 them
- biamá bǎga. Ga<sup>n'</sup> ja<sup>n'</sup>-hna<sup>i</sup> tǎ wáñiñ agǎai tǎ. Jí a<sup>n'</sup>ǎa a-fi ǎan'di  
 they say all. And they slept when having them they went the. Lodge abandon- they at the  
 regularly homeward ing were coming
- 6 akí-biamá. Ga<sup>n'</sup> cañ'ge wáñiñ akí-ma wa'ú, i'c'áge edábe wa'í-biamá,  
 they arrived home And horse those that they took woman, old man also they gave to them.  
 again, they say.
- bǎgáqti ca<sup>n'</sup>.  
 all in fact.

## NOTES.

324, 3. egaxe ja<sup>n'</sup>-biama. If this refer to the logs, it means that two logs lay parallel, and one at the end went across, forming a partial inclosure. If it refer to the men, it means that they lay around the fire, inside this inclosure.

324, 6. ukigǎa . . . Kigǎidindi. Frank La Flèche makes these "uñigǎa" and "ñigǎidindi," which seems to confound the sociative in "ki" with the reflexive in "ñi."

325, 6. ana ukii-ma, etc. As many as reached the other side of the Snake that lay across their path, encouraged those remaining to jump over.

325, 7. naji<sup>n</sup> ta<sup>n</sup> abagǎ-biama. As the verb is preceded by the classifier ta<sup>n</sup>, read "ábagǎ amá."—Frank La Flèche.

325, 10. gáha kigǎǎǎ. Frank La Flèche says that the Omahas say, "gahé kigǎǎǎ," and the Ponkas, "gahá kigǎǎǎ." See "bahá kigǎǎǎ" and "bahé kigǎǎǎ" in the Dictionary.

325, 19. ga<sup>n'</sup>ama, etc. After the two war chiefs had moved a while on their way back to their comrades, they arrived again (ga<sup>n'</sup>uadi) at that place (unseen by the narrator) where their comrades were. But before they arrived in sight of the camp, one ordered the other to go ahead and tell the news.

## TRANSLATION.

Some men on the war-path reached the place of their destination. They slept on their homeward way. At length they returned to the land where they were going to sleep. Behold, large logs were lying there. This was a very good place to sleep in. The logs were three. They lay around. At length, when it was day, there was a high wind. The war-chief looked around. Behold, the logs were three immense Snakes. "Ho, servants! It is very bad. Arise," said he. All the serpents were lying with their mouths gaping wide. And the men took a firm hold of one another. And the high wind continued to blow the men along towards the mouths of the Snakes.



He who was at the end stood crying. And he said as follows: "Ho, O servants! I have found a plan." And they gave to the Snakes all their possessions, such as arrows, moccasins, and knives. And from the time that they closed their mouths there was a calm. The Snakes made the high wind with their mouths, when they lay with open mouths. And the men went homeward by jumping over the Snake which lay across their path. "Ho! O servants! Let one of you go before," said the war-chief. And they were unwilling, as all were afraid. "Oho! O servants, I will be he! As the war-chief belongs to the class of men who are continually making efforts to accomplish anything whatsoever, and who are accomplishing it, not fearing to die, I will be the one to undertake it," said the war-chief. And when the war-chief was going homeward, the middle Snake was lying with open mouth. And leaping over him, he went homeward. "Oho! Be ye strong," said the war-chief. And then the other war-chief leaped over in like manner and went homeward. "Oho, O servants! Be ye strong. Desire to do just as we do when we are coming homeward," said the war-chiefs. And so they continued going homeward one by one; then one went homeward; then one was apt to go homeward, thirty men in all. Again one leaped over and went homeward. Again the one next to him leaped over. As many of them as reached the other side of the Snake exhorted one another to do their best. But he who stood at the very end of the line hesitated. The tears trickled down his face. "Ho, O servant! you are a man. We are men, and so we travel. O servant, you do wrong to cry," said the war-chief. At length when this man was going homeward, the Snake raised his back, forming a hump, and the man lay down suddenly on the Snake's back. And when the Snake threw the man over on his (*i. e.*, the man's) back, he swallowed the man immediately. "Oho!" said the war-chief. "So, O servants! we walk alone. When any one person wishes to die at any place, he dies." So they went homeward. And they used to sleep on the homeward way. And thus they slept regularly when at a distance. At length two went as scouts. "O war-chief! some lodges are there in that place," said they. "Oho!" said he. "O war-chief! we are tired. Be strong. We desire to ride horses," said they. "Oho!" said he. And they reached there on their homeward way. They stood by the very edge of the lodges. Both war-chiefs went to the village. Behold, a great many horses were in a long line. And both war-chiefs drove them along before them. They took them away towards their comrades. After moving a while, they reached that place again with them. "Begone and tell them," said one war-chief, addressing the other. He arrived there again and told them. "Your war-chief has done a pleasant thing," said he. "Ho, O war-chief!" said every one. And the war-chief who had the horses arrived there again. "Oho!" said he, "tie ye all those horses with lariats." They tied the horses with lariats. And they drove all before them. And they slept regularly as they went homeward. They arrived home again at the lodges which they had abandoned when they were coming in this direction towards the foe. And all the horses which they had brought back they gave to the women and the old men.

## THE SUN AND MOON.

TOLD BY *Áčhí-na-páji*.

- Áwimáka-máji*. *Níkaci<sup>n</sup>ga ućéwi<sup>n</sup>awáćě* *ctěwa<sup>n</sup>* *wáonićě<sup>n</sup>* *éga<sup>n</sup>* *áhigi*  
 I am out of patience with you. People I collect them notwithstanding you scatter them as many
- uqpáćěwaćě-cta<sup>n</sup>*, *á-biamá* *Nía<sup>n</sup>ba aká*. *Níaci<sup>n</sup>ga áhigi* *uhí ewéka<sup>n</sup>*  
 you cause them to be habitually, said they say Moon the. People many to grow I wish for
- 3 *běga<sup>n</sup>* *wábpićě<sup>n</sup>* *ćéatě* *ctěwa<sup>n</sup>* *ugáhanaćaze* *úćaji<sup>n</sup>-hna<sup>n</sup>* *éga<sup>n</sup>* *áhigi* *na<sup>n</sup>pěhi<sup>n</sup>*  
 them, as I scatter them I suddenly notwith- darkness you put regu- as many hungry
- t'éwaćě-hna<sup>n</sup>*, *á-biamá* *Mi<sup>n</sup>* *aká*. *Hau, níaci<sup>n</sup>ga-máce!* *áhigi júcat<sup>n</sup>a<sup>n</sup>*  
 you kill them regularly, said they say Sun the. Ho, ye who are people! many you mature
- taité*. *Paháci ámusta wíja<sup>n</sup>'be agći<sup>n</sup>* *taí minke*. *Edáda<sup>n</sup>* *cka<sup>n</sup>* *ma<sup>n</sup>hni<sup>n</sup>i*  
 shall Above directly above I see you I sit will I who. What business ye walk
- 6 *gě bęugaqti íwibęigća<sup>n</sup>* *agći<sup>n</sup>* *taí minke*, *á-biamá* *Nía<sup>n</sup>ba aká* *gá-biamá:*  
 the all I ruling you I sit will I who, said he, they say. Moon the said as follows, they say:
- Ci wí cti éga<sup>n</sup>* *agći<sup>n</sup>* *tá minke*. *Ućéwi<sup>n</sup>wiće-de* *ugáhanaćaze* *xi ci ućéwi<sup>n</sup>qti*  
 Again I too so I sit will I who. I collect you while darkness if again assembling in full force
- aki-ćaja<sup>n</sup>* *taí*. *Ca<sup>n</sup>* *cka<sup>n</sup>* *ma<sup>n</sup>hni<sup>n</sup>* *tai tē bęuga wí íwibęigća<sup>n</sup>* *taí minke*,  
 you sleep there again will. In fact business you walk will the all I I ruling you will I who,
- 9 *á-biamá*. *Ci ujañ'ge ukiáwata<sup>n</sup>* *a<sup>n</sup>ma<sup>n</sup>'ći<sup>n</sup>* *taité*. *Háci ma<sup>n</sup>bęi<sup>n</sup>* *tá minke*,  
 said she, they say. Again road one after the other we walk shall. Behind I walk will I who,
- á-biamá* *Nía<sup>n</sup>ba aká*. *Nía<sup>n</sup>ba aká wa'ú wi<sup>n</sup>* *éga<sup>n</sup>qtia<sup>n</sup>i*. *Néxe ałgaća*  
 said, they say Moon the. Moon the woman one is just like. Kettle carrying on the arm
- ma<sup>n</sup>'ći<sup>n</sup>-hna<sup>n</sup>i*.  
 she walks regularly.

## NOTES.

The Sun and Moon used to reside on the earth prior to their quarrel recorded in the myth, of which this fragment is all that has been preserved.

328, 2. *uqpáćěwaćě*, you cause them to be lost, *i. e.*, you kill them by your heat.

328, 2-3. *eweka<sup>n</sup>bęega<sup>n</sup>*, *i. e.*, *ewéka<sup>n</sup>bęa éga<sup>n</sup>*.

328, 8. *aki-ćaja<sup>n</sup>*, from *kija<sup>n</sup>*.

## TRANSLATION.

"I am out of patience with you. Notwithstanding I assemble the people, you scatter them, and thus cause many to be lost," said the Moon. "I," said the Sun, "have desired many people to grow, and so I scattered them, but you have been putting them in darkness, and thus have you been killing many with hunger. Ho, ye people! many of you shall mature. I will look down on you from above. I will be directing you in whatever occupations you engage." The Moon said as follows: "And I, too, will dwell so. I will collect you, and when it is dark, you shall assemble in full numbers and sleep. In fact, I myself will rule all your occupations. And we shall walk in the road one after the other. I will walk behind him." The Moon is just like a woman. She always walks with a kettle on her arm.

## THE SUITOR AND HIS FRIENDS.

OBTAINED FROM JOSEPH LA FLÈCHE.

Ta<sup>n</sup> waŋga<sup>n</sup> wi<sup>n</sup> ɛdi-ɕa<sup>n</sup> amá. Kí wa'ú wi<sup>n</sup> úda<sup>n</sup>qti aɕi<sup>n</sup>-biamá ta<sup>n</sup>-  
 Village one it was they And woman one very good they had, they say vil-  
 lage at the. And young man desiring they regu- they say. And they regu- they say.  
 Kí níaci<sup>n</sup>ga cénuji<sup>n</sup>ga wi<sup>n</sup>, Hindá! wa'ú ga<sup>n</sup>ɕai ɕi'á-ona<sup>n</sup> ɛde wa'ú 3  
 And person young man one, Let me see! woman they de- failed regu- but woman  
 ka<sup>n</sup>bɕa bɛé té-na, ɛɕɛga<sup>n</sup>-biamá. Ga<sup>n</sup> cénuji<sup>n</sup>ga aká aɕá-biamá. Ca<sup>n</sup> ɕahé  
 I desire her I go will I he thought, they say. And young man the went they say. And hill  
 wi<sup>n</sup> ɣaŋgáqti ɛdi-ɕa<sup>n</sup> ɣi níaci<sup>n</sup>ga wi<sup>n</sup> agɕi<sup>n</sup> akáma. Cénuji<sup>n</sup>ga mi<sup>n</sup>ɕigɕa<sup>n</sup>  
 one very large it was there when person one was sitting, they say. Young man thinking of the  
 aɕé amá níaci<sup>n</sup>ga ɕahádi gɕi<sup>n</sup> ɕin'ke ɣadé aɕá-biamá. Kí níaci<sup>n</sup>ga ɕahádi 6  
 he who was person on the hill sat he who from a went they say. And person on the hill  
 gɕi<sup>n</sup> aká maŋgɛe naji<sup>n</sup>-bi ɣi cɪ gɕi<sup>n</sup>-hna<sup>n</sup>-biamá. Kí ɛ'di ahí-biamá  
 sat he who erect stood, they when again sat regu- they say. And there arrived, they  
 cénuji<sup>n</sup>ga mi<sup>n</sup>ɕigɕa<sup>n</sup> amá, níaci<sup>n</sup>ga ɕin'ké'di. Kí, Kagéha, ɛáta<sup>n</sup> ɕagɕi<sup>n</sup> ɿ,  
 young man thinking of a the, person by the. And, Friend, why you sit ?  
 á-biamá cénuji<sup>n</sup>ga aká. Kí áma aká gá-biamá: Kagéha, ɣé ɕéma weá- 9  
 said, they say young man the. And the the said as follows, Friend, but these I at-  
 naqɪbɕa ka<sup>n</sup>bɕa ɛdega<sup>n</sup> akúsande-ona<sup>n</sup> ibɕéga<sup>n</sup> i<sup>n</sup>'ɛ sɪɣa<sup>n</sup> iɕaka<sup>n</sup>ta<sup>n</sup> há,  
 tack them I wish but through regu- I have gone, stone ankle I tie to it  
 (and beyond) larly as  
 á-biamá. I<sup>n</sup>'ɛ ɣaŋgáqti ɕa<sup>n</sup> ɛde sɪɣa<sup>n</sup> ika<sup>n</sup>ta<sup>n</sup> gɕi<sup>n</sup>-biamá. Kí áma aká  
 said he, they Stone very large the but ankle tying to he sat they say. And the the  
 say. other (sub.)  
 gá-biamá: Kagéha, ɛáhi ɣi'ctɛ ɕaɣa<sup>n</sup>oni<sup>n</sup> te há. Wagáca<sup>n</sup> bɛé-de júgɕe 12  
 said as follows, Friend, the time comes if ever you run will Traveling I go when to be  
 they say: with  
 a<sup>n</sup>ɕin'ge. Aŋgáɕe te há, á-biamá. A<sup>n</sup>ha<sup>n</sup>, á-bi ega<sup>n</sup>, júgɕe aɕá-biamá.  
 I have none. Let us go said he, they Yea, said, they having, with him he went, they say.  
 say.  
 ɛ'giɕe cɪ né ɣaŋgáqti na<sup>n</sup>ba ɛdi-ɕa<sup>n</sup> ɣi, ɛ'di níaci<sup>n</sup>ga wi<sup>n</sup> gɕi<sup>n</sup> akáma.  
 At length again lake very large two it was there when, there person one was sitting, they  
 say.  
 Ga<sup>n</sup> ní tɛ ɕata<sup>n</sup> ga<sup>n</sup>ɕá-bi-de bamáxe ní tɛ ɕata<sup>n</sup> aɕá-bi ctéwa<sup>n</sup> cɪ 15  
 And vater tho to drink he desired, while stooping water tho to drink he went, they say  
 they say notwith- again  
 ɕágaha<sup>n</sup>-hna<sup>n</sup>-biamá. Kí ɕéma cénuji<sup>n</sup>ga ɛ'di ahí-biamá. Kagéha, ɛáta<sup>n</sup>  
 he raised the regu- they say. And this young man there arrived, they Friend, why  
 head- larly say.

- Ƴagɕi<sup>n'</sup> ǎ, á-biamá. A<sup>n'</sup>ha<sup>n</sup>, kagéha, ní ƳéƳa<sup>n</sup> bɕáta<sup>n</sup> ka<sup>n'</sup>bɕ édega<sup>n</sup> a<sup>n'</sup>Ƴa<sup>n'</sup>-  
you sit ? said he, they Yes, friend, water this I drink it I wish but I never  
say,
- bɕa<sup>n'</sup>-máji-ona<sup>n</sup>-ma<sup>n'</sup> éga<sup>n</sup> céhiɕéƳa<sup>n</sup> edábe ɣi bɕáta<sup>n</sup> ka<sup>n'</sup>bɕéga<sup>n</sup> aɕi<sup>n'</sup> há,  
get enough to satisfy me as yonder one also if I drink it I wish, as I sit  
3 á-biamá. Kagéha, eǵáhi ɣi<sup>n'</sup> cté ní onáta<sup>n</sup> te há. Júgɕe a<sup>n'</sup>ɕin'ge. AṅǵáƳe te há,  
said he, they Friend, the time if ever water you will To be with I have none. Let us go  
say, comes drink
- á-biamá. Ga<sup>n'</sup> na<sup>n'</sup>ba júwagɕá-biamá, ɕábɕi<sup>n</sup> tɕ. Aɕá-bi ɣi, cǐ éɕiɕe nía-  
said he, they And two he went with them, three the. They went, when, again at length per  
say, they say,
- ci<sup>n'</sup>ga win<sup>'</sup> ma<sup>n'</sup>xaǵa uɕíxide ma<sup>n'</sup>ɕi<sup>n'</sup> amáma. Ė<sup>n'</sup>di ahí-bi ega<sup>n'</sup>, Eáta<sup>n</sup>  
son one at the sky looking was walking, they say. There they arrived, having, Why  
they say
- 6 ma<sup>n'</sup>hni<sup>n'</sup> ǎ, á-biamá. A<sup>n'</sup>ha<sup>n</sup>, kagéha, ma<sup>n'</sup>bɕída<sup>n</sup> Ƴéaɕé-de ma<sup>n'</sup> in'gɕi-máji  
you walk ? said he, they Yes, friend, I pulled the I sent it but arrow it has come I not  
say, say, bowstring suddenly back to me
- éga<sup>n</sup> iɕáape, á-biamá. Kagéha, wagáca<sup>n</sup> bɕé-dega<sup>n</sup> júgɕe a<sup>n'</sup>ɕin'ge. Eǵáha  
as I wait for it said he, they Friend, traveling I go but to be with I have none. Further  
to appear, say, on
- ɣi<sup>n'</sup> cté ma<sup>n'</sup> kɕ uɕáɕine tɕ. AṅǵáƳe te há, á-biamá. A<sup>n'</sup>ha<sup>n</sup>, á-bi ega<sup>n'</sup>,  
if over arrow the you seek your will. Let us go said he, they Yes, said, they having,  
own say, say
- 9 aɕá-biamá. Dúba-biamá. Éɕiɕe níacinga win<sup>'</sup> ɕízúe ja<sup>n'</sup> akáma. ǵáǵaha<sup>n'</sup>-  
they went, they Four they say. At length person one stretched out was lying, He raised his  
say, head
- bi ɣi-hna<sup>n'</sup> cǐ pí ja<sup>n'</sup>-hna<sup>n</sup>-biamá. Éɕiɕe ɣan'de kɕǵa wána<sup>n'</sup>-a<sup>n'</sup>-hna<sup>n'</sup> akáma.  
they when regu- and again he lay regu- they say. Behold ground on the he was listening regularly to something, they say.  
say larly
- Kagéha, eáta<sup>n</sup> ɕaja<sup>n'</sup> ǎ, á-biamá. A<sup>n'</sup>ha<sup>n</sup>, kagéha, déji dáda<sup>n</sup> gɕé ctéwa<sup>n'</sup> íi  
Friend, why you lie ? said he, they Yes, friend, vegeta- what the soever com-  
say, tion ing
- 12 tɕ nyú tɕ áaná<sup>n'</sup>a<sup>n</sup> há, á-biamá. Kagéha, eǵáha ɣi<sup>n'</sup> cté áɕaná<sup>n'</sup>a<sup>n</sup> te há.  
the breath- the I listen to it said he, they Friend, further if ever you listen to will  
ing say, it
- AṅǵáƳe te há. Wagáca<sup>n</sup> ma<sup>n'</sup>bɕi<sup>n'</sup> édega<sup>n</sup> júgɕe a<sup>n'</sup>ɕin'ge, á-biamá. A<sup>n'</sup>ha<sup>n</sup>,  
Let us go Traveling I walk but to be with I have none, said he, they Yes,  
say,
- á-bi ega<sup>n'</sup>, júgɕe aɕá-biamá. Éɕiɕe ta<sup>n'</sup>wanǵa<sup>n</sup> ɕan'di ahí-biamá. Ga<sup>n'</sup>  
said, having, with him he went, they say. At length village at the they arrived, And  
they say, they say,
- 15 níaci<sup>n'</sup>ga amá ė<sup>n'</sup>di ahí-bi ɣi níaci<sup>n'</sup>ga ákiɕqti wábana<sup>n'</sup>-biamá. Níaci<sup>n'</sup>ga  
man the there arrived, when people standing gazed at them, they say. Person  
(snb.) they say very thick
- sátá<sup>n</sup> atíi há, á-biamá. Awádi ɕatíi ǎ, á-biamá. A<sup>n'</sup>ha<sup>n</sup>, wa'ú cínké  
five they have come said they, they For what have you ? said they, they Yes, woman the  
have come say, come say,
- aṅga<sup>n'</sup>ɕa aṅǵati, á-biamá. Wa'ú cínké ga<sup>n'</sup>ɕa atí-hna<sup>n</sup> éde, tɕqí; ɕi'á-hna<sup>n'</sup>,  
we desiring we have, said they, they Woman the desiring they regu- out, diff- they regu-  
her come say, her her have larly come cult; fail larly,
- 18 á-biamá. Ga<sup>n'</sup> gá-biamá: Wa'ú cínké ɕagɕá<sup>n'</sup> cka<sup>n'</sup>hnaí ɣi i<sup>n'</sup>ǵ ƳéƳa<sup>n</sup>  
said they, they And they said as fol- Woman the you marry you desire if stone this  
say, lows, they say: her
- ɕaa<sup>n'</sup>ona ƳéƳaɕai ɣi, maja<sup>n'</sup> wédajiaǵa ɕaɕibe ƳéƳaɕai ɣi, ɕagɕá<sup>n'</sup> tai. Ta<sup>n'</sup>-  
you throw it away if, land to a remote out from you send it if, you marry will. Vñ.  
her
- wanǵa<sup>n</sup> ɕa<sup>n</sup> u'áze-hna<sup>n</sup> ca<sup>n'</sup>ca<sup>n</sup>, á-biamá. Kǐ cénujín'ga mi<sup>n'</sup> ɕigɕa<sup>n'</sup> ga<sup>n'</sup>ɕa  
lage the it shades regu- continually, said they, they And young man thinking of a desired  
larly say, woman her

aká, Qe-í! kagéha, téqi hégaji, á-biamá. Kagéha, edáda<sup>n</sup> téqi á. Téqi  
he who, Alas! my friend, diffi- very, said he, they My friend, what diffi- ? Difficult  
cult say. cult

ctéwa<sup>n</sup>jì, á-biamá I<sup>n</sup>'é-síqa<sup>n</sup>-íka<sup>n</sup>ta<sup>n</sup> aká. Ga<sup>n</sup>' é'di aqá-biamá I<sup>n</sup>'é-síqa<sup>n</sup>-  
not at all, said, they say Stone- ankle- tied to the. And there went they say I<sup>n</sup>'é-síqa<sup>n</sup>-

íka<sup>n</sup>ta<sup>n</sup> aká i<sup>n</sup>'é fan'di. É'di ahí-bi ega<sup>n</sup>, i<sup>n</sup>'é ábit'a-bi ega<sup>n</sup>, bahíqéqa- 3  
íka<sup>n</sup>ta<sup>n</sup> the stone to the. There arrived, having, stone leaned on it, having, he pushed it  
they say away

biamá. I<sup>n</sup>'é qa<sup>n</sup> ugáoneonéga<sup>n</sup> gaqúbéqtia<sup>n</sup>-biamá. Kí edíta<sup>n</sup> i<sup>n</sup>'é qa<sup>n</sup>  
they say. Stone the as it was cracked in It was ground very fine by the And from that stone the  
many places by the fall fall, they say.

gaqúbe ugáéqtia<sup>n</sup>-biamá, maja<sup>n</sup> bqúga águdi ctéwa<sup>n</sup> i<sup>n</sup>'é gē. Égiqe cì  
beaten fine it was scattered far and wide, land the whole where soever stone the At length again  
they say, (pl.).

gá-biamá: Níaci<sup>n</sup>ga qa<sup>n</sup>ká waqáte tai há. Úwagiha<sup>n</sup>i-gá, á-biamá. Ta<sup>n</sup>'- 6  
they said as fol- Men the they eat will . Cook ye for them, said they, they Vil-  
lows, they say: say.

wañqá<sup>n</sup> bqúgaqi úwagiha<sup>n</sup>-biamá. Qéxe hégaji i<sup>n</sup>' ahí-biamá ní ctē  
lage the whole cooked for them, they say. Kettle many carry- ing they arrived, water even  
they say

edábe. Kí gá-biamá: He! kagéha, a<sup>n</sup>qá'a taité, á-biamá. Kí Ní-qa<sup>n</sup>ta<sup>n</sup>-  
also. And he said as follows, Alas! my friend, we fail to shall, said he, they And Water-drinker  
they say: eat say.

jañgá aká gá-biamá: Kagéha, a<sup>n</sup>qásni<sup>n</sup> tañ'gata<sup>n</sup>, á-biamá. A<sup>n</sup>'ha<sup>n</sup>, kagéha, 9  
large the said as follows, My friend, we swallow it we who will, said he, they Yes, my friend,  
they say: say.

á-biamá áma aká. Waqáta-biamá wañ'giqe. Waqáta-bi qa<sup>n</sup>'ja Ní-qa<sup>n</sup>ta<sup>n</sup>-  
said, they say the the. They ate they say all. They ate, they say although Ní-qa<sup>n</sup>ta<sup>n</sup>.  
other

jañgá aká qéxe tē ca<sup>n</sup> ují qizá-bi ega<sup>n</sup> qasni<sup>n</sup> qéqa-biamá. Ní té' cti  
jañgá the kettle the yet filled took, they having swallowed suddenly, they say. Water the too

wañ'giqe qasni<sup>n</sup>-biamá. Égiqe cañ'gaxá-biamá. Hau. Wa'ú wi<sup>n</sup>' a<sup>n</sup>'sagi 12  
all he swallowed, they At length they ceased, they say. ¶ Woman one swift  
say.

hégaji édega<sup>n</sup>, qakibana<sup>n</sup>i qagía<sup>n</sup>ona qagqí xí, wa'ú qagqá<sup>n</sup> tai, á-biamá.  
very but, ye run a race you leave her you come if, woman you marry will, said they, they  
back say.

Égiqe I<sup>n</sup>'é-síqa<sup>n</sup>-íka<sup>n</sup>ta<sup>n</sup> aká gá-biamá: Wí juágqe bqé tá minke, á-biamá,  
At length I<sup>n</sup>'é-síqa<sup>n</sup>-íka<sup>n</sup>ta<sup>n</sup> the said as follows, I I with her I go will I who, said he, they  
they say: say,

wa'ú é waká-bi ega<sup>n</sup>. Ga<sup>n</sup>' júqqe aqá-biamá. I<sup>n</sup>'é-síqa<sup>n</sup>-íka<sup>n</sup>ta<sup>n</sup> aká 15  
woman that he meant, having. And with her he went, they say. I<sup>n</sup>'é-síqa<sup>n</sup>-íka<sup>n</sup>ta<sup>n</sup> the  
they say (sub.)

wa'ú qí<sup>n</sup> júqqe aqá-biamá. Maja<sup>n</sup> kbana<sup>n</sup> júwagqe agí-hna<sup>n</sup> fan'di é'di  
woman the with her he went, they say. Land to run a race with them was coming at the there  
(ob.) back regularly

júqqe ahí-biamá nú qínké. Qéquta<sup>n</sup> juáwagqe-hna<sup>n</sup> agqéé hē. Í<sup>n</sup>'ta<sup>n</sup>  
with him she arrived, they man the (ob.). Thence I with them regu- agqéé I go homeward . Now  
they say larly

a<sup>n</sup>'ziañgiqé te hē, á-biamá wa'ú aká. . Ga<sup>n</sup>' qí<sup>n</sup>' júqqa-bi xí, wa'ú aká 18  
let us rest . said, they say woman the. And sat he with her, when, woman the  
they say (sub.)

gá-biamá: Gátēdi ja<sup>n</sup>'-á hē, á-bi ega<sup>n</sup>, hé uña-biamá. Ga<sup>n</sup>' nú kē ja<sup>n</sup>'té  
said as follows, In that lie thou . said, having, lice she hunted for, And man the was sound  
they say: place they say him they say. asleep

- amá. Ja<sup>n</sup>t'é xǝǝ a<sup>n</sup>ʕa agʕá-biamá wa'ú aká. ǂahé wi<sup>n</sup> wéahidǝqti ǝdi  
they Sound when leaving went back, they say woman the. Hill one at a great distance there  
say. asleep him
- xǝ égiʕe wa'ú aká éʕa<sup>n</sup>be aki-biamá. Céagǝi é, á-biamá. Wada<sup>n</sup>ba-bi  
when behold woman the in sight came back, they say. Yonder has that said they, they Looked at them,  
say. say. say. they say
- 3 ega<sup>n</sup>, égiʕe, wa'ú aká eona<sup>n</sup> amáma. Kǝ gá-biamá: Kageha Wána'a<sup>n</sup>,  
having, behold, woman the alone was moving, And he said as follows, My friend Listener,  
they say. they say.
- inkáge ʕingéé hǎ. Ána'anǝ-gǎ, á-biamá. Ga<sup>n</sup> Wána'a<sup>n</sup> aká ána'a<sup>n</sup>-bi  
my friend is not Listen to him, said he, they And Wána'a<sup>n</sup> the listened to him,  
say. say. they say they say
- ega<sup>n</sup>, égiʕe, ja<sup>n</sup>qéude ána'a<sup>n</sup>-biamá. Inkáge ja<sup>n</sup>t'e ké, á-biamá. Hau,  
having, behold, snoring listened to him, they My friend sound lies, said he, they Ho,  
say. say. say. say.
- 6 kageha Ma<sup>n</sup>ʕída<sup>n</sup>, igaska<sup>n</sup>ʕa-gǎ hǎ, á-biamá. Ga<sup>n</sup> Ma<sup>n</sup>ʕída<sup>n</sup>-jañ'ga ma<sup>n</sup> wi<sup>n</sup>  
friend Pull-the-bow, make an attempt said he, they And Pull-the-bow-large arrow one  
say.
- ʕizá-bi ega<sup>n</sup>, ma<sup>n</sup> kǝ ʕaqa<sup>n</sup>-biamá, kǝ ʕida<sup>n</sup> ʕéʕa-biamá. Ga<sup>n</sup> níaci<sup>n</sup>ga  
took it, having, arrow the bit off they say, and pulling sent forcibly, they And man  
they say the bow say.
- ʕéga<sup>n</sup> ja<sup>n</sup>t'e ké xǝ, dáqti kǝdi 'ú-biamá Ma<sup>n</sup>ʕída<sup>n</sup>-jañ'ga aká. Ga<sup>n</sup> dáha<sup>n</sup>-  
thus sound lay when, right on on the wounded him, Ma<sup>n</sup>ʕída<sup>n</sup>-jañ'ga the. And arose  
say. asleep the nose they say
- 9 bi ega<sup>n</sup>, égiʕe wa'ú aká ʕingá-bitéama. Ga<sup>n</sup> agʕá-biamá. Égiʕe wa'ú  
they having, behold woman the had disappeared, they And he went back, they At length woman  
say say.
- ʕinké xañ'gǝqti kǝ ʕinké uqʕá-biamá. Wa'ú ʕi<sup>n</sup> a<sup>n</sup>ʕa agʕá-bi ega<sup>n</sup> nú  
the very near to reached she who he overtook, they Woman the leaving he went having man  
say. say. say. they say
- aká pahan'ga aki-biamá. Ga<sup>n</sup> wa'ú ʕinké uhi-biamá. Ga<sup>n</sup> wa'ú ʕinké  
the before reached (the goal), And woman the (ob.) he overcame, And woman the (ob.)  
(sub.) they say. they say.
- 12 gǝx<sup>n</sup>-biamá nú aká.  
he married her, man the.  
they say

## NOTES.

329, 10. i<sup>n</sup>ǝ siʕa<sup>n</sup> iʕaka<sup>n</sup>ta<sup>n</sup> hǎ. He tied stones to his ankles to keep himself from running too swiftly.

330, 1. ka<sup>n</sup>bǝ edega<sup>n</sup>, *i. e.*, ka<sup>n</sup>bǝ edega<sup>n</sup>.

330, 2. ka<sup>n</sup>bǝega<sup>n</sup>, *i. e.*, ka<sup>n</sup>bǝ éga<sup>n</sup>.

330, 7. bǝé-dega<sup>n</sup> may be "bǝé édega<sup>n</sup>."

331, 19. gatǝdi ja<sup>n</sup>-ǎ hǝ; *i. e.*, lie with your head in my lap.

332, 8. ʕega<sup>n</sup> ja<sup>n</sup>t'e ke xǝ, when he lay sound asleep, with his face on his hand, having his cheek turned upward.

The narrator made the following rhetorical prolongations in the text:—329, 1. u+da<sup>n</sup>qti instead of uda<sup>n</sup>qti; 330, 15. a+kiǝqti instead of akiǝqti; 331, 7. ʕu+gaqti instead of ʕu<sup>n</sup>gaqti; 332, 1. we-ahidǝqti for weahidǝqti; 332, 10. xañ'gǝqti for xañ'gǝqti.

## TRANSLATION.

A very beautiful woman dwelt in a certain village. And the young men used to go thither, as they desired her. And they always failed to win her. And one young man thought, "Let me see! They have desired the woman, and have always failed, but I desire the woman and I will go!" And the young man departed. And there was a very high hill, on which a person was sitting. The youth who was thinking of the woman drew near the man sitting on the hill. And the person who sat on the hill stood erect and then sat, at short intervals. And the young man who was thinking of the woman arrived there by the man. And the young man said, "My friend, why do you sit?" And the other said as follows: "My friend, I wish to attack these buffaloes, but I always go beyond them, so I tie stones to my ankles." The stones were very large, but he was tying them to his ankles. And the youth said, "My friend, if ever the time comes, you can run; but I am without a companion. Let us go." The man said, "Yes," and went with him. At length, they came in sight of two large lakes, where a man was sitting. When he wished to drink water, he bowed his head and drank; and he raised his head again. The young man arrived there. "My friend, why do you sit?" said he. "Yes, my friend, I wish to drink this, but I never get enough, so I am desiring to drink yonder one also," said the man. "My friend, if ever the time comes, you can drink it. But I have no companion; let us go," said the youth. And the man went with the two, making three. As they went, they saw another person, who was walking and looking at the sky. Having reached him, the youth said, "Why do you walk?" "Yes, my friend, I pulled the bowstring, and sent the arrow far away. But as the arrow has not come back to me, I am waiting for it to appear," said the man. "My friend, I am going traveling, but I have no one with me. You can seek your property in the future. Let us go," said the youth. When the man said, "Yes," they departed. They were four. At length there was a person lying stretched out. Whenever he raised his head, he lay down again. Behold, he was listening regularly to something on the ground. "My friend, why do you recline?" "Yes, my friend, the different kinds of vegetation are coming forth, and I am listening to their breathing," said the man. "My friend, you can listen to it in the future. Let us go. I walk on a journey, but I have no one with me," said the youth. When the man said, "Yes," he went with him.

At length they arrived at the village. And when the men arrived there, the people crowded around to gaze at them. "Five men have come," said the people. "Why have you come?" "Yes, we have come because we desire the woman," said the five men. "Though they come regularly on account of the woman, they always fail, as it is difficult to win her," said the people. And they said as follows: "If you wish to marry the woman, you will throw this rock away, and send it out from this place to a remote land. It always overshadows the village, and keeps away the sunlight." And the youth who desired the woman said, "Alas! my friends, it is very difficult." "My friend," said *lu'č-siqa'-ika'ta'* (He-who-tied-stones-to-his-ankles), "what is difficult? It is by no means difficult." He went to the rock. When he arrived there, he leaned against the rock, and pushed it away. As the rock was cracked in many places by the fall, it was ground very fine. And from that cause, that is, from the rock which was ground very fine, came all the stones which are scattered far and wide over the

whole earth, wheresoever they are. And they said again as follows: "Let the men eat. Cook ye for them." All the villagers cooked for them. They carried many kettles thither, also water. And the youth said as follows: "My friends, we cannot eat it all." And Ni-čáta<sup>a</sup>-jañgá (He-who-drank-much-water) said as follows: "My friend, we shall devour it." "Yes, my friend," said the other one. All ate. Though they ate, Ni-čáta<sup>a</sup>-jañgá took a kettleful and belted it down. And he swallowed all the water. At length they ceased.

"There is one woman who is very swift at running. If you run a race together, and you come back ahead of her, you can marry the other woman," said the people. At length I<sup>w</sup>-š-sířa<sup>a</sup>-íka<sup>a</sup>ta<sup>w</sup> said as follows: "I will go with her," referring to the woman. And he went with her; I<sup>w</sup>-š-sířa<sup>a</sup>-íka<sup>a</sup>ta<sup>w</sup> went with the woman. She arrived with the man at the land whence she was accustomed to be coming back with them when she ran races. Said the woman, "I always go homeward from this place with those whom I accompany. Let us rest now." And when he sat with her, the woman said as follows: "Lie in that place." When she said it, she hunted lice for him. And the reclining man was sound asleep. When he was sound asleep, the woman left him and went homeward. The woman came in sight again on a very distant hill. "Yonder they come," said they. When they looked, behold, the woman was coming alone. And the youth said as follows: "Friend Wána<sup>a</sup> (Listener), my friend is missing. Listen to him." And Wána<sup>a</sup> listened to him. And, behold, he heard him snoring. "My friend lies sound asleep," said he. "Ho, friend Ma<sup>a</sup>čída<sup>a</sup> (Pull-the-bow), make an attempt," said the youth. And big Ma<sup>a</sup>čída<sup>a</sup> took an arrow and bit off the end, and pulling the bow, he sent the arrow with great force. And when the man lay thus, sound asleep, big Ma<sup>a</sup>čída<sup>a</sup> wounded him right on the nose. And when he arose, behold, the woman had disappeared. And I<sup>w</sup>-š-sířa<sup>a</sup>-íka<sup>a</sup>ta<sup>w</sup> went back. At length, when the woman had nearly reached home, he overtook her. Having gone homeward, the man left the woman behind, and reached the goal before her. So he overcame the woman; and the youth married the other woman.

## THE ORPHAN: A PAWNEE LEGEND.

Dictated in ČEĞIHA BY BIG ELK, AN OMAHA.

Pahañ'gaqtci	Íáçí <sup>n</sup>	amá	Wakan'da	čínké	ibaha <sup>a</sup> -biamá.	Héga-báji-
At the very first	Pawnee	the	Deity	the	knew him, they say.	They were always
hna <sup>w</sup> -biamá.	Gaqčá <sup>w</sup>	ačá-biamá.	Waha <sup>w</sup>	čicigé <sup>w</sup> qti	ířa <sup>n</sup>	júgigčá-biamá,
numerous, they say.	On the hunt	they went, they say.	A real orphan	his	he with his own, they say.	
3 wa'újingáqtci,	ígčé.	Ířha	čiqčigé	gi <sup>n</sup> -hna <sup>a</sup> -biamá	ířa <sup>n</sup>	amá.
a very old woman,	dwelt.	Tent-skin worn by use	carried her own regularly,	his	the.	Or-
čicigé	aká	man'de	ké	ačí <sup>n</sup> -biamá	Waii <sup>n</sup>	čá
phan	the	bow	the	had	they say.	
				Robe	the	too
					bad,	skin
						robe;
						hair



- ctī q̄a<sup>n</sup>'je-hna<sup>n</sup>'-biamá. Wégíçe-cta<sup>n</sup>'-biamá. Jí kē qí uha<sup>n</sup>'ge gē ahi-bi  
too uncombed regularly, they say. Begging-visitor-chronic, they say. Lodge the lodge end the arrived at,  
(line) (pl.) they say
- q̄i ceta<sup>n</sup> uha wégíçe aq̄e-hna<sup>n</sup>'-biamá. Wégíçe-cta<sup>n</sup>' q̄ada-biamá, ija<sup>n</sup>'je-t'a<sup>n</sup>'  
when so far follow- visiting to he went regularly, they Wégíçe-cta<sup>n</sup>' they called him, they caused  
ing beg say. they say, him to
- kiq̄a-biamá. Gaq̄a<sup>n</sup>' aq̄a-biamá. Ca<sup>n</sup>' Wégíçe-cta<sup>n</sup>' iquhe-hna<sup>n</sup>'-biamá, uha 3  
have the name, On the hunt they went, they Still Wégíçe-cta<sup>n</sup>' they were afraid of regularly, fol-  
they say. say. lowing
- aq̄e-hna<sup>n</sup>'-biamá. Gaq̄a<sup>n</sup>' aq̄a-biamá. Ha<sup>n</sup>'ega<sup>n</sup>'tce q̄i waha<sup>n</sup>'-biamá.  
he went regularly, they On the hunt they went, they Morning when they removed, they  
say. say. say.
- Égiçe ja<sup>n</sup>'-biamá. Jiúciq̄ige kē'di ja<sup>n</sup>'-biamá. Qi'úde áiaq̄ai kē'di ja<sup>n</sup>'-  
Behold he slept, they say. Old camping- by the he slept, they say. Leaving they had at the he slept  
ground
- biamá. Ja<sup>n</sup>'t'éqti ja<sup>n</sup>'i tē. Égiçe, Q̄eaké aká hā, á-biamá wáqe amá. 6  
they say. Sound asleep he lay. At length, This one reclining said, they say white the  
is he man (sub.).
- Jáha<sup>n</sup>'-bi ega<sup>n</sup>', égiçe wáqe dúbá akáma. Agq̄a-biamá wáqe amá Waha<sup>n</sup>'-  
Arise, they having, behold white four were, they Went back, they white the  
say man (sub.). Or-
- q̄içe aká aq̄a-biamá. Iq̄iça-biamá. Uq̄aqa<sup>n</sup>' ujan'ge uha aq̄ai tē. Ca<sup>n</sup>',  
phan the went, they say. He awoke, they say. The hunting road follow- uha went. And,  
party ing it
- Waha<sup>n</sup>'q̄içe amá atí-báji, ecaí-de cī atí hā, á-biamá cénuji<sup>n</sup>'ga amá. 9  
Orphan the has not come, ye said but again he has said, they say young man the  
come (pl.).
- Waha<sup>n</sup>'-biamá. Wégíçe cī é'di ahi-biamá níkagahi úju q̄i tē'di. Ija<sup>n</sup>'ge  
They removed, they say. Visiting to again there he arrived, they chief prin- lodge at the. His  
beg say cial daughter
- ceta<sup>n</sup> wáqixa-baji-biamá. Ga<sup>n</sup>' ú'i-biamá Waha<sup>n</sup>'q̄içe q̄ínké. Kī, Níkaci<sup>n</sup>-  
so far had not married, they say. And she gave him Orphan the. And, The  
food, they say
- ga-má waq̄ate q̄i<sup>n</sup>gē-hna<sup>n</sup>'i; q̄éq̄u-hna<sup>n</sup> waq̄ate t'a<sup>n</sup>' hā. Ca<sup>n</sup>' ata<sup>n</sup>'etē ga<sup>n</sup>' 12  
people food they have none here only food is And whenever at all  
regularly; (owned) (f)
- q̄atí eka<sup>n</sup>'hna q̄i tī-gā hā, á-biamá. Ci uq̄é atí-biamá wégíçe. Wuhú!  
you you wish when come hither said he, they Again quickly he had come, visiting to Really!  
come say. they say beg.
- waq̄ate q̄i<sup>n</sup>gēga<sup>n</sup> wi<sup>n</sup>aq̄tcia<sup>n</sup> waq̄ate-hna<sup>n</sup>'i a<sup>n</sup>'ba gē, aí tē. J<sup>n</sup>'tca<sup>n</sup>'q̄tcī úq̄i<sup>n</sup>  
food as there is only once they eat regularly day the, he said. Just now she gave  
none you food
- q̄agq̄e q̄a<sup>n</sup>'ctī, á-biamá. Kī ija<sup>n</sup>'ge aká cī ú'i-biamá íbaha<sup>n</sup>'-bi ega<sup>n</sup>'. 15  
you went heretofore, said he, they And his the again gave him food, she knew him, because.  
homeward say. daughter they say they say
- Waha<sup>n</sup>'-biamá. Kī níkagahi úju ija<sup>n</sup>'ge aká gá-biamá: Na<sup>n</sup>'há, q̄e waha<sup>n</sup>'  
They removed, they say. And chief his the said as follows, O mother, this removing  
princ- pal daughter they say
- aq̄ai q̄i uhé uq̄úciqti q̄ai tē hē', á-biamá. Kī níkagahi ija<sup>n</sup>'ge aká  
they go when path at the very you pitch will said she, they And chief his daughter the  
front the tent say.
- cénuji<sup>n</sup>'ga q̄éúbaqti ukíe-hna<sup>n</sup>'-biamá, ca<sup>n</sup>' in'cte wáqixe ga<sup>n</sup>'q̄a-baji-biamá. 18  
young man all courted her regularly, they yet as if to marry a she did not wish, they say.  
say, man
- Q̄e tí-bi tē iq̄ape q̄i éga<sup>n</sup>'i tē, wa'ú amá wéq̄e aq̄a-biamá, ja<sup>n</sup>' agiaq̄a-  
This to have the waiting pitched like it when, woman the to dis- they went, they wood they went  
come, to appear the tent (sub.) cover it say, for

- biamá. Ja<sup>n'</sup> tē 'i<sup>n'</sup> agfí-biamá. Kí nfkagahi aká 'dī ahfī tē. Gaza<sup>n'</sup> aqa  
they say. Wood the carry- they came back, And chief the there arrived. In the midst of  
ing they say.
- éga<sup>n</sup> çafí etéde, á-biamá nfkagahi aká. Wa'ú aká gá-biamá: Éga<sup>n'</sup> ja  
so you should have said, they say chief the. Woman the said as follows, Though so  
pitched the tent, they say:
- 3 mi<sup>n'</sup> jīnga çijan'ge çéçu íí añ'gaji éga<sup>n</sup> aaf hē, á-biamá. Kí nfkagahi  
girl your daughter here to commanded as I pitched . said she, they And chief  
pitch it me it say.
- ijan'ge ja<sup>n'</sup> tē 'i<sup>n'</sup> agfí-biamá. Jí tē'di itéça-báji; gaçáça itéça-biamá.  
his wood the carry- she came back, Tent at the she did not put it; aside she put it, they say.  
daughter ing they say.
- Égçe Waha<sup>n'</sup> çicige ija<sup>n'</sup> çutí amá, íha çiqçige gi'í<sup>n'</sup> amá. Wa'ú jīnga,  
At length Orphan his was coming, tent- worn by she car- they Old woman,  
grandmother they say, akin use she carried here say.
- 6 dúda gí-ā hē, á-biamá nfkagahi ijan'ge aká, ja<sup>n'</sup> tē'di içápe gçi<sup>n'</sup>. Wa'ú  
this way come . said, they say chief his daughter the, wood at the waiting sat. Woman  
thou for her
- aká içte ga<sup>n'</sup> faji amá. Jíha tē ja<sup>n'</sup> tē'di itéçç amá. Jí tē ígaxá-biamá.  
the ashamed as spoke they Skin- the wood by the she put they made of it, they  
not say, tent say, it say, Lodge the she made of it, they  
say.
- Hi<sup>n'</sup>! é-hna<sup>n</sup> gçi<sup>n'</sup>-biamá wa'ú jīn'ga aká. Cénujīn'ga amá gé-hna<sup>n</sup>-biamá:  
Oh! saying as they say old woman the. Young man the (pl.) said as follows, regularly,  
regularly they say:
- 9 Wá! nfkagahi ijan'ge aká Waha<sup>n'</sup> çicige ija<sup>n'</sup> íí tē ígiáxai, á-biamá.  
Why! chief his daughter the Orphan his grand- lodge the made for her, said they,  
mother they say.
- Kagéha, áçixe tá aká ebçéga<sup>n</sup>, á-biamá. Jí tē çicta<sup>n'</sup>-biamá. Waii<sup>n'</sup>  
Friend, she will marry him I think, said they, they Lodge the she finished, they say. Robe  
say.
- umi<sup>n'</sup> je edábe Waha<sup>n'</sup> çicige íí tē'ja úgigçta<sup>n'</sup>-biamá nfkagahi ijan'ge aká.  
bed also Orphan lodge to the carried hers, they say chief his daughter the.
- 12 Wá! ça<sup>n'</sup> éga<sup>n</sup> cēhe hā, á-biamá. Ahfī tē Waha<sup>n'</sup> çicige íí tē'ja. Jí tē  
Why! it is just as I thought . said they, they He arrived Orphan lodge at the. Lodge the  
say.
- ugíða-báji naji<sup>n'</sup>-biamá. Ca<sup>n'</sup> qti ágídágçta naji<sup>n'</sup>-biamá, wa'ú ma<sup>n'</sup> taça  
he entered not his he stood, they say. In spite of bashful about he stood, they say, woman inside  
his own
- gçi<sup>n'</sup> akága<sup>n</sup>. Nā! í-ā hē, á-biamá. Jí tē ugíða-biamá. Umi<sup>n'</sup> je úda<sup>n'</sup> qti  
sitting as she was. Fie! come said she, they Lodge the he entered his, they Bed very good  
say.
- 15 giáxe. Júgçe gçi<sup>n'</sup> akáma. Áçixá-biamá. Waçáte júgçe açi<sup>n'</sup>-biamá. Kí  
she made With him she was sitting, She married him, they Food with him she bad, they say. And  
for him, they say, say.
- cénujīn'ga amá gá-biamá: Wá! kagéha, Waha<sup>n'</sup> çicige áçixá-biamá nfkagahi  
young man the said as follows, Why! my friend, Orphan she has married, chief  
they say, they say.
- ijan'ge aká, é-hna<sup>n</sup>-biamá. Gá-biamá: Çiádi épaze taí gasáni uçehna te  
his the, they said regularly, He said as follows, Your let them stop to-morrow you tell him will  
daughter they say, they say: father to rest
- 18 hā, á-biamá. Nfkagahi aká íekíçewakiçá-biamá. Ca<sup>n'</sup>, Eáta<sup>n</sup> téga<sup>n</sup> épaze  
said he, they Chief the made them act as criers, they say. And, Why in order stop to  
say, they say: say: that rest
- téda<sup>n</sup>, eçéga<sup>n</sup>-biamá. Éçapaze te, aí áça, u+! gasáni, á-biamá. Kí  
should? they thought, they say. You stop to will, he indeed, halloo! to-morrow, said he, they And  
rest says say.

gá-biamá: Eáta<sup>n</sup> wačáte čingé xī épaze téi<sup>n</sup>te, á-biamá. Ėgičé wáge dúbá  
they said as fol- Why food without when stop to should! said they, At length white four  
lows, they say:

ě'di ahí-biamá. Wáge dúbá atíi há, á-biamá nújiŋga amá. Učéwi<sup>n</sup>čaxičé  
there arrived, they say. White man four they have come said, they say boy the. You assemble your-  
selves

te, aí áčá, u+! á-biamá, Waha<sup>n</sup>čicige aká éga<sup>n</sup> gráxe ágají-bi ega<sup>n</sup>. 3  
will, he indeed, halloo! said (the orier), Orphan the so to do commanded, having.  
says they say, they say

Níkagahi činké xigčita<sup>n</sup> wágají-biamá, gčúba. Edáda<sup>n</sup> gčúba číí 'íčai áčá,  
Chief the one to adorn commanded them, all. What all to give they indeed,  
who themselves they say, you promise

u+! Čaxigčita<sup>n</sup> te, aí áčá, u+! Ma<sup>n</sup>'zeská wi<sup>n</sup>áqtcí újuqti wi<sup>n</sup> gráxe  
halloo! You adorn your- will, he indeed, halloo! Silver one really one to make  
selves says

'íčai tē. Ėgičé wáge amá éčá<sup>n</sup>be atí-biamá égasáni xī. Gacíbaža 6  
they promised. At length white the in sight had come, they the morrow when. Outside

ja<sup>n</sup>ma<sup>n</sup>'čín atí nají<sup>n</sup>-biamá. Wáge úju aká pahan'ga gčín<sup>n</sup>-biamá. Kí  
wagon having stood they say. White princ- pal the before sat they say. And

níkaci<sup>n</sup>ga gčúba gacíbe ahí-biamá, Ĥáči<sup>n</sup>. Ga<sup>n</sup> wáge amá ě'di a-í-biamá,  
people all out of arrived, they Pawnees. And white the there were coming,  
say, they say,

dúbá. Kí úju aká gá-biamá wáge aká: Níkaci<sup>n</sup>ga aŋgáx 'ia<sup>n</sup>'čai čín'kečá<sup>n</sup> 9  
four. And prin- the said as follows, white the: Man we make we promised he who was  
cipal they say man

učixide ma<sup>n</sup>'čín<sup>n</sup>-i-gá, á-biamá. Ca<sup>n</sup>' čéké wada<sup>n</sup>'be učixide ma<sup>n</sup>'čín<sup>n</sup>-biamá  
seeking him walk ye, said he, they And this looking at them seeking walked they say  
say, (line)

wáge amá. Nuda<sup>n</sup>'haŋga činké'ja akí-biamá. Ná! núda<sup>n</sup>'haŋgá, a<sup>n</sup>'čá<sup>n</sup>'čá-  
white the War-chief to the they arrived again, Why! O war-chief, we did not  
man (pl.).

báji, á-biamá. Ná! pahan'gaqtcí cta<sup>n</sup>'bai tē ícpaha<sup>n</sup> éi<sup>n</sup>te, á-biamá. Hau! 12  
find him, said they, they say. Fie! at the very first ye saw him as you know probably, said he, they  
him say.

ké, cī učixide ma<sup>n</sup>'čín<sup>n</sup>-i-gá, á-biamá wáge nuda<sup>n</sup>'haŋga aká.  
come, again seeking him walk ye, said, they say white war-chief the.  
man

Kí Waha<sup>n</sup>'čicige aká waii<sup>n</sup>' čá<sup>n</sup> gií<sup>n</sup>-biamá. Man'de ké edábe agčáči<sup>n</sup>.  
And Orphan the robe the put on his, they Bow the also he had his.  
say,

Nújiŋga amá gaza<sup>n</sup>'adi nají<sup>n</sup>-biamá. Gáké wada<sup>n</sup>'be čicta<sup>n</sup>'-bi xī nújiŋga- 15  
Boy the among he stood, they say. That they saw them they finished, when towards the  
(pl.) they say

jáčica<sup>n</sup> účixide ačá-biamá. Ėgičé íčá-biamá. Ččáké aká há, aí tē učá  
boys looking they went, they At length they found him, This one is he said when to tell  
among them they say, they say, it

agčá-biamá. Waha<sup>n</sup>'čicige da<sup>n</sup>'bai xī učá agčá<sup>n</sup> há. Ė ebčéga<sup>n</sup>, á-biamá.  
they went back, Orphan they saw when to they went. That I think, said (one),  
they say, him tell it back they say.

Hau! núda<sup>n</sup>'haŋgá, ededí-aká, é učá akí-biamá. Wáge amá ě'di ačá- 18  
Ho! O war-chief, he is there, that to tell they arrived again, White the there went  
they say, they say.

biamá waŋ'gičé, ágčín<sup>n</sup> gčín<sup>n</sup>-bi ega<sup>n</sup>; ma<sup>n</sup>'zeská čá<sup>n</sup>' cti ačín<sup>n</sup>'i tē, waii<sup>n</sup>' ca<sup>n</sup>'  
they say all, sitting on sat, they say because; silver the too they had, robe the

- cti aʕi<sup>n</sup>-biamá. Ė'di a-i-naji<sup>n</sup>-biamá. Gá-biamá: Aṅgú cti wawáci éga<sup>n</sup>  
too they had, they say. There they approached and stood, they say. He said as follows, they say. We too we are employed as
- aṅgáti, á-biamá. Nuda<sup>n</sup>haṅga ʕiṅkě'ya edáda<sup>n</sup> uʕá 'iʕa-biamá. Níkaci<sup>n</sup>ga  
we have, said he, they say. War-chief to him what to tell he promised, they say. Person
- 3 wi<sup>n</sup> níkagahi úju gáxe 'iʕé, áda<sup>n</sup> edáda<sup>n</sup> gʕúbaqti in'gaʕi<sup>n</sup> aṅgáti, á-biamá.  
one chief prin- to make he there what every we having for him come, said he, they say. cipal him promised, fore
- Eona<sup>n</sup>qti a<sup>n</sup>qtiéga<sup>n</sup> gáxai tē, uʕút'aʕa-baji-gá há. Ca<sup>n</sup>, edáda<sup>n</sup> in'gaʕi<sup>n</sup>  
He alone a great man is made as, do not be jealous of him Indeed, what we have
- aṅgáti ʕa<sup>n</sup>ja é ʕigáxai tē éga<sup>n</sup>qti<sup>n</sup>i. Ké, agíma<sup>n</sup>ʕi<sup>n</sup>i-gá. Waii<sup>n</sup> ugʕa<sup>n</sup>  
brought though that made for the is just like it. Come, walk ye for him. Robe put in
- 6 aʕi<sup>n</sup> gfi-gá, á-biamá. Dúba é'di aʕá-biamá. Názaa agíahi-biamá. Waii<sup>n</sup>  
having him come said he, they say. Four there went, they say. To the rear they went for him, Robe
- ugʕa<sup>n</sup> aʕi<sup>n</sup> aʕá-biamá. Níkagahi gʕúbaqti gíʕa-baji-biamá. Ída<sup>n</sup>be  
putting him in having him they went, they say. Chief every one were sad they say. In the middle
- gʕiṅ'kiʕá-biamá. Wáqe aká gá-biamá: ʕéʕiṅké. Ė a<sup>n</sup>qtiéga<sup>n</sup> úju aṅgáxe  
they made him sit, they say. White the said as follows, they say. This is the one. That great man prin- let us make
- 9 taí, aí. ʕé na<sup>n</sup>p'i<sup>n</sup> téga<sup>n</sup> in'gaʕi<sup>n</sup> aṅgáti, á-biamá. Aʕá-bi éga<sup>n</sup>, na<sup>n</sup>p'inkiʕá-  
him, he said. This to wear on the neck in order to we having we have, said he, they say. He went, having, he made him wear it on his neck
- biamá Waha<sup>n</sup>ʕiʕige ʕiṅké. Ké, wat'a<sup>n</sup> ké éʕi<sup>n</sup> gfi-gá, á-biamá. Ja<sup>n</sup>-ma<sup>n</sup>ʕi<sup>n</sup>  
they say Orphan the (ob.). Come, goods the bring ye to him, said he, they say. Wagon
- gě éʕi<sup>n</sup> aki-bi éga<sup>n</sup>, Waha<sup>n</sup>ʕiʕige ʕiṅké uʕúciaʕáqti wat'a<sup>n</sup> gě' ctěwa<sup>n</sup>,  
the having they reached there again, having, Orphan the just before him goods the soever, they say
- 12 néxe, wahúta<sup>n</sup>ʕi<sup>n</sup> cti, ca<sup>n</sup> bʕúga, ákast itékiʕá-biamá. Niní kúge wi<sup>n</sup>  
kettle, gun too, in fact all, in piles they put them for him, Tobacco box one they say.
- ʕiqʕúda-biamá Waha<sup>n</sup>ʕiʕige aká. Waṅ'giʕe áne maṅ'gʕe naji<sup>n</sup>-biamá.  
pulled out of, they say Orphan the. All putting the arms around erect he stood, they say.
- Niní bʕáska ʕaṅgáqti gě maṅ'gʕe naji<sup>n</sup>-bi éga<sup>n</sup>, ía-biamá. ʕahídaí.  
Tobacco flat very large the (pl.) erect he stood, they say. having, he spoke, they say. They ridicule (one)
- 15 ctéctewa<sup>n</sup> ʕacta<sup>n</sup> éga<sup>n</sup>-hna<sup>n</sup>i há. Niní tē ʕizá-bi éga<sup>n</sup>, ca<sup>n</sup>qti ga<sup>n</sup> a<sup>n</sup>ʕa  
notwithstand- they stop talking usually Tobacco the took, they having, for no special reason throw- ing it
- ʕéʕé naji<sup>n</sup>-biamá; ikinewakiʕá-biamá. Iʕíga<sup>n</sup> ʕiṅké wat'a<sup>n</sup> ké gʕúba gi'í-  
send- he stood, they say; he made them scramble for it they say. His grand- father the goods the all he gave his
- biamá. Iʕíga<sup>n</sup> aká ctě gíʕa-baji-biamá, ma<sup>n</sup>zeská wi<sup>n</sup> 'íi-baji-bi éga<sup>n</sup>.  
they say. His grand- father the even was sad they say, silver one they did not give him, they say because.
- 18 Wat'a<sup>n</sup> ákastáqti áhigiqti íí tē'ya wa'í<sup>n</sup> ʕéwakiʕá-biamá. Wáqe aká  
Goods piled very high a great many lodge to them carrying he sent them they say. White man the (an. ob.)
- gá-biamá: ʕéʕiṅké níkagahi úju aṅgáxe tiáwakiʕáí. Edáda<sup>n</sup> wéʕihíde  
said as follows, they say: This one chief principal we make him we have been sent hither. What implements

čičin'ge xī, wat'a<sup>n'</sup> čičin'ge xī, gīḡa-hna<sup>n'</sup>i-gā. Inḡaxe aṅgati-hna<sup>n'</sup> taṅ'gata<sup>n'</sup>,  
 you have if, goods you have if, ask of him regularly We do it for we come regu-  
 none if, goods you have none if, as a favor. him hither larly we will,

á-biamá. Wa'ú aká éče eḡai amá ičádi aká učéwi<sup>n'</sup>wačá-biamá Ca<sup>n'</sup>  
 said he, they Woman the relation her the her the he collected them they say. And  
 say.

wáčaha úda<sup>n'</sup> ačī<sup>n'</sup>i gě učéwi<sup>n'</sup>kičá-biamá éče eḡai amá. Caṅ'ge úda<sup>n'</sup> 3  
 clothing good they had the they collected for they say relation her the (pl.). Horse good  
 (pl.) him own

pahaṅ'ga ačī<sup>n'</sup>i ta<sup>n'</sup> cti gi'i-biamá wa'ú činké, Waha<sup>n'</sup>čičige ačī<sup>n'</sup> téga<sup>n'</sup>.  
 before he had it the too he gave his, they woman the, Orphan to have it in order  
 (st.) say that.

Caṅ'gaxe ga<sup>n'</sup> waha<sup>n'</sup> ačá-biamá. Ta<sup>n'</sup>waṅḡčá<sup>n'</sup> gčúba iḡiḡiḡčá<sup>n'</sup>-biamá, jé  
 Finished as removing they went, they Village the whole he ruled it they say, buf-  
 say.

uné gaqčá<sup>n'</sup> ačai tē. Wa'ú činké Waha<sup>n'</sup>čičige aká caṅ'gagčī<sup>n'</sup> júḡigčai tē. 6  
 to hunt migrating they when. Woman the Orphan the riding a horse he with her (past  
 went sign).

Ca<sup>n'</sup>-hna<sup>n'</sup> íbaha<sup>n'</sup>qtia<sup>n'</sup>i xī ca<sup>n'</sup> íḡie-hna<sup>n'</sup>-biamá níkaci<sup>n'</sup>ga amá. Wanása-  
 Yet regu- they knew him when yet they talked against him people the (pl.). They sur-  
 larly very well regularly, they say

biamá. Jé wada<sup>n'</sup>be aḡčī-bi ega<sup>n'</sup>, Waha<sup>n'</sup>čičige aká wanáse tē éduíhe  
 they say. Buffalo seeing them returned, Orphan the surrounding the to join it  
 they say them

'čá-biamá. Wa'ú aká éče eḡai amá waḡinasa-biamá. Ga<sup>n'</sup> wanáse tē 9  
 he promised, they Woman the relation her the (pl.) surrounded they say. And surround-  
 say. their (buffaloes) ing them

aḡčī tē, wa'ú amá na<sup>n'</sup>pa aḡiačé 'čá-biamá. Waha<sup>n'</sup>čičige iḡáqčá<sup>n'</sup> aká  
 they had when, woman the (pl.) choke- going for spoke of, they say. Orphan his wife the  
 come back cherries

é'di ačé 'čá-biamá. Égaṅ-gā, á-biamá Waha<sup>n'</sup>čičige aká. Caṅ'ge a<sup>n'</sup>sagī-  
 there going spoke of, they say. Do so, said, they say Orphan the. Horse very  
 say.

qti wi<sup>n'</sup> áḡčī<sup>n'</sup> ačá-biamá wa'ú aká. Júḡče ačá-baji Waha<sup>n'</sup>čičige aká. 12  
 swift one sitting on went, they say woman the. With her went not Orphan the.

Éḡiče za'á-biamá. Na<sup>n'</sup>pa áḡihí-maḡa cénawačé qti wáči<sup>n'</sup> a-i-bi, aí ačái!  
 At length uproar they say. Choke- at those who went having entirely ex- they are chasing he indeed  
 cherries for them terminated them them hither says  
 (see note),

á-biamá. Ga<sup>n'</sup> níkačiqá-biamá. Waha<sup>n'</sup>čičige aká, Caṅ'ge a<sup>n'</sup>sagī áta ta<sup>n'</sup>  
 said (one), And they pursued they say. Orphan the, Horse swift beyond the  
 they say. the foe (st.)

hi<sup>n'</sup> ská'qti-ma i'čīn'ka<sup>n'</sup>ta<sup>n'</sup>i-gā. Áaḡigčī<sup>n'</sup> táce, á-biamá. Man'dehi-hna<sup>n'</sup> 15  
 hair those very white tie ye it for me. I ride my own must, said he, they say. A dart only  
 say.

sía<sup>n'</sup>čé ačī<sup>n'</sup>-biamá. Nikačiqe tē ačai tē. Ga<sup>n'</sup> učá-hna<sup>n'</sup>i tē aḡí amá:  
 merely he had they say. Pursuit of the the he went. And telling him regu- the they were re-  
 foe the larly turning:

Waha<sup>n'</sup>čičige iḡáqčá<sup>n'</sup> náčuháqti učá<sup>n'</sup>i tē, á-biamá. É'di ahi<sup>n'</sup>-biamá xī  
 Orphan his wife nearly they held her, said they, they There he arrived, they when  
 say.

náčuháqtoi učá<sup>n'</sup> amáma Caa<sup>n'</sup> amá. Wa'ú aká náčuháqtoi učá<sup>n'</sup>i tē é'di 18  
 very nearly they were holding Dakotas the (pl.). Woman the very nearly they when there  
 her, they say. hold her

ahí tē. Atí há, á-biamá, wa'ú činké ugíkiá-bi ega<sup>n'</sup>. Ecéqti-hna<sup>n'</sup> ča<sup>n'</sup> cti,  
 he arrived. I have said he, they woman the he talked to his, having. You said regu- heretofore,  
 come say, they say just that larly

á-biamá wa'ú aká. Čépa čī<sup>n'</sup> wi<sup>n'</sup> náčuháqtoi učá<sup>n'</sup>i hě, á-biamá wa'ú aká.  
 said, they say woman the. This one the (mv.) one very nearly took hold said, they say, woman the.

- Ahaú! á-biamá. Wénaxiǰá-biamá. Wi<sup>n'</sup> ubáqpaǰá biamá. Man'dehi ké  
 Oho! said he, they He attacked them, they say. One he pushed and they say. Dart the  
 say.
- ǰahá-biamá. Ci wáǰi<sup>n'</sup> a-fi tē, eǰáta<sup>n'</sup>-ma áhigi amá. Ci náǰuháqtcí uǰa<sup>n'</sup>i  
 he stabbed with it, Again they were driving those from (the many the (sub.)). Again very nearly held her  
 they say. them back, foe)
- 3 tē, Ecéqti. ǰéǰa ǰi<sup>n'</sup> wi<sup>n'</sup> ǰáǰuháqtcí uǰa<sup>n'</sup>i hē, á-biamá. Ahaú! á-biamá.  
 when, You said This one the one very nearly took hold said she, they Oho! said he, they  
 just that. (mv.) say.
- Wakan'diǰéqti gáxe wénaxiǰá-biamá. Caa<sup>n'</sup> wi<sup>n'</sup> ubáqpaǰá-biamá. Man'dehi  
 Very impatiently doing he attacked them, they say Dakota one he pushed and they say. Dart  
 made fall
- kē ǰahá-biamá. Ci wáǰi<sup>n'</sup> a-fi tē. Ci éǰiǰa<sup>n'</sup>-biamá wa'ú aká, Náǰuháqtcí  
 the he thrust him with, Again said to him, they say woman the, Very nearly  
 they say. them back.
- 6 ǰéǰa ǰi<sup>n'</sup> kē wi<sup>n'</sup> uǰa<sup>n'</sup>i hē. Ecéqti-hna<sup>n'</sup> ǰa<sup>n'</sup>cti. Ahaú! á-biamá. Wénaxiǰá-  
 this he who is one took hold You said regu- heretofore. Oho! said he, they He attacked them  
 one be- hind just that larly say.
- biamá. Caa<sup>n'</sup> wi<sup>n'</sup> ubáqpaǰá-biamá. Man'dehi ké ǰahá-biamá. Wéduba<sup>n'</sup>  
 they say. Dakota one he pushed and they say. Dart the he thrust him with, The fourth time  
 made fall they say.
- tēǰi<sup>n'</sup>hi, ǰéǰa ǰi<sup>n'</sup> kē wi<sup>n'</sup> náǰuháqtcí uǰa<sup>n'</sup>i hē. Ecéqti-hna<sup>n'</sup> ǰa<sup>n'</sup>cti, á-biamá  
 when it This one he who is one very nearly took hold You said regu- heretofore, said, they say  
 came, behind just that larly they say.
- 9 wa'ú aká. Ahaú! á-biamá. Wénaxiǰá-biamá. Éǰiǰe ca<sup>n'</sup>'ge eǰá aká gaskii  
 woman the. Oho! said he, they He attacked them, they say. At length horse his the panted  
 say.
- tē, baza<sup>n'</sup>'za<sup>n'</sup>qti wi<sup>n'</sup> man'dehi ǰahai tē. Ga<sup>n'</sup>'ki éga<sup>n'</sup>'wé'a<sup>n'</sup>-hna<sup>n'</sup>i tē íbaha<sup>n'</sup>-  
 when, pushing right one dart he thrust him And so he did to them regularly the they  
 among them with it. knew it
- biamá. Ga<sup>n'</sup>' áǰipú-biamá ákicúga. Waǰi<sup>n'</sup>naǰi'qtia<sup>n'</sup> amá. Hau. Ca<sup>n'</sup>'gaxai  
 they say. And they closed upon him, standing He was not visible at all they they  
 they say. near together. say. ǰ They ceased
- 12 tē, Waha<sup>n'</sup>'ǰicǰige t'ǰǰai, á-biamá. Waha<sup>n'</sup>'ǰicǰige uǰi<sup>n'</sup>ne ahí-biamá. Ca<sup>n'</sup>  
 when, Orphan they killed said they, they Orphan to seek they arrived, they Yet  
 him, say. their own say.
- uǰka<sup>n'</sup>' ctē íǰa-baǰi-biamá; ca<sup>n'</sup>'ge ké' cti íǰa-baǰi-biamá, níkaǰi<sup>n'</sup>'ga cti  
 deed even they did not they say; horse the too they did not they say, man too  
 find
- ǰi<sup>n'</sup>ge'qtia<sup>n'</sup>-biamá. Ca<sup>n'</sup>'gaxá-biamá. Ca<sup>n'</sup>' wa'ú aká akí-biamá ǰi<sup>n'</sup> wáǰaha  
 was altogether they say. They ceased they say. And woman the reached home, when clothing  
 missing they say.
- 15 úda<sup>n'</sup> ǰiǰáxai tē. Gan'ki ha<sup>n'</sup>' ǰi<sup>n'</sup> ǰi<sup>n'</sup>gá-bitéama níkaǰahi úǰu iǰa<sup>n'</sup>'ge aká.  
 good she made for her- And night when she had disappeared, chief prin- his daugh- the.  
 self. they say. they say. cipal tor
- Ca<sup>n'</sup>' a<sup>n'</sup>'wa<sup>n'</sup>'waǰa múǰǰa<sup>n'</sup> iǰé tē na'a<sup>n'</sup>' ga<sup>n'</sup>'ǰai ctēwa<sup>n'</sup>' na'a<sup>n'</sup>'-baǰi-biamá.  
 And to what place stealing off she had the to hear they wished notwith- they did not hear, they say.  
 gone standing
- É pahan'ga wáǰe amá íbaha<sup>n'</sup>'i tē níkaǰi<sup>n'</sup>'ga ukéǰi<sup>n'</sup> wéba<sup>n'</sup>ha<sup>n'</sup> tǰi tē, áda<sup>n'</sup>  
 That before white the they knew the Indians knowing them they the, there-  
 man (pl.) had come fore
- 18 Waha<sup>n'</sup>'ǰicǰige aká ma<sup>n'</sup>'ci ǰé éska<sup>n'</sup> eǰéga<sup>n'</sup>-biamá. Wa'ú ǰi<sup>n'</sup>' cti ma<sup>n'</sup>'ci ǰé  
 Orphan the high went it might they thought, they say. Woman the too high went  
 be (mv.)
- éska<sup>n'</sup> eǰéga<sup>n'</sup>-biamá. Áda<sup>n'</sup> ǰihádi úna'a<sup>n'</sup>-baǰi ca<sup>n'</sup>'ca<sup>n'</sup>'i tē.  
 it might they thought, they say. There- down below they have never heard about  
 be fore them.

## NOTES.

334, 1. Wakanda, as here used, means "The Great Spirit," not "a deity."

335, 1. q̄a<sup>a</sup>je, equivalent to "q̄a<sup>a</sup>-bajj" or "gaháji," uncombed.

335, 1. q̄i k̄e refers to the shape of the Pawnee camp.

335, 5. Sanssouci, the Omaha ex-interpreter, said that the Orphan had so great an appetite that the Pawnees grew tired of him. They put him on the ground, flat on his back, and fastened down his hands and feet with tent-pins. A wolf approached him. The Orphan told his trouble; whereupon the wolf pulled out the tent-pins, and took him to the camp.

335, 6. f̄eáké aká h̄á: "This is he for whom we have been hunting;" said by one not a relation, on discovering the object suddenly. Compare "q̄ejĩnga aká é aká h̄á," p. 156, note on 149, 12.

335, 7. egiçe waqe duba akáma. Wáqe amá ja<sup>a</sup>t'é k̄e q̄i da<sup>a</sup>'be ah̄ii t̄e f̄e'a'eç̄e ga<sup>a</sup>'qtia<sup>a</sup>i: "When the white men arrived there to look at him as he lay sound asleep, they had compassion on him in reference to something." They thought that the Great Spirit pitied the Orphan, who was poor; and this caused them to help him.

335, 8. ugaq̄a<sup>a</sup> ujn̄ge, the road made by the party in moving along.

335, 17. uhe uq̄uciqt̄i f̄a<sup>a</sup>i te h̄e, you will pitch the tent directly at the front, ahead of the party.

336, 8. hi<sup>a</sup>+ ehna<sup>a</sup>-biamá: The old woman was so astonished that she could say nothing else.

338, 16. iḡiga<sup>a</sup> . . . ḡḡuba gi'i-biamá. This must not be taken literally, as he sent the people to his own lodge with great piles of goods.

339, 13. na<sup>a</sup>pa agihi-maḡa cenawaç̄̄q̄ti waḡi<sup>a</sup> a-i-bi ai aḡa, a-biamá. Here "ḡa," *to*, *at*, in "agih-maḡa," has the force of *from*. Compare "wenuda<sup>a</sup> ati-hna<sup>a</sup>-biamá nika-ci<sup>a</sup>ga aḡi amaḡa," in the myth of the Turtle on the war-path, 254, 2. Note the several speakers implied in this sentence. Some one who witnessed the attack gave the alarm, saying, "Na<sup>a</sup>pa agihi-maḡa cenawaç̄̄q̄ti waḡi<sup>a</sup> a-i aḡi." Those who heard this, but who were not witnesses of the attack, said, "Na<sup>a</sup>pa agihi-maḡa cenawaç̄̄q̄ti waḡi<sup>a</sup> a-i-bi ai aḡa." The narrator of the myth, in repeating this to the collector, added to it "á-biamá:" "It is reported that they said it."

339, 19. eç̄q̄ti-hna<sup>a</sup> f̄a<sup>a</sup>'et̄i. The woman was cross, wajj<sup>a</sup>-pibaji. She remembered the words of her husband, the Orphan, whom she reminds of what he had said:—"You did say that. Remember this, and act accordingly."—Sanssouci.

The narrator made the following rhetorical prolongations:—334, 1. pahañ+gaq̄tei, for pahañgaq̄tei; 334, 4. piä+ji, for piäji; 336, 14. u-da<sup>a</sup>'q̄ti, for uda<sup>a</sup>'q̄ti.

## TRANSLATION.

At the very first the Pawnees knew the Great Spirit. They were always numerous. They went on the hunt. A real Orphan dwelt in a lodge with his grandmother, who was a very aged woman. The grandmother used to carry her tent-skin, one that was worn by use. The Orphan had a bow. His skin robe was unsightly, and his hair was always uncombed. He lived by visiting the lodges and begging. He went throughout the camp, from one end to the other, visiting the lodges and begging for food. They called him "The Beggar;" they made him have the name. They removed the camp.

Though they nicknamed him, they were always apprehensive on account of The Beggar, so he continued going throughout the camp. They removed the camp when it was morning. Behold, he slept. He slept by the old camping-ground (*or*, among the litter and remains of the old camp). He slept when they had departed, leaving the place a solitude. He lay sound asleep. At length he heard some white men say, "This one is he whom we seek." When he arose, behold, four white men were there. The white men went back. The Orphan departed. He was fully aroused. He went following the road made by the migrating party. The young men said, "You said that the Orphan had not come, but he has come again." They removed. Again he went to beg at the lodge of the head-chief, whose daughter had not yet taken a husband. And she gave food to the Orphan. And the chief said, "The people have no food. Only here does food abound. And whenever you wish to come, come hither." Soon after he came again to beg. "Really! when people have but little food, they eat only once a day. You have just gone home with the food which she gave you," said the chief. And his daughter gave the Orphan food again, because she knew him. They removed. And the daughter of the head-chief said as follows: "Mother, when they remove and depart this time, please pitch the tent at the very front of the path." And all the young men used to court the chief's daughter; yet she acted as if she did not wish to marry. When the mother pitched the tent, waiting for the Orphan to come, the women went to find fuel; they went for wood. They came again, carrying wood on their backs. And the chief arrived there. "You should have pitched the tent amongst the rest," said the chief. His wife said as follows: "Though it is so, I pitched the tent, as the girl, your daughter, commanded me to pitch it here." And the chief's daughter came back, carrying wood. She did not put it at the lodge; she put it aside. At length the Orphan's grandmother was coming directly to that place, carrying her worn tent-skin. "Venerable woman, come this way," said the chief's daughter, who sat by the wood, waiting for her to appear. As the old woman was ashamed, she did not speak. She placed the tent-skin by the wood. The chief's daughter made a tent of it. The old woman sat there, saying nothing but "Oh!" Each of the young men continued saying as follows: "Why! the chief's daughter has made the tent for the Orphan's grandmother. My friends, I think that she will marry him." She finished the tent. The chief's daughter carried her robes and beds to the Orphan's tent. "Why! It is just as I thought," said one. The Orphan arrived at his tent; but he did not enter it. In spite of what was done, he stood diffident about entering his tent, because the woman was within. "Fie! Come," said she. He entered his tent. She made a very good bed for him. She was sitting with him. She married him. She had food with him. And the young men said as follows: "Why, friends, the chief's daughter has married the Orphan." The Orphan said as follows to his wife: "Please tell your father to let them stop and rest to-morrow." The chief sent the criers around. And the people thought, "Why should they stop to rest?" "He says that you are to stop and rest to-morrow, halloo!" said the criers. And the people said as follows: "Why should one stop to rest when he is without food?" At length four white men arrived there. "Four white men have come," said the boys. "He says that you will, indeed, assemble yourselves, halloo!" said the criers, the Orphan having commanded them to do so. The chief commanded all to adorn themselves. "He promises, indeed, to give you all kinds of things, halloo! He says, indeed, that you will paint yourselves, halloo!" The white men promised to



give a silver medal to the principal chief. At length, on the morrow, the white men came in sight. The wagons came and stood outside of the camp. The principal white man sat before them. And all the Pawnees went outside of the camp. And the four white men were approaching. And the principal white man said as follows: "Go and seek him whom we promised to make a great man." And the white men were seeking him among those who were in the line of the middle-aged and aged men. They returned to their leader. "Why! O leader, we did not find him," said they. "Fie! as you saw him at the very first, you probably know him. Ho! Come, go again and seek him," said the white man who was the leader.

And the Orphan put on his robe. He also had his bow. He stood among the young men. And when the white men finished looking at the line of the elder men, they departed towards the young men, to look among them. At length they found him. When they said, "This one is he," they went back to tell it. When they saw the Orphan, they went back to tell it. "That is he, I think," said one. "Ho! leader, he is there," said they on their arrival. All the white men went thither, being on seats in the wagons; they had the medal, and the robe too. They approached and stood there. The principal white man said as follows: "We, too, are employed, so we have come." He promised to tell something to their superior (the President). "He has promised to make one man head-chief, therefore we have brought all the things to him. As he alone is made a great man, do not be jealous of him. Though, indeed, we have brought the things to him, that is just as if it was done for you. Come, go after him. Put him in a robe, and bring him back," said the principal white man. Four went for the Orphan. They went to the rear for him. Putting him in a robe, they departed with him. Every one of the chiefs was displeased. The white men made the Orphan sit in the middle. The principal white man said as follows: "This is the one. Let us make him the principal great man. We have brought this for him to wear on his neck." Having gone to the Orphan, he made the latter wear the medal on his neck. "Come, bring ye the goods to him," said the white man. When they brought the wagons to him, the different kinds of goods, kettles, guns, in fact all, were placed in piles just before the Orphan. The Orphan pulled the tobacco out of one box. Putting his arms around all, he stood erect. Having stood erect with his arms around very large pieces of flat tobacco, he spoke. "Notwithstanding people sometimes ridicule one, they usually stop talking. You have been ridiculing me; but it is time for you to stop it." Having taken the tobacco, he was throwing it away to make them scramble for it. He gave most of the goods to his wife's father. His wife's father was displeased, because they did not give him a medal. The Orphan sent them to his lodge with a great many goods piled up very high. The white man said as follows: "We have been sent here to make this one the head-chief. When you are destitute of implements or goods, ask favors of him. We will come hither from time to time to perform for him what he may desire." The woman's father collected her relations. And her relations collected what good clothing they had. The chief gave a good horse, the one which he had before, to the woman, for the Orphan. When they ceased, they removed the camp. The Orphan ruled the whole village when they removed to hunt the buffalo. The Orphan rode horseback with his woman. Yet, when the people knew him very well, they invariably talked against him. They surrounded a herd. When they returned from seeing the buffaloes, the Orphan promised to take part in surrounding the herd. The woman's

relations surrounded their own part of the herd. And when they had returned from surrounding them, the women spoke of going for choke-cherries. The Orphan's wife spoke of going thither. "Do so," said the Orphan. The woman departed, riding a very swift horse. The Orphan did not go with her. At length there was an uproar. Said the people, "It is said that they are exterminating those who went for choke-cherries, as they are chasing them hither." And they pursued the foe. The Orphan said, "Tie for me my very swift horse with very white hair. I must ride mine." The Orphan had only a dart. He went in pursuit of the foe. And they were coming back regularly and telling him, "They nearly took hold of the Orphan's wife." When he arrived there, the Dakotas had nearly caught her. When the woman was very nearly caught he arrived there. "I have come," said he, speaking to his wife. "You did say just that regularly. This one behind has very nearly taken hold," said the woman. "Oho!" said he. He attacked them. He pushed one and made him fall off his horse. He pierced him with the dart. Again many from the foe were driving them back. When they nearly caught hold again, she said, "You said just that. This one behind has very nearly taken hold." "Oho!" said he. Acting very impatiently, he attacked them. He pushed a Dakota, making him fall off his horse. He pierced him with the dart. Again they were driving them back. The woman said to him again, "This one who is behind has very nearly taken hold. You said just that heretofore." "Oho!" said he. He attacked them. He pushed at a Dakota, making him fall off. He pierced him with the dart. When the fourth time came, the woman said, "This one who is behind has very nearly taken hold. You said just that heretofore." "Oho!" said he. He attacked them. At length when his horse panted, he pushed here and there among them, and thrust a Dakota through with the dart. And they knew that he did so to them regularly. And they closed upon him, standing very close together. He disappeared.

When they ceased, it was said that they had killed the Orphan. They arrived from the Pawnee camp to seek the Orphan. Yet they did not find the slightest trace of the occurrence; they did not find the horse, and the man had disappeared altogether. They ceased. And when the woman reached home, she made good clothing for herself. And when it was night, the daughter of the head-chief had disappeared. And notwithstanding they wished to hear to what place she had stolen off, they did not hear. The first white men knew it when they had come and known the Indians; therefore the Indians thought that the Orphan might have gone on high. They thought that the woman too might have gone on high; therefore they have never heard anything about them down on this earth.

## THE YOUTH AND THE UNDERGROUND PEOPLE.

TOLD IN QEGHHA BY BIG ELK.

- Ta<sup>n</sup> wang<sup>ga</sup> d'úba édedí-ma héga-baji'qti. Ci nfkagahi aká ijan'ge  
 Village some there they were very populous. Again chief the his  
 daughter
- wáxixa-báji tē, ijin'ge aká cti min'gčā<sup>n</sup>-báji tē. Ijin'ge aká na<sup>n</sup>bá-biamá.  
 she had not married, his son the too they had not married. His son the were two, they say.
- Wanása-biamá. Jé-ma t'waxčē-hna<sup>n</sup>i tē. Kí čē níkagahi ijin'ge áma 3  
 They sur- The buffa- they killed them regularly. And this chief his son the  
 rounded a herd
- činkčē<sup>n</sup> q' wi<sup>n</sup> iénaxičai tē, uxa<sup>n</sup>haqti. Uqčē'qti kide gčī<sup>n</sup>i tē. Jé  
 he who had bnf. one he attacked him, far apart (from Very soon shooting at him he sat. Bnf.  
 been falo the rest)
- amá ja<sup>n</sup>i<sup>n</sup>-āji'qti áiačai tē qan'de ma<sup>n</sup>táha. Níkaci<sup>n</sup>ga aká éga<sup>n</sup>qti égihaqti  
 the not seen at all had gone ground into. Man the just so headlong
- áiačai tē ca<sup>n</sup>ge učáha. Jé aká pahan'gaqti égi<sup>n</sup> áiačai. Ičadi aká fekičē- 6  
 he had gone horse with it. Bnf. the at the first head- had gone. His the sent out  
 falo
- wakičā-biamá. Čin'gajin'ga exá aká wanáse éde kíaji, ai áča. Čta<sup>n</sup>be  
 criers they say. Child his the he surrounded but he has he indeed. You saw  
 them not come back, him
- čáči<sup>n</sup>čé uoná te, ai áča, á-biamá. Níkaci<sup>n</sup>ga wi<sup>n</sup> da<sup>n</sup>/ba-bi á-biamá. Ca<sup>n</sup>  
 you who you will he indeed, said they, Man one he saw him that he said, they Yet  
 moved tell it, says they say.
- ja<sup>n</sup>bęqti há. Waxčē čē té, á-biamá. Uspč da<sup>n</sup>/čtē égi<sup>n</sup> ičē, ca<sup>n</sup> ma<sup>n</sup>sna<sup>n</sup>- 9  
 I saw him Chasing he went, said he, they A sunken perhaps head- he has yet very level  
 plainly say
- sna<sup>n</sup>qti amá xī čingčē'qti tigčē há. Iča<sup>n</sup>ba<sup>n</sup> ja<sup>n</sup>/ba-máji, á-biamá. Uné  
 ground it was when missing alto- he became A second I did not see him, said he, they To seek  
 gether time say him
- ákigčaji ičadi aká. Ččęuqti há, á-bi ega<sup>n</sup>, ugačęqti uná biamá. Gčúba  
 he com- his father the Just here he said, having, scattering far they sought him, All  
 manded the (sub.). they say and wide they say.
- uná-biamá níkaci<sup>n</sup>ga amá. Égičē ma<sup>n</sup>ca<sup>n</sup>/de égi<sup>n</sup> ičai ga<sup>n</sup>/te amá. Jé 12  
 sought him, they people the Behold pit headlong he had for some time, Bnf.  
 say (pl. sub.). they say.
- aká ma<sup>n</sup>čin'ka hébe na<sup>n</sup>čpé áiačā-biamá. Ca<sup>n</sup>ge ta<sup>n</sup> cti ma<sup>n</sup>čin'ka na<sup>n</sup>čpé  
 the soil a piece kicking off a piece had gone, they Horse the too soil kicking off  
 (sub.) say (std. ob.) a piece
- áiačā-biamá. Ákiha<sup>n</sup> sígčē čingčā-biamá. Ga<sup>n</sup> níkaci<sup>n</sup>ga gčúba égi<sup>n</sup> áiačā-  
 had gone, they Beyond trail there was none, they And people all head- had gone,  
 say say
- biamá. Ma<sup>n</sup>ca<sup>n</sup>/de tē jūn'gají'qti ičēčęqti<sup>n</sup>-biamá. Ě'ja waha<sup>n</sup> átiáčē 15  
 they say. Pit the not small at all it went suddenly, they say. Thither to remove sud-  
 denly
- íča-biamá ičadi aká. Ě'di a-í-ji-biamá; ma<sup>n</sup>ca<sup>n</sup>/de éga<sup>n</sup> a-í-ji-biamá.  
 spoke of, they his father the There they came and pit around it they came and  
 say (sub.) camped, they say;

- Cénujín'ga ikágewáçê-má cti éga<sup>n</sup> wáçaha<sup>n</sup>'i tē. Cénujín'ga wi<sup>n</sup> wahúhájí  
 Young man those whom he had as friends too so he implored them. Young man one stout-hearted
- xi, nán'de sagí da<sup>n</sup>'cteaw<sup>n</sup> u<sup>n</sup>dé çé gíga<sup>n</sup>'çai wáçaha<sup>n</sup>'i tē. Égiçe wi<sup>n</sup> ígadizá-  
 if, heart firm perhaps enter- to go wishing for him he implored them. At length one rode round and round
- 3 biamá xi ça<sup>n</sup>. Úde çé 'íçá-biamá. Íçádi çínké uíçai-gá há, á-biamá.  
 they say village the (cv. ob.), Entering to go he promised, they His father the one tell to him said he, they say.
- Hájínga u<sup>n</sup>çéwi<sup>n</sup>'çé táce, á-biamá. Íçéha hájínga sú-bi ega<sup>n</sup>, u<sup>n</sup>çéwi<sup>n</sup>'çá-  
 Cord he collect them must, said he, they Buffalo- cord cut in strips, having, he collected them
- biamá. Hájínga ké' íka<sup>n</sup>'ta<sup>n</sup>'-de, ha-búja wi<sup>n</sup> ugçí<sup>n</sup> íngáxe taí, á-biamá.  
 they say. Cord the (ob.), he tied when, skin round one to sit in please make it said he, they say.
- 6 Ga<sup>n</sup>' çicta<sup>n</sup>'-biamá. Ca<sup>n</sup>' águdi pí ctéctewa<sup>n</sup> uá'a<sup>n</sup>he tá minke. Ubça<sup>n</sup>  
 And they finished it, they Now in what I arrive soever I put the will I who. I take hold say.
- bçé tá minke çá<sup>n</sup>'ja, ían'de ké híde pí tédíhi xi hájínga ké bçída<sup>n</sup>agçé tá  
 I go will I who though, ground the (ob.) bottom the I reach when here- cord the I pull on it sud- will (ob.) deny
- minke. Bçída<sup>n</sup>da<sup>n</sup>' xi hnize taí, á-biamá. Égiçe ían'de ké ma<sup>n</sup>'táqa ahí-  
 I who. I pull on it re- when you will, said he, they At length ground the inside he ar- rived (ob.)
- 9 biamá. Ugáhanadázé<sup>n</sup>qtia<sup>n</sup> té. Wabít'a<sup>n</sup>-biamá xi qé amá uça<sup>n</sup>'adi gat'é  
 they say. It was very dark. He felt around, they say when buf- falo (sub.) the by itself was lying
- akáma; ca<sup>n</sup>'ge cti uça<sup>n</sup>'adi gat'é akáma; níaci<sup>n</sup>'ga cti uça<sup>n</sup>'adi gat'é akáma.  
 dead from horse too by itself was lying dead from man too apart was lying dead from the fall; the fall.
- çéké níaci<sup>n</sup>'ga ké çizá-bi ega<sup>n</sup>, úççuqa ugça<sup>n</sup>'-biamá. Ga<sup>n</sup>'ki gáté ca<sup>n</sup>'qti  
 This man the he took him, having, the hollow (bag!) he put him in, they And that in spite of thing (recl. ob.) they say
- 12 açai té xixá-baji té há. Ga<sup>n</sup>' níkaci<sup>n</sup>'ga u'a<sup>n</sup>'ha-bi ega<sup>n</sup>, gíçá-biamá. Ga<sup>n</sup>'ki  
 he when he did not ask the. And man he put him in it, because, they rejoiced, they And went favor for himself say.
- t'e ké' çizá-bi ega<sup>n</sup>, ní<sup>n</sup>'ia çínké gisíçá-baji-biamá. Ca<sup>n</sup>' íçápe gçí<sup>n</sup>' té  
 dead the one they took having, alive the one who him they forgot, they say. Yet waiting for it he sat (ob.) him, they say
- çá<sup>n</sup>'ja, çizá-báji gçí<sup>n</sup>' té xagé-hna<sup>n</sup>-biamá. Níkagahi aká ija<sup>n</sup>'ge wáçixájí  
 though, not taking him he sat when he cried regu- larly they say. Chief the (sub.) his daughter virgin
- 15 çínké é wéci-biamá. Ahni<sup>n</sup>' çagçí xi çagçá<sup>n</sup>' taté, á-biamá. Ugáca<sup>n</sup> ma<sup>n</sup>'çí<sup>n</sup>'  
 she who that he hired him for, You have you come if you marry shall, said he, they Traveling he walked (ob.) they say.
- té ca<sup>n</sup>' ugáhanadázé. Égiçe wa'újínga akéde uhé éçai ahí-biamá. Wa'ú-  
 when still dark. At length old woman was sitting, traveling the he arrived, they path, he came to her suddenly say. Old
- jínga çínké çaha<sup>n</sup>'-biamá. Ca<sup>n</sup>', wa'újínga, maja<sup>n</sup>' ççu tí úçicíqti atí,  
 woman she who he implored her, they Yet, old woman, land here to come very diffi- I have (ob.) say.
- 18 á-biamá. Ían'de ké paháciaqa ké'ia atí. Níkaci<sup>n</sup>'ga wi<sup>n</sup> ma<sup>n</sup>'ca<sup>n</sup>'de çí  
 said he, they Ground the (ob.) up above to the I came. Man one pit this say.
- uqçáçé tí. Bçize tégá<sup>n</sup> atí. A<sup>n</sup>'çiza-báji há. Ga<sup>n</sup>'ki eáta<sup>n</sup> agçé taté bçí'a  
 falling from he I take in order I have Mo they took not And how I go shall I fail a height came. him to come back
- há. Wa'újínga, í'win'ka<sup>n</sup>-gá, á-biamá. Edáda<sup>n</sup> uwíka<sup>n</sup> taté dáxe taté  
 Old woman, help me, said he, they say. What I help you shall I do shall

čingé, á-biamá. Níkaci<sup>n</sup>ga wi<sup>n'</sup> gáčínké gáču gčí<sup>n'</sup>. Ě'di ma<sup>n</sup>čí<sup>n'</sup>-ă hě.  
there is said she, they Man one that (unseen) in that he sits. There walk thou  
nothing, say. one (unseen) place

Ě čigáxe té, á-biamá. Ě'di ačá-biamá. Ě'di ahi-bi ega<sup>n'</sup>, ĩjebe ča<sup>n</sup> gačųxu  
He he will do it said she, they There he went, they say. There arrived, having, door the he knocked on  
for you, say. they say

amá. Īe-hna<sup>n</sup> waná<sup>n</sup> a<sup>n</sup> naji<sup>n'</sup> ča<sup>n'</sup>ja, gíčiciba-báji tě. Wa<sup>n</sup>ú aká gá-biamá: 3  
they say. Speaking hearing he stood though, they did not open it for Woman the said as follows, (ob.) repeatedly  
regularly them him.

Nă! gáta<sup>n</sup> níaci<sup>n</sup>ga wi<sup>n'</sup> tí hě. ĩjebe gíčiciba-ă hě, á-biamá. Īgiče, cié  
Fie! that one person one he has Door open it for him said she, they Behold, child  
(std.) come say.

git'é, áda<sup>n</sup> ía-báji gčí<sup>n'</sup>-biamá. Gíča-báji gčí<sup>n'</sup>-biamá. ĩima<sup>n'</sup>te ahi-biamá,  
his was there not speak- he sat, they say. Sorrowful he sat, they say. Within the he arrived, they  
dead, ing say, lodge say,

wa<sup>n</sup>ú aká ĩjebe gíčiciba-bi ega<sup>n'</sup>. Ca<sup>n'</sup> ía-báji gčí<sup>n'</sup>-biamá nú aká. Na<sup>n</sup>péhi<sup>n</sup> 6  
woman the door opened for him, having. Yet not speak- sat, they say man the Hunger  
(sub.) they say ing (-hus-band) (sub.).

wakan<sup>n</sup>diče amá. Īwa<sup>n</sup>xá-biamá. Wi<sup>n</sup>a<sup>n'</sup>wačáta<sup>n</sup> ma<sup>n</sup>hni<sup>n'</sup>ă, á-biamá. Ga<sup>n'</sup>  
he was impatient they say. He asked him, they From what (place) you walk I said he, they So  
from say.

ugčá-biamá. Paháci-kějáta<sup>n</sup> ma<sup>n</sup>bčí<sup>n'</sup> éde níaci<sup>n</sup>ga wi<sup>n'</sup> wanáse éde uqáčě  
he told of his, they Above from the I walked but man one headed but falling from  
say. them off a height

tí. Běize téga<sup>n</sup> atí. A<sup>n'</sup>čiza-báji há. Ga<sup>n'</sup>ki éata<sup>n</sup> agčé taté bčí<sup>n</sup>a há. 9  
he I take in order I came. They did not take And how I go back shall I fail  
came. him to me

Í<sup>n</sup>win<sup>n</sup>ka<sup>n</sup>-gă, á-biamá. Cín<sup>n</sup>gajín<sup>n</sup>ga git'é ugčá-biamá. Cín<sup>n</sup>gajín<sup>n</sup>ga a<sup>n</sup>t'a<sup>n</sup>i  
Help thou me, said he, they Child his was he told of his, they Child we had  
say. say. dead say. him,

éde, wét'ai há. Cín<sup>n</sup>gajín<sup>n</sup>ga t'e ké' éga<sup>n</sup>qti a<sup>n</sup>čigaxe ta<sup>n</sup>gata<sup>n</sup>, á-biamá,  
but he died to us Child dead the one just like we make you we who will, said he, they  
say. (ob.) him say,

ciégičai é waká-bi ega<sup>n'</sup>. Ca<sup>n'</sup> edáda<sup>n</sup> abčí<sup>n'</sup> gčúbaqti číčŋa, á-biamá 12  
taking him that he meant, having. In fact what I have everything is yours, said, they say  
as his child they say

íčádi aká. Īa-báji-hna<sup>n</sup> ca<sup>n'</sup> agčé ga<sup>n'</sup>čai éga<sup>n</sup>. Ca<sup>n'</sup> edáda<sup>n</sup> edéce xí, éga<sup>n</sup>  
his the He spoke regu- yet to go he wished some- Yet what you say if, so  
father (sub.). not larly homeward what. what

wídaxe te há, á-biamá íčádi aká. Ta<sup>n</sup>waŋgčá<sup>n</sup> číčŋa čagčé cka<sup>n</sup>'hna xí'ctě,  
I do for you will said, they say his the Village your you go you wish even if,  
father (sub.).

éga<sup>n</sup> te, á-biamá. Īgiče agčé 'íča-biamá. Čagčé taté ča<sup>n'</sup>ja, Ca<sup>n</sup>'ge hi<sup>n'</sup> 15  
so will, said he, they At length to go he spoke of, they You go shall though, Horse hair  
say. homeward say.

ga<sup>n'</sup> áiagčí<sup>n</sup> agčé te, dadíha, ecé xí, éga<sup>n</sup> te há, á-biamá. Wa<sup>n</sup>ú aká  
of such I sit on I go will, O father, you say if, so will said he, they Woman the  
a kind him homeward say. (sub.)

gá-biamá: Nă! cín<sup>n</sup>gajín<sup>n</sup>ga wéčŋgai ča<sup>n'</sup>ctí éga<sup>n</sup>qti gčí. Edáda<sup>n</sup> wi<sup>n'</sup> aoni<sup>n'</sup>  
said as follows, Fie! child we had none heretofore just like him come. one you had  
they say:

ča<sup>n'</sup>ctí 'í-ă hě, á-biamá, 'égčaŋge é wagiká-bi ega<sup>n'</sup>. Cín<sup>n</sup>gajín<sup>n</sup>ga wídaxe. 18  
heretofore give to him said she, they her husband that she meant hers, having. Child I make you.  
say, they say

Edáda<sup>n</sup> wi<sup>n'</sup>í tá minke. Edáda<sup>n</sup> ka<sup>n'</sup>bčá ctěwa<sup>n'</sup> ídaxe-hna<sup>n</sup>-ma<sup>n'</sup>, abčí<sup>n'</sup>  
What I give will I who. What I desire soever I make regu- I use, I have it  
you with it larly

ka<sup>n'</sup>bčá xí, á-biamá. Edáda<sup>n</sup> ga<sup>n'</sup>čai xí, íbazu ígaxe-hna<sup>n'</sup>-biamá.  
I desire if, said he, they What he desired when, pointing he made regu- they say.  
say. at it with it larly

- Dadîha, cañ'ge hi<sup>n'</sup> skä'qti áagçi<sup>n</sup> agçé ka<sup>n'</sup>bça. Niçá-jañga hi<sup>n'</sup> skä'qti  
 O father, horse hair very white I sit on it I go I wish. Ear-big hair very white  
 homeward
- céna<sup>n'</sup>ba. Cánakágçe úda<sup>n</sup>, á-biamá. Ké, é'di ma<sup>n'</sup>çiñ'-gä. Cañ'ge iñjebe  
 those two. Saddle good, said he, they Come, there walk thou. Horse door  
 say.
- 3 çiciba-gä hä, á-biamá. Çiha<sup>n'</sup> éça<sup>n'</sup>ba iça<sup>n'</sup>ba<sup>n'</sup> wacta<sup>n'</sup>be cka<sup>n'</sup>hna xi, wa-  
 pullopen said he, they Your<sup>n'</sup> too a second you see us you wish when, you  
 say. time
- cta<sup>n'</sup>be tai, á-biamá. Kíçagçé te ça<sup>n'</sup>ja, Ké, dadîha, uhé kè agçé ka<sup>n'</sup>bça,  
 see us will, said he, they You go home will though, Come, O father, path the I go I desire,  
 say. again (ob.) homeward
- ecé te, á-biamá içádi aká. Agçá-biamá. In<sup>'</sup>ç ça<sup>n'</sup> çíaza tigçé ga<sup>n'</sup>qti gáxa-  
 you will, said, they say his the He went homeward, Stone the polled suddenly just so he made  
 say father (sub.) they say. (ob.) open them
- 6 biamá, ma<sup>n'</sup>ze içábazu uska<sup>n'</sup>skaqti-bi ga<sup>n'</sup>. Uhcéata uíça<sup>n'</sup>be na<sup>n'</sup>jaçaqi aça-  
 they say, iron pointing at in a very straight line because. Steps up-hill making the he went  
 them with with, they say (or, Bridge) sound "jaqi" at every step
- biamá. Ga<sup>n'</sup> i<sup>n'</sup>é jañgáqti wi<sup>n'</sup> iñjebe té ágaçade gçi<sup>n'</sup> ça<sup>n'</sup> bahé tiçéçai xi,  
 they say. And stone very large one door-way the covering it sat the he pushed it aside when,  
 (ob.) suddenly
- éça<sup>n'</sup>be akü té. Cañ'ge amá gicka<sup>n'</sup> tiçáça, náxixiça tiçáça ma<sup>n'</sup>çi<sup>n'</sup>-biamá,  
 in sight he had come Horse the he was quick beginning he was timid beginning he walked they say,  
 again. (sub.) in moving suddenly and repeatedly, now and then
- 9 maja<sup>n'</sup> píäji, bça<sup>n'</sup> píäji uçiçbça<sup>n'</sup>-bi ega<sup>n'</sup>. Éça<sup>n'</sup>be ahi-bi ega<sup>n'</sup>ja, ta<sup>n'</sup>wañçta<sup>n'</sup>  
 land bad, odor bad he smelt, they say because. In sight he arrived, having, village  
 they say though,
- a<sup>n'</sup>ça a-i ça<sup>n'</sup> uçine aça-biamá. Égiçe i<sup>n'</sup>tca<sup>n'</sup>qtci waha<sup>n'</sup> aça-bikéama.  
 he left he came the seeking his he went, they say. Behold very recently removing they had gone in a  
 (ob.) line, they say.
- Içape gçi<sup>n'</sup> té ça<sup>n'</sup>ja, waha<sup>n'</sup> aça-bikéama. Jíúçiqçiçe cañ'ge amá na<sup>n'</sup>pe  
 Waiting they sat though, removing they had gone in a line, Old camping horse the fearing the  
 for him they say. ground (sub.) sight
- 12 ma<sup>n'</sup>çi<sup>n'</sup>-biamá. Ugáçça<sup>n</sup> ujañge kè uhá aça-biamá. Égiçe níaci<sup>n</sup>ga na<sup>n'</sup>ba  
 walked they say. Road of the migrating party the follow- ing he went, they say. At length person two
- dahé jañ'ga ça<sup>n'</sup> ugáçça<sup>n</sup> ujañ'ge kè wéçé çéçai té. É níkagahi úju igáçça<sup>n</sup>  
 hill large the road of the migrating party the he discovered them That chief princ- his wife  
 (ob.) suddenly, by looking (ob.) that way.
- éça<sup>n'</sup>ba wét'et'a<sup>n'</sup> ma<sup>n'</sup>çi<sup>n'</sup>-biamá. Háçiaça uçiçidai té, Cañ'ge ágçi<sup>n</sup> céati,  
 too mourning for their dead walked they say. Behind they looked when, Horse riding yonder  
 he comes,
- 15 ugáçça<sup>n</sup> ujañ'ge kè uhá, á-biamá. Xañ'ge a-i-biamá. Içape gçi<sup>n'</sup>-biamá.  
 road of the migrating party the he fol- said they, they Near he was coming, Waiting for they sat, they say.  
 (ob.) lows, say. they say him to appear
- Cañ'ge amá na<sup>n'</sup>wape ma<sup>n'</sup>çi<sup>n'</sup>-biamá, bça<sup>n'</sup> píäji uçiçbça<sup>n</sup>-biamá. Nà! edáda<sup>n</sup>  
 Horse the fearing them walked they say, odor bad they smelt they say. Why! what  
 (sub.)
- ukít'è hni<sup>n'</sup> hau, é çéça-biamá níkagahi úju aká. Wíebçi<sup>n</sup> hau, á-biamá.  
 nation you are ? say- ing sent suddenly, chief the prin- cipal (sub.). It is I ! said he, they  
 say.
- 18 Ca<sup>n'</sup> wi<sup>n'</sup>a<sup>n'</sup>wa éoni<sup>n</sup>, ecé, á-biamá. Wanásai ciñ'gajin'ga çiçña ma<sup>n'</sup>can'de  
 Yet which one you are that, you said he, they say, a herd They surrounded child your pit
- égih içé bçize pí. A<sup>n'</sup>oniza-báji. Wíebçi<sup>n</sup> hau, á-biamá. Ájiçti éga<sup>n</sup> té  
 head- had I take I was there. You did not take me. It is I ! said he, they say. Very dif- ferent like the  
 long gone him there. (as)

i<sup>n</sup>c'áge aká g'ijai tē. Nā! wágazuqti uxíqça-gā, á-biamá. Wanásai tē  
old man the doubted his. Why! very straight tell about your- said he, they rounded a herd  
(sub.) word.

ci<sup>n</sup>'gajin'ga qíqíqá íé k' uqáha éghí íqé ma<sup>n</sup>'can'de ma<sup>n</sup>'táqá gat'é. Kí qízé  
child your but the in connec- head- he had pit inside he was And to take  
(ob.) tion with long gone killed by him  
the fall.

wáqagáji xí, ábagçaf. Çijan'ge wéçací xí, wí b'qíze b'çé çá<sup>n</sup> wíebçí<sup>n</sup>. 3  
you com- when, they drew back Your daughter you paid when, I I take him I went in the it is I.  
manded them through diffidence. with past

Na<sup>n</sup>'jic'kç'qtoi éçá<sup>n</sup>'be agçí, á-biamá. Ėđhi sbaha<sup>n</sup>'-biamá. Çahé iangá  
Barely in sight I have said he, they Then they knew him, they Hill large  
come home, say.

çá<sup>n</sup> ukíkíe naji<sup>n</sup>' tē. Jí çá<sup>n</sup>'átá<sup>n</sup> níkagahi ijin'ge aká wada<sup>n</sup>'be íçai tē. Nā!  
the talking they stood. Village from the chief his son the looked this way Why!  
(ob.) together (ob.) (sub.)

i<sup>n</sup>c'áge aká çahé iangá çá<sup>n</sup>' é'di tí çanká cì níaci<sup>n</sup>'ga wi<sup>n</sup>' can'ge ágçí<sup>n</sup> atíi 6  
old man the hill large the there have they who again person one horse riding he has  
(sub.) (ob.) come

áha<sup>n</sup>. Úwakié naji<sup>n</sup>'i. Ė'qa b'çé tá mìnke. Hindá! wáqá<sup>n</sup>'be b'çé tá mìnke,  
! Talking to he stands. Thither I go will I who. Let me see! I see them I go will I who,  
them

á-biamá. Ė'qa açai tē can'gagçí<sup>n</sup>. Içádi çinké'di aki-biamá. Níkaci<sup>n</sup>'ga  
said he, they Thither he went riding a horse. His father to (the ob.) he came again, Person  
say. they say.

dáda<sup>n</sup> uqákiai hau. Tēnā! çiji<sup>n</sup>'çé qízé hí çinkéde g'í hau, á-biamá. Na<sup>n</sup>- 9  
what you talk with ? Why! your elder to take he ar- he who, he has ! said he, they They  
brother him rived and come again say.

búçá<sup>n</sup>'-biamá. Ga<sup>n</sup>' ijan'ge çinké 'í-biamá. Uçá mañçin'-gā, á-biamá içádi  
shook hands, they say. And his daughter the one he gave to him, To tell begone, said, they say his  
who they say. father

aká. Níkaci<sup>n</sup>'ga níkagahi wañ'gicçqti uqéwin'qíçé tai há. Cénuijin'ga wahé-  
the (sub.). Person chief all let them assemble Young man stout-

haji wañ'gicçqti uqéwin'qíçé tai há. Içí<sup>n</sup>'da<sup>n</sup>'be etai, wíqan'de, á-biamá. 12  
hearted all let them assemble They look at mine may, my daughter's said he, they  
husband, say.

Uqéwin'qíçá<sup>n</sup>-biamá. Da<sup>n</sup>'be a-íi tē. Edáda<sup>n</sup> 'í tai k'çé açí<sup>n</sup>' a-íi tē. Níka-  
They assembled they say. To see him they ap- What to give will the having they came. Per-  
proached. him (ob.) them

ci<sup>n</sup>'ga gat'é keçá<sup>n</sup>' qízé çé çí<sup>n</sup>' g'çí, aí áçá. Kí níkagahi çinké ijan'deçaf  
son killed by he who he has he indeed. And chief the one has him for his  
falling was him going come says who son-in-law

éga<sup>n</sup>, íçagicta<sup>n</sup>'be hné te, aí áçá, á-biamá. Ca<sup>n</sup>' edáda<sup>n</sup> çá'í cka<sup>n</sup>'hnai gē 15  
as, you see his (relation) you go will, he indeed, said he, they And what you give you wish the  
says say. him (pl. ob.)

éçahni<sup>n</sup> hné te, aí áçá. Níkagahi aká íçaha<sup>n</sup>, aí áçá. Cénuijin'ga wacúce  
you take them to will, he indeed. Chief the to thank he indeed. Young man brave  
him says (sub.) for them, says

edábe wañ'gice é'di a-íi-biamá. Ca<sup>n</sup>' wáçaha, can'ge úda<sup>n</sup>'-má cti b'qúgaqti  
also all there approached, they And clothing, horse the good ones too all  
say.

'í-biamá. Iqíga<sup>n</sup> aká níkagahi úju tē 'í-biamá. Jí uqúciaqá gíaxai-gā, 18  
they gave to His wife's the chief princ- the gave to him, Tent in the center make ye it for  
him, they say. father (sub.) pal (ob.) they say. him,

á-biamá. Uqúciaqá íi-biamá. Çicta<sup>n</sup>'-biamá. Ta<sup>n</sup>'wañçá<sup>n</sup> waçáta-báji.  
said he, they In the center he set up the tent, they say. They finished, they Nation they did not eat.  
say.

Içáçipe g'çí<sup>n</sup> éga<sup>n</sup> waçáta-báji. Ĩ<sup>n</sup>'tca<sup>n</sup> waha<sup>n</sup>' a-íi tē çagçí, á-biamá.  
Waiting for they sat as they did not eat. Now to remove they when you have said he, they  
you are coming come back, say.

Hau! á-biamá fé akí aká, I<sup>n</sup>c'áge na<sup>n</sup>'ba íékíçé ma<sup>n</sup>'çin'i-gă, á-biamá.  
Ho! said he, they this he he who, Old man two to act as walk ye, said he, they  
sav sav reached say.

Níkagahi úju cínké ían' de cínké gasáni écapáze te, aí áca. Ca' a<sup>n</sup>wa<sup>n</sup>-  
 Chief princ- he who his son-in- he who to-morrow you rest will, aí indeed. And to what  
 ipal law

3 waja ctě hnaji te, aí áča, á-biamá. Can'ge wággci<sup>n</sup> akii cańká čgasáni  
place soever you go will, he indeed, said they, they Horse riding them they they who the next day  
not says. say. reached home (ob.)

wada<sup>n</sup>'be wagáji tē.      Kì uqé'qtci wada<sup>n</sup>'be agé-biamá.      Iádí pínké gíxai  
to act as scouts he commanded them.      And very soon acting as scouts they came back, they say.      His father he who he asked of him

tě ma<sup>n'</sup>ze kě ígaxai tě uqč'qtei ɬé hégajiqti wáxai te. Wanás 'íça-biamá.  
the iron the he did when very soon buf. a great many he made them. To surround he spoke of, they  
(ob.) (ob.) with it faló say.

6 Jé-ma múwahega-bájì amá. Wanase tě ěduíhe aça-biamá. Wa'ú aká  
The buffa- they killed many of them they Surrounding the to join it he went, they Woman aká  
loes they who. them them say. the (sub.)

gá-biamá: Wanáse tẽ ě'di waja<sup>n</sup>'be b̃é ka<sup>n</sup>'b̃a. J̃é-ma waja<sup>n</sup>'be táce,  
said as follows, Surrounding the there I see I go I wish. The buffa- I see them must,  
they say: them loes

á-biamá. T'éwačə xǐ dí etéga<sup>n</sup>, á-biamá. ǵé-ma t'éwačə-bi ega<sup>n</sup>, agí-  
she said, they They are when I come apt, said she, they The buffa- they killed them, having, she was  
say. killed back say. loes they say coming  
back.

9 biamá; igaqqa<sup>n</sup> dahádi naji<sup>n</sup>-biamá Ė'di agóí-biamá. Jé téawaqé qa<sup>n</sup>ja  
they say his wife on the hill she stood, they say. There he came back, though  
Buffalo I killed them though

wađáde tá amá, á-biamá.      Wanáse amá akíi tě.      Cí wanás 'íçai tě.  
they will cut them up,      said he, they      They who surrounded reached home.      Again      to sur-      he spoke  
sav.      sav.      them

Níkagahi' ian'de aká wada"be tēwakiē 'íçai, áça, á-biamá. Cì tē çá"  
 Chief his son-in-law (sub.) to act as scouts to send them he spoke indeed, said he, they say. Again buffalo the (cv. herd)

12 *maja'* *ucka'* *ča'* *ci* *éga'* *qti* *atí* *amáma*. *Wanása-biamá*. *Ci* *múwahega-*  
land where the deed again just so they had been They surrounded them, Again they killed many  
was done coming. they say.

baji'-biamá. Égiçe níkagahi úju aká ijiñ'ge aká égiçe waji<sup>n'</sup>cte akáma.  
of them, they say. At length chief prince- his son the the behold was in a bad humor, they say.

Níkagahi të wa'faji ega', ian'de gi'f të é waji'cte, u'ngit'acé akamá.  
 Chief (-tancy) the he did not because, his son-in-law he when that he was in a bad humor about, he was envious of his (relation), they say.

15 Kĩ ha' tẽ cañ'ge aká ugá-biamá. Ía-biamá. Dadíha, níkaçĩ'ga wi' ha'-  
And night when horse the told of his, they say. He spoke, they O father, person one night  
(sub.) say.

hnan'di t'éawaṭe ga<sup>n</sup>ṣáqtia<sup>n</sup>'i, á-biamá. Kĩ ha<sup>n</sup>' tẽ ágikihiṭe-hna<sup>n</sup>'-biamá.  
regularly to kill us he desires very said he, they And night when he attended to regu- they say.  
when much, say.

Égiṭe wanása-biamá égasáni ʔi, maja<sup>n'</sup> ucka<sup>n'</sup> ɕan'di. Cì éga<sup>n</sup>qti ʔé amá  
At length they surrounded them, the next when, land it happened at the. Again just so buf. the  
they say the day (emb.)

18 atí amáma, hégaji. Ègiçe iáha<sup>n</sup> aká jé ça<sup>n</sup> na'téwaçé ga<sup>n</sup>ça-biamá.  
they had been coming. a great many. At length his wife's brother (sb.) buffalo the they trample him he wished they say.  
ing. many. (sb.) falo (herd)

Jé-ma wénaxiá-biamá xí', waii<sup>n'</sup> ca<sup>n</sup> uéúgahí-biamá. Baúwi<sup>n</sup>xe ca<sup>n'</sup> é'di  
The buffa- they attacked them, they when, robe he waved they say. Turning around still there  
loos (ob.) say (ob.)



ga' gáxai waii' ɬa' íáha<sup>n</sup> ɬínké íé-ma gaza'adiqti aɬípu-bi ega', waɬíona-  
 so he did robe the his sister's the one the buffa- right among them they closed having, he was not  
 (ob.) husband who loes in on him

jí'qtia' amá. Níkgahi ían'de ɬínké íé amá na't'ái, á-biamá. Na't'á-bi  
 seen at all they say. Chief his son-in-law the (ob.) buffalo the (sub.) they tram- said they, they They trampled  
 death, say, him to death, they say.

ɬí, íé amá u'éɬa ga' usnúé-kiháha-biamá. Cí ucka' ctéwa' íɬa-bají- 3  
 when, buf- the scattering so they went in long they say. Again what was soever they did not  
 falo (sub.) lines in all directions find

biamá. Can'ge cté íɬa-bají-biamá. Úju cté íɬa-bají-biamá. Edáda<sup>n</sup> cté  
 they say. Horse even they did not find, they Princí- even they did not they say. What at all  
 say. find

édi-ɬa'jí amá. Úé na'ɬín'gai té'di can'ge amá edáda<sup>n</sup> gáxe cínké'ɬa  
 it was not they say. Buffalo trampled him to when horse the what he made to him who  
 there nothing (sub.)

ákiágɬai té.  
 they had gone  
 back again.

6

## NOTES.

This is a Dakota myth.

345, 4. uqɬéqti, equal here to eca<sup>n</sup>qti, "very near to (the place where he first attacked him)."

345, 11. une akigɬaji íɬadi-aka. If, as Frank La Flèche suspects, this should be "une wágaji," the meaning is, "The father commanded them to seek for him."

346, 9. ugahanadzéqti<sup>n</sup> te. The second syllable was pronounced with considerable emphasis by the narrator. So also was the first syllable of waŋgiɬéqti, 349, 11.

347, 17-18. edada<sup>n</sup> wi<sup>n</sup> aoni<sup>n</sup> ɬa'ctí 'i-á hě, equivalent to "edada<sup>n</sup> wi<sup>n</sup> aoni<sup>n</sup> keɬa' 'i-á hě." Said by the woman to her husband.

347, 20. edada<sup>n</sup> ga'ɬai ɬí abazu igaxe-hna<sup>n</sup>-biamá. A parenthetical phrase, used by the narrator in explaining the words of the speaker.

348, 10. egiɬe í'tca<sup>n</sup>qtei waha<sup>n</sup> aɬa-bikeama. The tribe had no food, and so had just removed in order to hunt.

348, 13. weɬé ɬeɬai, he gazed away towards him, and so discovered him suddenly. "Weɬé ɬeɬé" to gaze in the direction one is going; but "weɬé íéé," to gaze back, or this way. They refer to looking at distant objects. See wada<sup>n</sup>be íɬai, 349, 5.

348, 16-17. edada<sup>n</sup> ukit'é hni<sup>n</sup> hau. "Hau," in several places in this myth, shows that the voice was raised in speaking to one in the distance.

349, 6. i'e'age aka ɬahe ɬaŋga ɬa' édi ti ɬaŋka, etc. The old man and his wife had come on their way as far as the large hill. Their son looked back from his place with the tribe, and saw them. They were in the rear, as the mourners follow the main body of the people.

350, 6. Úe-ma muwahega-bají ama, used when *seen by the narrator*; but when otherwise, we must say, "Úe-ma múwahegabají-biamá: "They say that the men killed many buffaloes by shooting them."—Frank La Flèche.

350, 15-16. On the night that the horse and mule were attacked, the horse was wounded by the envious brother-in-law. But the owner healed him by pointing the iron at the wound.

351, 3. usnue-kihaha, a long line of the buffaloes in every direction as they went homeward. See "snue," "kihaha," etc., in Part II.

351, 5. edada<sup>n</sup> gaxe ɬínké'ɬa, i. e., the man who resided underground.

## TRANSLATION.

There were some villages which were very populous. The chief's sons were unmarried, and his daughter was a virgin. There were two sons. They surrounded the herds of buffaloes. They used to kill the buffaloes. One of the sons of this chief attacked a buffalo when far apart from the rest. Very soon he shot at it. The buffalo had gone out of sight into the ground. The man and his horse, too, went headlong; but the buffalo went down first. The father sent out criers. "He says that his child intercepted the buffaloes, but he has not reached home. He says that you who have seen him will please tell it," said the criers. One man said that he saw him. "I saw him very distinctly. He went in pursuit. Perhaps he went headlong into a sunken place, for when he was on very level ground he disappeared altogether. I did not see him a second time," said he. The father commanded him to join him in seeking his son. When the man who saw him said, "It was just here," the people scattered far and wide, seeking him. All the people sought him. Behold, he had gone down the pit some time before. The buffalo had gone, having kicked off a piece of the soil. The horse, too, had gone, having kicked off a piece of the soil. There was no trail beyond the pit. And all the people went directly to it, without hesitation. The pit was very large, and extended far downward. The father spoke of removing thither suddenly. There they approached and camped; they camped around the pit. The father implored the young men and those who had been his friends. If there was one man who was stout-hearted, and who had a firm heart, the father wished him to enter the pit and go after the young man, and so he implored them. At length one rode round and round the village. He promised to enter and go after the missing one. "Tell his father. He must collect cords," said he. Having cut buffalo hides in strips, he collected the cords. "Please make a round piece of skin for me, and tie the long line of cord to it," said he. And they finished it. "Now it matters not to what place I go, I will put the body in the skin-bucket. I go to take hold of him, and when I reach the ground at the bottom, I will pull suddenly on the cord. When I pull on it repeatedly, you will draw it up," said he. At length he reached the ground inside the pit. It was very dark. When he felt around in the dark, the buffalo was lying alone, being killed by the fall; the horse, too, was lying by itself, having been killed by the fall; and the man lay apart from them, having been killed by the fall. Having taken this body of the man, he put it in the hollow skin. But, strange to say, when he went down he did not ask any favor for himself. And they rejoiced because he put the man in the vessel. And having taken the dead one, they forgot the living. Yet though he sat waiting for the skin-bucket to appear again, he was not drawn up; so he continued crying. The chief had induced him to undertake this by promising him his virgin daughter. "If you bring him back, you shall marry her," said he. The young man wandered about in the darkness. At length, when traveling in the path, he came suddenly upon an old woman. He petitioned to the old woman. "Venerable woman, though this land is very difficult to reach, I have come hither. I came to the hole in the ground up above. One person came hither, having fallen from a height into this pit. I came to take him back. They have not drawn me up; and I have no way of going back. Venerable woman, help me," said he. "There is nothing that I can do to help you. A person is in that place out of sight. Go thither. He is the one that will do it for you," said she. He went

thither. When he arrived there, he knocked repeatedly on the door. Though he stood hearing them speaking, they did not open the door for him. The woman said as follows: "Fie! a person has come. Open the door for him." Behold, the man's child was dead, therefore he sat without speaking. He sat, being sorrowful. The young man arrived within the lodge, the woman having opened the door for him. Yet her husband sat without speaking. The young man was impatient from hunger. The husband questioned him: "From what place have you walked?" said he. So the young man told his story. "I walked up above, but a man headed off the herd, and having fallen from a height, he came hither. I came hither to take him back. They did not take me back; and I have no way of going back. Help me," said he. The man told him of the death of his child. "We had a child, but he died. We will treat you just like the child who died," said he, referring to his adopting him as his child. "All things which I have are yours," said the father. The young man did not speak, yet he felt some desire to go homeward. "And whatever you say I will do it for you. Even if you desire to go homeward, it shall be so," said the father. At length the young man spoke of going homeward. "Though you shall go homeward, if you say, 'I will go homeward riding a horse of such a color of hair, O father!' it shall be so," said the father. "Fie! heretofore we were deprived of our child, and this young man who has come home is just like him. Give him one thing which you had," said the woman, addressing her husband. "I make you my child. I will give you something. Whatever I desire I always make with it, when I wish to have anything," said the father. (When he wanted anything he used to point at it, and thus obtain it by means of the iron.)

"O father, I wish to go homeward riding a horse with very white hair. I also desire a mule with very white hair, and a good saddle," said the young man. "Come, go thither. Open the door of the stable. When you wish to see us again, you shall see us. Though you will go homeward, you shall say, 'Come, O father, I desire to go homeward,'" said the father. The young man went homeward. He made the rocks open suddenly by pointing directly at them with the iron. He went up the steps, making the ground resound under the horse's feet. And when he pushed aside a very large rock which lay as a cover to the entrance, he arrived again on the surface of the earth. The horse and mule were very sudden in their movements; they continued to shy at every step, as they snuffed the odor of what was a bad land in their estimation. When the young man had come again to the surface, he departed to seek his nation that he had left. Behold, they had very recently removed and departed. Though they waited some time for him to appear, they had removed the camp and departed. The horse and mule walked along, fearing the sight of the old camping-ground. The young man went along the road made by the migrating party. At length he suddenly discovered in the distance two persons on the large hill, who were walking in the path of the migrating party. They were the head-chief and his wife, who were walking along, mourning for the dead. When they looked behind, they said, "Yonder comes one on horseback, following the road made by the migrating party." He drew near. They sat waiting for him to appear. The horse and mule were fearing the sight of them, and snuffing a bad odor. "Why! of what nation are you?" the head-chief called out. "It is I!" said the young man. "But which one are you?" said the chief. "Your child went headlong into a pit when they surrounded a herd, and I went thither to get him. You did not bring me back. It is I!" said the young man. As he was very much changed, the old man doubted his

word. "Fie! tell the real truth about yourself," said the head-chief. "When they surrounded the herd, your child went headlong as well as the buffalo, and he was killed by falling into a pit. And when you commanded them to get him, they drew back through diffidence. I am he who went to get him when you offered your daughter as a reward. I have hardly been able to come again to the surface," said the young man. Then they recognized him. The two men stood talking together on the large hill. The chief's son looked back from the camp. "Why! the old man and mother have come as far as the large hill, and a man on horseback has come too! He stands talking to them. I will go thither. Let me see! I will go to see them," said he. He went thither on horseback and came again to his father. "With what person do you talk?" said the son. "Why! he who went to get your elder brother has come back!" said the head-chief. They shook hands. And the head-chief gave his daughter to the young man. "Begone to tell it," said the father to the son. "Let all the men and chiefs assemble. Let all the stout-hearted young men assemble. They can look at my daughter's husband," said he. They assembled. They came to see the young man, and brought what things they intended giving him. "He says that he who went to get the man who was killed by falling has come back. The chief says that as he has made the young man his daughter's husband, you shall go to see the latter. He says that you shall take to him what things you wish to give to him. The chief says that he will give thanks for them," said the crier. All the young men and those who were brave (*or*, generous) went thither. And they all gave him clothing and good horses. His wife's father gave him the head-chieftainship. "Make ye a tent for him in the center," said the old chief. They set up a tent for him in the center. They finished it. "The nation did not eat. As they sat waiting for you to appear, they did not eat. You came back when they were just removing the camp," said the old chief. "Ho!" said he who had just reached home, "Let two old men go as criers." "The chief's daughter's husband says that you will rest to-morrow. He says that you will not go in any direction whatsoever," said the criers. The next day he commanded those who had come back on horseback to act as scouts. And the scouts came back very soon. By means of the iron rod which he had asked of his father, he made a great many buffaloes very quickly. He spoke of surrounding them. They shot down many of the buffaloes. He went to take part in surrounding them. His wife said as follows: "I desire to go thither to see them surround the herd. I must go to see the buffaloes. When they are killed, I will be apt to be coming back." When they killed the buffaloes, she was coming back; the wife stood on the hill. Her husband came back to that place. "Though I killed the buffaloes, they will cut them up," said he. They who surrounded them reached home. Again he spoke of surrounding them. "The chief's daughter's husband speaks indeed of sending them to act as scouts," said the criers. Again the herd of buffaloes had been coming in like manner to the land where the deed was done. They surrounded them. Again they shot down many of them. At length the son of the head-chief was in a bad humor. He was in a bad humor because he did not receive the chieftainship which his father gave to his sister's husband, whom he envied. And when it was night, the horse told of his affairs, saying to the young man: "O father, a man desires very much to kill us. It is so every night." And at night after that the young man used to take care of his horse and mule. At length on the morrow they surrounded the herd at the land where the deed was done. It was just so again; a great many buffaloes

had been coming. At length the wife's brother wished the buffaloes to trample the husband to death. When they attacked the buffaloes, the wife's brother waved his robe. Turning around in his course, he waved his robe again; and when his sister's husband had gone right among the buffaloes, they closed in on him, and he was not seen at all. The people said, "The buffaloes have trampled to death the chief's daughter's husband." When the buffaloes trampled him to death, they scattered and went homeward in every direction, moving in long lines. And the people did not find any trace whatever of what was done. They did not find the horse. Even the principal one (the man) they did not find. When the buffaloes destroyed him by trampling, the horses had gone back to him who made things.

## A YANKTON LEGEND.

TOLD IN ʔEGIIHA BY JOHN SPRINGER, AN OMAHA.

Égiʔe cin'gajin'ga wi' enáqtcí t'a'-biamá. Téqigíʔa-biamá. Kí  
 At length child one alone they had him, they say. They prized them, they say. And

ckáde-hna<sup>n</sup> ahí-biamá. Níahiʔé amá. Kí iʔádi aká iha<sup>n</sup> eʔa<sup>n</sup>ba éwaʔé  
 playing regularly he arrived, they say. He went into the water they say. And his father the (sub.) his mother too his relations

amá ctéwa<sup>n</sup> bə́uga xagé-hna<sup>n</sup>i. Kí iʔádi aká gíʔa-bajíqti-biamá. Kí 3  
 the (pl.) even all cried regularly. And his father the (sub.) was very sad they say. And

ʔima<sup>n</sup>te ja<sup>n</sup>-bají amá; áciaʔa ja<sup>n</sup>-biamá. I<sup>n</sup>behi<sup>n</sup> cté waʔin'gəqti ja<sup>n</sup>-biamá.  
 in the lodge he lay not they say; outside he lay, they say. Pillow even he had not at all he lay, they say.

ʔéga<sup>n</sup> ája<sup>n</sup> ʔi, cin'gajin'ga xagé gíná'a<sup>n</sup>-biamá; ʔan'de ma<sup>n</sup>taʔa ja<sup>n</sup> gíná'a<sup>n</sup>-  
 Thus he lay when, on it child crying he heard his, they say; ground within lying he heard his

biamá. Éʔé eʔá bə́ugaqti uʔéwi<sup>n</sup>ʔiʔa-bi, 'éwakiʔ 'íʔa-biamá. ʔan'de ké 6  
 they say. Relations his all they assembled, they say, to cause them he spoke of, they say. Ground the (ob.)

'é 'íʔa-biamá. Éʔé eʔá amá ca<sup>n</sup>ge uʔéwi<sup>n</sup>waʔa-biamá, wawéci wa'í  
 to dig it he spoke of, they say. Relation his the (sub.) horse they collected them, they say, pay to give them

tai éga<sup>n</sup>. Wat'a<sup>n</sup> ctí uʔéwi<sup>n</sup>waʔa-biamá, ca<sup>n</sup>ge-má edábe. Kí níaci<sup>n</sup>ga  
 in order to. Goods too they collected they say, the horses also. And man

na<sup>n</sup>ba qubá-bi, á-biamá. Cin'gajin'ga ké uné 'íʔa-biamá. I<sup>n</sup>c'áge wi<sup>n</sup> iʔádi 9  
 two were sacred, they said, they say. Child the (ob.) seek they spoke of, they say. Old man one his father

ʔínké uíʔa aʔá-biamá. Ga<sup>n</sup>'ki wáʔi<sup>n</sup> atí-biamá. Níaci<sup>n</sup>ga qubé ʔa<sup>n</sup>ká iʔádi  
 the (ob.) to tell went they say. And having them he came, they say. Person sacred the ones who father

aká niní uʔi wa'í-biamá. Cin'gajin'ga ké ahni<sup>n</sup> ʔagʔi ʔi, bə́uga wi'í tai  
 the (sub.) tobacco put-ting in he gave to them, they say. Child the (ob.) you have you come him back if, all I give will to you (pl.)

minke wawéci ké. Hau. ʔi'a<sup>n</sup>-biamá; áma aká sábéqti gáxa-biamá, 12  
 I who pay the (ob.) ʔ They painted themselves, they say; the one very black he made it, they say,

- áma aká zíqti gáxa-biamá. Ní ckúbe kē ma'táha akíça áíáça-biamá.  
 the other very yellow he made it, they say. Water deep the (ob.) into both had gone, they say.
- Kí fé níaci<sup>n</sup>ga na<sup>n</sup>bá aká é'di ahí-biamá. Wakan'da çínké ukíça-biamá.  
 And this man two the (sub.) there arrived, they say. Deity the (ob.) they talked to, they say.
- 3 Cín'gajín'ga çínké t'ájí; ní<sup>n</sup>'qa gçí<sup>n</sup>' çínk' amá. Içádi aká cín'gajín'ga  
 Child the one was not alive he was sitting they say. His father the (sub.) child  
 ginaí, á-biamá. Añgáçí<sup>n</sup> añgágçee tá-bi, aí há. Ahni<sup>n</sup>' çagçé tai çan'ja,  
 begs for his, said they, they say. We have him we go home-ward will he (see note) said You have him homeward you go will though,  
 paháci ahni<sup>n</sup>' çakfi çí t'é taté. Çatáçí t'é'di ahni<sup>n</sup>' çagçái çí, ní<sup>n</sup>'qa téi<sup>n</sup>te.  
 above having him reach home die shall. He ate not when you had him homeward if, alive might (be).
- 6 Waçáte bçáte çan' é ga<sup>n</sup>'ça téga<sup>n</sup> éwa<sup>n</sup> ga<sup>n</sup>' t'é taté. É içádi çínké íe  
 Food I eat the (ob.) that he desires will, as causing so he shall. That his father the (ob.) words  
 gáté uíça mañgçí<sup>n</sup>'i-gá. Agí-biamá níaci<sup>n</sup>ga na<sup>n</sup>bá amá. Akí-biamá çí  
 those to tell him begone ye. They were coming back, they say man the (sub.) they reached lodge home, they say  
 t'é'di. Cín'gajín'ga çieçña ja<sup>n</sup>'be; wa'ú-wakan'da açí<sup>n</sup>' aká, á-biamá. Ní<sup>n</sup>'qa  
 at the. Child your I saw him; woman-deity she has him, said (ono), they say. Alive
- 9 çínké, á-biamá. Ní<sup>n</sup>'qa ja<sup>n</sup>'be çan'ja, waçáte çataí çan' é hébe çaté aká;  
 he who, said he, they say. Alive I saw him though, food they eat the (ob.) that a piece he has eaten;  
 áda<sup>n</sup> paháci añgáçí<sup>n</sup> añgágçí çí, t'é taté, aí. Içádi aká ca<sup>n</sup>' gíja<sup>n</sup>'be ga<sup>n</sup>'çai.  
 there-fore above we have we come back if, he shall, he says. His the still to see his wished.  
 Wakan'da wa'ú aká cín'gajín'ga çínké çí'í çí, cínuda<sup>n</sup> ská'qtei wawéci  
 Deity woman the (sub.) child the (ob.) she gives if, dog very white pay
- 12 ga<sup>n</sup>'çai. Içádi aká, A'í tá minke, á-biamá, cínuda<sup>n</sup> ská' çínké. Cí níaci<sup>n</sup>ga  
 wishes. His father the (sub.), to her I give will I who, said he, they say, dog white the (ob.). Again man  
 na<sup>n</sup>'ba ci áma sábéçti çíçáxa-biamá, ci áma zíqti çíçáxa-biamá. Cí ní  
 two again the one very black he made himself, they say, again the other yellow he made himself, they say. Again water  
 ma<sup>n</sup>'te açá-biamá. Ké'di ahí-biamá ci. Içádi aká cín'gajín'ga ca<sup>n</sup>' añgáçí<sup>n</sup>  
 beneath they went, they say. At the (ob.) they arrived, again. His the child at any we have rate him
- 15 añgágçee tai, gíja<sup>n</sup>'be íçai. Kí cín'gajín'ga wé'í éga<sup>n</sup>, açí<sup>n</sup>' agçá-biamá.  
 we go home-ward will, to see his he spoke of. And child they spoke as having they went home-ward, they say.  
 Paháci açí<sup>n</sup>' akfi çí, cín'gajín'ga t'é amá. Içádi çínké'di gí'í-biamá. Kí  
 Above having him reached again child he they died say. His father at the they gave back to, And they say.
- níkaci<sup>n</sup>ga bçúgaçti xagá-biamá, gíja<sup>n</sup>'béçti cín'gajín'ga. Cínuda<sup>n</sup> hi<sup>n</sup>' ská'  
 people all they cried, they say, plainly child. Dog, hair white
- 18 níahíçéça-biamá. Cín'gajín'ga gíja<sup>n</sup>'be gíçai çí, níaci<sup>n</sup>ga na<sup>n</sup>bá çan'kí  
 they plunged into the water, they say. Child they saw their buried their man two the ones who  
 wawéci bçúga wa'í. Ga<sup>n</sup>'téga<sup>n</sup> çí, cí içádi aká íha<sup>n</sup>' eça<sup>n</sup>'ba cí mi<sup>n</sup>'jín'ga  
 pay all he gave to them. Some time when, again his the his father the (sub.) mother (she) too again girl

wi<sup>n'</sup> éga<sup>n</sup> gícingá-biamá. Wakan'dagi pínké waçáte wa'í tē çatá-baji-  
 one so they became without Water-deity the one food he gave the did not eat  
 theirs, they say. who  
 biamá, mi<sup>n'</sup>jínga aká; áda<sup>n</sup> ni<sup>n'</sup>qa açi<sup>n'</sup> akíi-biamá. Ça<sup>n'</sup>ja wakan'da áji-  
 they say, girl the there: alive having they reached home, Though deity another  
 (sub.); fore her they say.  
 biamá açi<sup>n'</sup> aká, kí cínuda<sup>n</sup> ská' dúbá 'íi xí'ji wé'í 'íça-biama. 3  
 they say he who had her, and dog white four they if to give he promised, they  
 say. her back say.

## NOTES.

355, 5. çega<sup>n</sup> aja<sup>n</sup> xí, when he lay thus on it, *i. e.*, with his cheek on the palm of his hand.

355, 9. quba-bi, a-biama, "they said that they were sacred (qube)," and as this was reported, qube is changed to quba-bi.

356, 1. The Indians think that there are water-deities or wakandagi under the water. A wakanda loved the child and had taken it, as his wife had no children, and wished to keep this one.

356, 5. aŋgaçi<sup>n</sup> aŋgaçte ta-bi. As the message or command of the father is repeated, "tai" is changed to "ta-bi" in the report.

## TRANSLATION.

A man and his wife had only one child, whom they prized. He used to go playing. He fell into the water. His father and mother, and even all his relations, were crying. His father was very much distressed. He did not sleep within the lodge; he lay out of doors, without any pillow at all. When he lay with his cheek on the palm of his hand, he heard his child crying; he heard him as he lay beneath the ground. All of his relations having assembled, the father spoke of causing them to dig. He spoke of digging into the ground. His relations collected horses to be given as pay. They collected goods and horses. And two men said that they were sacred. They promised to seek for the child. An old man went to tell the father. He brought the two men to the lodge. The father filled a pipe with tobacco, and gave it to the sacred men. "If you bring my child back, I will give you all as pay."

They painted themselves; the one made his body very black, the other made his body very yellow. Both went into the deep water. And these two men arrived there. They talked to the water-deity. The child was not dead; he was sitting alive. Said the men, "The father demands his child. He said that we were to take him back with us." "Though you shall take him homeward with you, when you reach the surface of the water with him, he shall die. Had you taken him back before he ate anything, he might have lived. He will desire the food which I eat; that being the cause of the trouble, he shall die. Begone ye, and tell those words to his father." The two men went. They arrived at the lodge. "We have seen your child; the wife of the water-deity has him. Though we saw him alive, he had eaten part of the food which the water-deity eats; therefore the water-deity says that if we bring the child back with us out of the water, he shall die." Still the father wished to see him. "If the water-deity's wife gives you back your child, she desires a very white dog as pay." The father said, "I will give her the white dog." Again the two men painted themselves; the one made himself very black, the other made himself very yellow. Again they went beneath the water. They arrived at the place again. "The father said that we were to take the child back at any

rate; he spoke of seeing his child." And as the water-deity gave the child back to them, they went homeward with the child. When they arrived above with him, the child was dead. They gave him back to his father. And all the people cried when they saw the child, their relation. They plunged the white-haired dog into the water. When they had seen the child, and had buried him, they gave all the pay to the two men. After a while the parents lost a girl in like manner. She did not eat any of the food of the water-deity, and therefore they took her home alive. But it was another water-deity who had her, and he promised to give her back to them if they gave him four white dogs.

### THE LAMENT OF THE FAWN OVER ITS MOTHER.

TOLD BY JOSEPH LA FLÈCHE.

1. Jáqti wi' mi'ga Jáqtijiŋga júgigtai. Jáqtijiŋga aká wépai tē.  
 Dear one female Fawn she was with hers. Fawn the (sub.) discovered them.  
 2. Na'há, čéama níaci'gai há. An'kaji, níaci'ga-báji, xáxai hē. Kí, Na'há,  
 O mother, these are men Not so, they are not men, they are crows And, O mother,  
 3. čéama níaci'gai há. An'kaji, níaci'ga-báji, xáxai hē. Kí, Na'há, čéama  
 these are men Not so, they are not men, they are crows And, O mother, these  
 níaci'gai há. An'kaji, níaci'ga-báji, xáxai hē. Égiçe kídai níaci'ga amá.  
 are men Not so, they are not men, they are crows At length they shot at her man the (sub.).  
 Jáqtijiŋga aká a'hai tē.  
 Fawn the (sub.) fled.

(When he returned to the place, he found that the men had cut up his mother, and had put her liver on the fire. So he sang this lament:)



6. Na'há ní-á-ci'gá-bi e-hé, xa-xá-bi e-čé ča'cti; dí ča' ná-či-zi-  
 O mother they are men I said, They are crows you said formerly; Liver the (ob.) is sizzling



zi-dje.  
on the fire.

#### NOTE.

I first heard of the song in this myth in 1871, when I was with the Ponkas in Dakota. But the fragment of the text was given me at the Omaha Agency. Had the Fawn spoken the lament, he would have said, "Na'há, níaci'gá-bi ehé, xáxa-bi ečé intéde dí nápižide áha", O mother, I said that they were men, you said that they were crows; but now your liver is sizzling on the fire!"



## TRANSLATION.

A Doe was with her Fawn. The Fawn discovered the presence of enemies. "O mother, these are men," said the Fawn. "No, they are crows. They are not men," said the Doe. And the Fawn said again, "O mother, these are men." "No, they are not men; they are crows," said the Doe. Again he said, "O mother, these are men." "No, they are not men; they are crows," said the Doe. At length the men shot at her. The Fawn fled. (When he returned to the place, he found that the men had cut up his mother, and had put her liver on the fire. So he sang this lament:) "O mother, I said that they were men; you said that they were crows; your liver is sizzling on the fire."

## A PONKA GHOST STORY.

TOLD BY FRANK LA FLÈCHE.

Nuda<sup>n'</sup> ačá-biamá níačín<sup>ga</sup> áhigi. Pañ'ka-biamá. Kí ačá-b ega<sup>n'</sup>  
 To war went, they say persons many. Ponkas, they say. And went, having  
 they say  
 a-í-či-biamá. Néčá-biamá. Ha<sup>n'</sup>da<sup>n</sup> amá. Kí néčéqti gčí<sup>n'</sup>-biamá; déde  
 they camped for the They kindled a fire. Night time they say. And kindling a they sat, they say; fire  
 night, they say. they say.  
 tě náhegají'qti gáxa-biamá. Gíčéqti wačáte gčí<sup>n'</sup>-biamá. Sabájiqti nía- 3  
 the to burn very they made it, they Rejoicing eating they sat, they say. Very suddenly per-  
 (ob.) brightly say. much  
 cín<sup>ga</sup> wi<sup>n'</sup> wa'a<sup>n'</sup>-biamá. Qčíáji, á-biamá. Éde cétě ába'úi-gá. Qčíáji  
 son one sang they say. Speechless, said (one) Fire yonder cover with earth. Speechless  
 they say.  
 man'de gčízai-gá. Kí wañ'gičé man'de gčíza-biamá. Kí égaxe ičá<sup>n'</sup>č  
 how take ye yours. And all bow took their, they say. And to surround him  
 ačá-biamá. Égaxe ičá<sup>n'</sup>čá-bi ga<sup>n'</sup> ubísande ačí<sup>n'</sup> átiáčá-biamá. Kí ga<sup>n'</sup> 6  
 they went, they They surrounded him, so in close quar- they had they began at once, And still  
 say. they say. ters him they say.  
 wa'a<sup>n'</sup> najín'-biamá; céčéctěwa<sup>n'</sup>ji. Égičé qčabé tě'di qań'ge ačá-biamá.  
 singing he stood, they say; he did not heed at all. At length tree by the near they went, they  
 say.  
 Kí qań'gěqtei ahi-biamá xí, čacta<sup>n'</sup>-biána wa'a<sup>n'</sup> aká. Kí qčabé tě'di  
 And very near they arrived, when, he stopped singing, he sang he who. And tree by the  
 they say  
 ahi-bi xí, wahi tě ga<sup>n'</sup>te amá. Qčabé bidé tě'di wahi tě šeděd-te amá, 9  
 they ar- when, bone the had lain there some Tree the bot- by the bone the they were there,  
 rived, (ob.) time, they say. tom tom they say.  
 they say  
 niačín<sup>ga</sup> wahi tě. Caa<sup>n'</sup> amá ubátihéwačě-hna<sup>n'</sup>-biamá niačín<sup>ga</sup> t'ai xí.  
 hnman bone the. Dakota the they hang up the regu- they say persons they when.  
 (sub.) bodies larly die

## TRANSLATION. \*

A great many persons went on the war-path. They were Ponkas. As they approached the foe, they camped for the night. They kindled a fire. It was during the night. And kindling a bright fire, they sat down; they made the fire burn very brightly. Rejoicing greatly, they sat eating. Very suddenly a person sang. "Keep quiet. Push the ashes over that fire. Seize your bows in silence," said their leader. All took their bows. And they departed to surround him. They made the circle smaller and smaller, and commenced at once to come together. And still he stood singing; he did not stir at all. At length they went near to the tree. And when they drew very near to it the singer ceased his song. And when they reached the tree, bones lay there in a pile. Human bones were there at the foot of the tree. When persons die, the Dakotas usually suspend the bodies in trees, in a horizontal attitude.

## A DAKOTA GHOST STORY.

OBTAINED FROM FRANK LA FLÈCHE.

Caa<sup>n'</sup> nuda<sup>n'</sup> ačá-biamá. Ačá-bi xī na<sup>n'</sup>ba wada<sup>n'</sup>be ačá-biamá.  
 Dakotas to war went, they say. They went, when they say two to act as scouts they went, they say.

Níkaci<sup>n'</sup>ga wi<sup>n'</sup> wa'a<sup>n'</sup> na'a<sup>n'</sup>-biamá.  
 Person one singing they heard, they say.

3 Hé-a-he+če-hé-a! Hé-a-he+če-hé-a! Hé-če-hé-e-hé! A-hé če-hé-a!  
 Hé-če-hé-e-hé! E-há-hu+ču-ú he-čé-a! Yá-a-hú! Ě-čé há-a-é-a!

Kigčáda-biamá. Eca<sup>n'</sup>qtci ahí-bi xī ugás'í<sup>n'</sup>-biamá. Ěgičce ca<sup>n'</sup>jaŋga  
 They crawled they say. Very near they arrived, when they peeped, they say. Behold big wolf  
 up on him together

6 akáma.  
 he was,  
 they say.

## NOTE.

The beginning of each line in the wolf's song is shown by the capital letter.

## TRANSLATION.

The Dakotas went on the war-path. As they went, two went out as scouts. They heard a person singing. "Hé-a-he+če-hé-a! Hé-a-he+če-hé-a! Hé-če-hé-e-hé! A-hé-če-hé-a! Hé-če-hé-e-hé! E-há-hu+ču-ú he-čé-a! Yá-a-hú! Ě-čé há-a-é-a!" They crawled up on him together. When they arrived very close, they peeped. Behold, he was a big wolf.

## THE ADVENTURE OF AN OMAHA.

RELATED BY JOSEPH LA FLÈCHÈ.

Níaci<sup>n</sup>ga wi<sup>n</sup>áqtcí qí wi<sup>n</sup>áqtcí 'ábae a<sup>n</sup>á-biamá, wa'ú cín'gajín'ga edábe  
 Man one tent one hunting he went, they say, woman child also  
 júwagíg<sup>n</sup>çe. Gañ'ki qí-biamá utcíje ya<sup>n</sup>'hadi. Kí nú aká ma<sup>n</sup>' kě héga<sup>n</sup>jí  
 he with them, And they camped, under- by the edge of. And man the arrow the a great  
 his own. they say growth  
 a<sup>n</sup>qí<sup>n</sup>'-biamá. Wahúta<sup>n</sup>qí<sup>n</sup> cín'gaí tédí-biamá. Kí qí-biamá qí, gañ'ki 'ábae 3  
 he had, they say. Gun they had when, they say. And they camped, when, after a hunting  
 none they say while (?)  
 a<sup>n</sup>á-biamá nú sía<sup>n</sup>'fě. Jí tě a<sup>n</sup>'fa a<sup>n</sup>á-biamá. Házega<sup>n</sup> 'ábae ag<sup>n</sup>á-biamá  
 went, they say man alone. Tent the leaving it he went, they say. At evening hunting he went homeward,  
 (ob.) (ob.) they say they say  
 qí tě'dí. Jí tě eca<sup>n</sup>' akí-bi qí, xúha-biamá nú aká. Ga<sup>n</sup>'qti xúha-bi  
 tent to the. Tent the near to he reached when, feared unseen dan- man the Imme- feared un-  
 (ob.) (ob.) home, they ger, they say (sub.) diately (?) seen danger, they say  
 ega<sup>n</sup>', qí tě gíg<sup>n</sup>áda-biamá. Kí égiçe níaci<sup>n</sup>ga áhigi qí tě qáq<sup>n</sup>háqtcí 6  
 having, tent the he crawled up they say. And behold men many tent the very nearly  
 (ob.) on his own (ob.) (ob.)  
 iénaxífa amáa qí, é'dí ánazadí akí-biamá. Ga<sup>n</sup>' hi<sup>n</sup>'bé uta<sup>n</sup>' gě edábe  
 when attacking it, they say when, there in the rear he reached home, And moccasin leggins the also  
 they say (ob.)  
 g<sup>n</sup>áíonudá-bi ega<sup>n</sup>', waii<sup>n</sup>' gě edábe a<sup>n</sup>'fa-biamá. Gañ'ki qí tě iénaxífaí  
 pulled off his, they having, robe the also he left, they say. And tent the they  
 say (pl. ob.) (ob.) attacked it  
 tě, ékita<sup>n</sup> é cti iénaxífa ag<sup>n</sup>á-biamá. Ípae-bají'qtia<sup>n</sup>' ctěwa<sup>n</sup>' wa'ú-biamá. 9  
 when, at the he too to attack went homeward, He did not speak at all notwith- he wounded them,  
 same time they say they say standing they say  
 Égiçe íbaha<sup>n</sup>'i-biamá. Gañ'ki níaci<sup>n</sup>ga amá a<sup>n</sup>'ha-biamá. A<sup>n</sup>'ha-bi qí,  
 At length he was recog- they say. And men the they fled, they say. They fled, they when,  
 nized (sub.) say  
 Gí-gá, gí-gá, á-bi ega<sup>n</sup>', cín'gajín'ga, wa'ú edábe, wág<sup>n</sup>cízá-bi ega<sup>n</sup>', utcíje  
 Come, come, said, they having, child, woman also, he took them his having, thicket  
 say own, they say  
 kě'ja júwagíg<sup>n</sup>çe áíáfa-biamá. Wi<sup>n</sup>éctěwa<sup>n</sup> t'écai-bají-biamá. Eóna<sup>n</sup>' héga- 12  
 to the he with them, he had gone, they say. Not even one was killed, they say. He alone a great  
 his own  
 ctěwa<sup>n</sup>'jí t'éca-biamá.  
 many he killed, they say.

## TRANSLATION.

A man went hunting, taking his wife and children, one lodge in all. They camped by the edge of a thicket. The man had a great many arrows. They say that it was when they had no guns. When they pitched the tent, the man went hunting by himself. He left the tent, and departed. About evening he went homeward to the tent. When he had nearly reached home, the man feared an unseen danger. Immediately

he crawled up towards his tent. And behold, when many persons were nearly attacking the tent, he reached home in their rear. And having pulled off his moccasins and leggings, he left his robes also. He went to the tent to attack them just at the moment they attacked it. Without speaking at all, he wounded them. At length he was recognized. And the men fled. When they fled, he said, "Come, come;" and having taken his wife and children, he went with them into the thicket. Not even one of his family was killed; but he killed a great many of the foe.

### THE DAKOTA WHO WAS SCARED TO DEATH BY A GHOST.

OBTAINED FROM JOSEPH LA FLÈCHE.

- Caa<sup>n'</sup> d'úba íf amáma. Kì Caa<sup>n'</sup> wi<sup>n'</sup> ěd-ufha-bi xī, waha<sup>n'</sup>-cta<sup>n</sup>  
Dakotas some camped they say. And Dakota one joined, they say when, a constant remover
- hégabají-biamá. Kì fé Caa<sup>n'</sup> íi-má edíta<sup>n</sup> wi<sup>n'</sup> ugáca<sup>n</sup> fe téé hă. Kì  
not a little they say. And this Dakota those who from one traveling he went. And  
camped
- 3 níaci<sup>n</sup>ga áji nuda<sup>n'</sup> ákipai xī, t'éçai tē hă. Kì fé níaci<sup>n</sup>ga waha<sup>n'</sup> gíuda<sup>n</sup>  
man differ- on the he met when, he killed him. And this man to remove it was good  
ent war-path him for him
- aká dázēqtci hí xī, waha<sup>n'</sup> açaí tē hă. Wa'ú-hna<sup>n</sup> wi<sup>n'</sup>áqtci júçai tē hă.  
he who late in the it when, removing he went Woman only one went with him  
evening arrived
- Égiçe ha<sup>n'</sup>, ugáhana dazēqti, íi tē hă fé waha<sup>n'</sup> açe aká. Gañ'ki íf wa'ú  
At length night, very dark, he this removing he he who. And tent woman  
camped went
- 6 aká gáxai tē hă. Kì wa'ú aká, jíadi mañçí<sup>n'</sup>-ă. Náxa<sup>n</sup> gáxa-ă hě,  
the made it. And woman the To the begone. A light make  
(sub.), (sub.), tent
- á-biamá. Ga<sup>n'</sup> íiaça agçai nú aká. Ga<sup>n'</sup> dēde nú aká gáxai tē ha.  
said she, they And in the tent went man the (sub.). And fire man the he made it  
say. (sub.) (sub.)
- Náxa<sup>n</sup> gáxa-bi xī, égiçe níaci<sup>n</sup>ga t'é ké', najíha máçingěqtia<sup>n'</sup>-bikéama gaççfi  
A light he made, when, behold, man dead lying, hair all cut off as he lay, they say killed  
they say
- 9 ké', da<sup>n'</sup>bai tē hă. Na<sup>n'</sup>pa-bi ega<sup>n'</sup>, Hi<sup>n'</sup>! á-bi ega<sup>n'</sup>, ca<sup>n'</sup>ca<sup>n</sup> t'á-biamá.  
the he saw him. He feared the having, Oh! said, having, without he died, they say.  
(ob.), sight, they say they say stopping
- Náxa<sup>n</sup> ckáxe çagçé ça<sup>n'</sup>cti áçaa<sup>n'</sup> ă, á-biamá wa'ú aká. Íaji ega<sup>n'</sup>, é'di  
A light you make you go heretofore have you ? said, they say woman the He having, there  
homeward put it on (sub.). spoke not
- akí-bi ega<sup>n'</sup>, çit'a<sup>n'</sup>-biamá Ga<sup>n'</sup> náxa<sup>n</sup> gáxa-biamá. Gañ'ki t'é ké' wada<sup>n'</sup>ba-  
she reached having, she felt him, they And a light she made, they say. And dead he she saw  
home, they say lay
- 12 hí xī, can'ge wi<sup>n'</sup> ka<sup>n'</sup>ta<sup>n'</sup>-bi ega<sup>n'</sup>, íf tē a<sup>n'</sup>çá agçá-biamá wa'ú aká. Ga<sup>n'</sup>  
they when, horse one tied it, they say having, tent the leaving went back, they woman the And  
say (ob.) say (sub.)

akí-bi ega<sup>n'</sup>, Nú juágge béc édega<sup>n</sup>, níaci<sup>n'</sup>ga wi<sup>n'</sup> gaqéfi kédega<sup>n</sup>, édíqti  
 reached having, Man I with him I went but person one was killed he lay, but just there  
 say

a<sup>n'</sup>íí édega<sup>n</sup>, na<sup>n'</sup>pe t'éc hē, á-biamá. Égasáni xī, nú amá da<sup>n'</sup>be ahí-bi  
 we camped but fearing the sight he died said she, they The next day when, man the to see him arrived, they say  
 (sub.)

xī, égiçe t'éc ca<sup>n'</sup>ca<sup>n</sup> ké amá.  
 when, behold, dead without he they  
 stopping lay say.

3

## NOTE.

Observe the use of “tē hā” instead of “-biamá,” as if the narrator had witnessed the adventure here recorded. As he did not, the uniform substitution of “-biamá” would have been consistent. But the text is given just as it was dictated. This apparently incorrect use of “tē hā” instead of “-biamá” will be found elsewhere in the Historical Papers which follow.

## TRANSLATION

Some Dakotas camped. One Dakota joined them, who was continually moving his tent from place to place. And one wandered away from these Dakotas who had camped. And when he met another man who was on the war-path against the Dakotas, he killed him. And when it was very late in the evening, this man who was fond of moving removed and departed. One woman alone accompanied him. At length it was night, very dark, and this one who removed and departed, camped. And the woman set up the tent. And the woman said, “Begone to the tent. Make a light.” And when the man went to the tent and made a fire, behold, he saw the man who lay dead, with all his hair cut off, lying killed. As he feared the sight, he said, “Oh!” and immediately he became insensible. “You went to make a light; have you put on the wood?” said the woman. As he did not speak, she went thither and touched him. And she made a light. And when she saw him lying insensible, she tied a lariat on a horse, and left the tent, going back to the other Dakotas. And having reached there again, she said, “I went with the man, but a man lay there killed, and we camped just there, and he died from fright on seeing him.” On the next day, when the men went thither to see him, behold, he lay dead beyond recovery.

## THE HANDS OF THE DEAD PAWNEE.

TOLD BY JOSEPH LA FLÈCHE.

Caa<sup>n'</sup> d'úba íí-biamá. Kí Jáfi<sup>n</sup> wi<sup>n'</sup> t'écá-biamá. Jáfi<sup>n</sup> éinké na<sup>n'</sup>bé  
 Dakotas some camped, they say. And Pawnee one they killed, they say. Pawnee the (ob.) hand  
 eáá tē mása-bi ega<sup>n'</sup>, ubátit'écá-biamá daháa wéga<sup>n'</sup>ze na<sup>n'</sup>baqtíéga<sup>n</sup>. Kí  
 his the cut off, they having, they hung them up, they at a hill measure about two. And  
 (ob.) say say  
 ha<sup>n'</sup>, ugáhanadáze xī, qadésage hégaji amá. Kí nú amá uééwi<sup>n</sup> gífi<sup>n'</sup>-biamá. 6  
 night, dark when, high wind much they And man the collecting they sat, they say.  
 say. (pl. sub.)

- Ca<sup>n'</sup> iug<sup>fa</sup> ga<sup>n'</sup> g<sup>ei'</sup>-biamá, décteáa g<sup>ei'</sup>-biamá, ca<sup>n'</sup> iú<sup>fa</sup> áji<sup>fa</sup>ca<sup>n'</sup> 'í<sup>fe</sup>  
 And telling so they sat, they say, talking in- they sat, they say, in fact news different sorts speak  
 news about cessantly themseles ing of
- g<sup>ei'</sup>-biamá. Ki níaci<sup>ga</sup> wi<sup>n'</sup> íe wakan'dagiqti íj<sup>ebe</sup> té'di g<sup>ei'</sup>-biamá.  
 they sat, they say. And man one very loquacious door at the he sat they say.
- 3 Ki níaci<sup>ga</sup> wi<sup>n'</sup> wahéhaiqti-bi ácia<sup>áta</sup> a-í-biamá, ca<sup>n'</sup> níaci<sup>ga</sup> wáspeqti-bi  
 And man one very stout-hearted, from outside was coming, in fact man very sedate, they  
 they say, they say, say
- é<sup>nte</sup>, wahéhaiqti-bi é<sup>nte</sup>, ácia<sup>áta</sup> a-í-biamá. Ní ácia<sup>áta</sup> a-í aká,  
 (he) may very stout-hearted, (he) may from outside he was coming, Man from outside he was he  
 be, they say, be, they say, coming who, coming
- Na<sup>n'</sup>ji<sup>cké</sup>q<sup>tei</sup> atí áha<sup>n</sup>, á-biamá. Ki cé níaci<sup>ga</sup> íe wakan'dagi aká, Éata<sup>n</sup>  
 Hardly I have I he said, they And this man loquacious the Why  
 come say. say. (sub.),
- 6 na<sup>n'</sup>ji<sup>cké</sup>q<sup>tei</sup> fatí á, á-biamá. Ná! íadésage, ugáhana<sup>dazé</sup>qti éga<sup>n</sup>, xú<sup>ahe</sup>  
 hardly you í said he, they Why! a high wind, very dark as, I feared  
 have come say. say. unseen danger
- héga-máji éga<sup>n</sup>, na<sup>n'</sup>ji<sup>cké</sup>q<sup>tei</sup> atí há, á-biamá. Áqta<sup>n</sup> wí<sup>ebé</sup>n' xí  
 I very much as, hardly I have said he, they How  
 come say. possible it is í í
- na<sup>n'</sup>ji<sup>cké</sup>q<sup>tei</sup> atí táda<sup>n</sup>, á-biamá íe wakan'dagi aká. Úxuhé ctéwa<sup>n'</sup> é<sup>ingé</sup>,  
 hardly I have shall í said he, they loquacious the Something at all there is  
 come say say. (sub.). to fear none, none,
- 9 á-biamá. Éga<sup>n</sup>ca<sup>n'</sup>ja, wí xú<sup>ahe</sup> héga-máji, á-biamá áma aká, pí té'di.  
 said he, they Though so, I I feared I very much, said he, they the other, I was when.  
 say. say. unseen danger coming
- Éga<sup>n</sup>ca<sup>n'</sup>ja, í gaza<sup>n'</sup>adiqtia<sup>n'</sup> ca<sup>n'</sup> xú<sup>ahé</sup> té ca<sup>n'</sup>aji, á-biamá. Ki níaci<sup>ga</sup>  
 Though so, tent in the very midst of yet you feared the improper, said he, they say. And man
- wáspe aká gá-biamá: Hin'daké-ga<sup>n</sup>! xú<sup>aháji</sup> wi<sup>n'</sup>caké<sup>nte</sup>, Á<sup>ápi</sup> na<sup>n'</sup>bé té  
 sedate the he said as follows, So let us see! you do not if you tell the truth, Pawnee hand the  
 (sub.) they say: say. fear (ob.)
- 12 agíma<sup>n</sup>é<sup>in'</sup>-gá. Aoni<sup>n'</sup> fag<sup>éi</sup> xí, can'ge úda<sup>n</sup> wi'í tá minke, á-biamá Adí<sup>bé</sup>  
 walk thou for them. You have you come if, horse good I give will I who, said he, they I go for.  
 them back to you say. say. them
- ka<sup>n'</sup>béa xí, adí<sup>bé</sup> tá minke, á-biamá íe wakan'dagi aká. Téná! ké,  
 I wish if, I go for them will I who, said, they say loquacious the (sub.). Fie! come
- agíma<sup>n</sup>é<sup>in'</sup>-gá. Can'ge úda<sup>n</sup>qti wi'í tá minke, aoni<sup>n'</sup> fag<sup>éi</sup> xí, á-biamá.  
 go for them. Horse very good I give will I who, you have you come if, said he, they  
 you say. them back say.
- 15 Agí<sup>á</sup>á-biamá áma aká na<sup>n'</sup>bé té. Ki cé níaci<sup>ga</sup> céaka gá-biamá: Égi<sup>ce</sup>  
 He went for them, the other hand the And this man this (sub.) said as follows, Beware  
 they say: (ob.) they say:
- wín'kaji té áha<sup>n</sup>. É'di na<sup>n'</sup>ba jú<sup>ge</sup> ma<sup>n</sup>é<sup>in'</sup>-gá, á-biamá. Éga<sup>n</sup> é'di  
 he tell not lest I There two with him walk thou, said he, they So there  
 the truth say. say.
- á<sup>á</sup>-biamá. Xa<sup>n'</sup>g<sup>é</sup>q<sup>tei</sup> abíi xí, na<sup>n'</sup>bá aká hebádi g<sup>ei'</sup>-biamá, í<sup>ápe</sup> g<sup>ei'</sup>-  
 they went, they Very near they when, two the on the way they sat, they say. waiting they sat  
 say. arrived (sub.) they say, for him
- 18 biana<sup>n</sup> Égi<sup>ce</sup> g<sup>éi</sup>ji xáci amá. Ga<sup>n'</sup> g<sup>éi</sup>ji éga<sup>n'</sup>, na<sup>n'</sup>bá aká agí<sup>á</sup>-biamá  
 they say. Behold he came a long they And he came having, two the went back, they  
 not back while say. say. (sub.) say

íáa. Ga<sup>n'</sup>, ǰaa<sup>n'</sup>ona ǰagǰí á, á-biamá. Ná! dúdadi a<sup>n'</sup>ǰa<sup>n'</sup>gape a<sup>n'</sup>gǰi<sup>n'</sup>  
to the And, You left him you have I said he, they Why! on this side we waited for we sat  
tent. come say.

ǰí, ǰǰíáǰi ega<sup>n'</sup>, a<sup>n'</sup>gǰáǰi, á-biamá. Tǰná! t'é tǰ, á-biamá. Hindá! ǰ'di  
wh n. he came because, we came said they, Fie! he died, said he, they Let me see! there  
not back home, they say.

bǰé tá minke, á-biamá wáspe aká. Aǰi<sup>n'</sup> ǰi<sup>n'</sup>gǰé'qti ǰ'di aǰá-biamá, niníba 3  
I go will I who, said, they say sedate the Having there was there he went, they say, pipe  
(sub.). it nothing at all

sía<sup>n'</sup>ǰé'qti aǰáǰi<sup>n'</sup>-bi ega<sup>n'</sup>, ǰ'di aǰá-biamá níaci<sup>n'</sup>ga na<sup>n'</sup>bé t'é'di, eonáqtei.  
alone had his, they say having, there he went, they say man hand to the, he alone.

Éǰiǰe aǰá-bi ǰí, paha<sup>n'</sup>ǰa níaci<sup>n'</sup>ga aǰé aká, éǰiǰe níaci<sup>n'</sup>ga na<sup>n'</sup>bé tǰ  
Behold, he went, when, before And he went he behold, man hand the  
they say who, (ob.)

ǰa<sup>n'</sup>ǰé'qti ahi ǰí, t'é akáma. Ga<sup>n'</sup>ki ǰé níaci<sup>n'</sup>ga aká na<sup>n'</sup>bé tǰ ǰizá-bi 6  
very near he when, he had died, they And this man the hand the  
arrived say. (sub.) (ob.) say

ega<sup>n'</sup>, aǰi<sup>n'</sup> aǰá-biamá. Akí-biam éga<sup>n'</sup>, Na<sup>n'</sup>bé tǰ aǰi<sup>n'</sup> aǰí á-biamá  
having, he took back, they say. He reached there as, Hand tho said he, they  
again, they say (ob.) them back

níaci<sup>n'</sup>ga wáspe aká. Ga<sup>n'</sup>ki ǰé níaci<sup>n'</sup>ga wáspe aká ía-biamá. Wí cti  
man sedate the And this man sedate the he spoke, they I too  
(sub.) (sub.) say.

a<sup>n'</sup>ǰi<sup>n'</sup>ga tǰdíta<sup>n'</sup> uágaca<sup>n'</sup>-hna<sup>n'</sup>-ma<sup>n'</sup>, anúda<sup>n'</sup>-hna<sup>n'</sup>-ma<sup>n'</sup>, á-biamá. Kí ca<sup>n'</sup> 9  
me small from that I have traveled regularly, I have gone regularly on the said he, they And no  
time war-path, say. matter

edáda<sup>n'</sup> tǰéqti áakipá ctǰwa<sup>n'</sup> anin<sup>n'</sup>ǰa éǰige-hna<sup>n'</sup>-ma<sup>n'</sup>. Kí ca<sup>n'</sup> wa<sup>n'</sup>ectǰé,  
what very difficult I met soever I live the in. ob. were there, And yet even once,  
regularly, I had.

Gáma<sup>n'</sup> tá minke, ehá-maji-hna<sup>n'</sup>-ma<sup>n'</sup>, áagínaǰe-hna<sup>n'</sup>-ma<sup>n'</sup>, á-biamá.  
I do that will I who, I never said it, I concealed mine regularly, said he, they  
say.

Edáda<sup>n'</sup> wi<sup>n'</sup> tǰéqí áakipá ǰí, Nú bǰi<sup>n'</sup> ǰa<sup>n'</sup>, ebǰéga<sup>n'</sup>-hna<sup>n'</sup>-ma<sup>n'</sup>, á-biamá. Kí 12  
What one difficult I meet if, Man I am the I always think, said he, they And  
(past t), say.

ca<sup>n'</sup> íe ú'a<sup>n'</sup>ǰi<sup>n'</sup>gǰé'-qti dáxa-máǰi-hna<sup>n'</sup>-ma<sup>n'</sup>, á-biamá. Kí wa'ú-hna<sup>n'</sup> tǰéqia-  
yet words without just cause I never make them, said he, they say. And woman only I prize

wáǰé há, kí ca<sup>n'</sup>ǰe cti tǰéqiawáǰé há, á-biamá. Ga<sup>n'</sup> níaci<sup>n'</sup>ga waǰpániqti  
them, and horse too I prize them said he, they say. And man very poor

na<sup>n'</sup>ba wéba<sup>n'</sup>-biámá níaci<sup>n'</sup>ga wáspe aká. Níaci<sup>n'</sup>ga waǰpáni ǰa<sup>n'</sup>ǰá ca<sup>n'</sup>ǰe 15  
two called them, they man sedate the Man poor the ones horse  
say (sub.). who

úda<sup>n'</sup>qti akíǰa wa'í-biama, ca<sup>n'</sup>ǰe a<sup>n'</sup>sagí'qti. Kí níaci<sup>n'</sup>ga min<sup>n'</sup>ǰǰá'ǰi éi<sup>n'</sup>te  
very good both he gave to them, horse very swift. And man unmarried perhaps  
they say,

wa'ú ǰi<sup>n'</sup>ǰké cti 'í-biamá níaci<sup>n'</sup>ga wáspe aká. Wa'ú-hna<sup>n'</sup> tǰéqí ǰa<sup>n'</sup>ǰa ca<sup>n'</sup>  
woman the (ob.) too gave to him, man sedate the Woman only precious though yet  
they say (sub.).

anin<sup>n'</sup>ǰa tá minke, á-biamá. Nan<sup>n'</sup>de wiwíǰa íǰágídaha<sup>n'</sup> ka<sup>n'</sup>bǰa ga<sup>n'</sup> éǰima<sup>n'</sup>, 18  
I live will I who, said he, they say. Heart my own I know mine I wish so I do that,

á-biamá. Níaci<sup>n'</sup>ga t'é ké' agíma<sup>n'</sup>ǰi<sup>n'</sup>i-gá, á-biamá.  
said he, they Man dead the walk ye for him, said he, they  
say. (ob.) say.

## TRANSLATION.

Some Dakotas camped. And they killed a Pawnee. Having cut off his hands, they hung them up on a hill which was about two miles away. And at night, when it was dark, there was a very high wind. And the men collected and sat. And they sat telling their own adventures; they sat talking incessantly; in fact, they sat speaking of different kinds of news. And a man who was a boaster sat by the door. And one man, who was said to be very stout-hearted, was coming from the outside—in fact, a man who was said to be very sedate and very brave, was coming from without. The man who came from without said, "I have barely come!" And the boaster said, "How is it that you have barely come?" "Why! as there is a high wind, and it is very dark, I was very much afraid, so I have barely come," said he. "Were it I," said the boaster, "how could I possibly be hindered in getting here? There is nothing at all to fear." "Nevertheless, I was very much afraid when I was coming," said the other. "Nevertheless, as you feared even when you were right among the tents, it was wrong," said the boaster. And the sedate man said as follows: "Let us see! if you tell the truth, and do not fear, go after the hands of the Pawnee. If you bring them back, I will give you a good horse." "If I wish to go for them, I will go for them," said the boaster. "Fie! come, go for them. I will give you a very good horse if you bring them back," said the sedate man. The other one went after the hands. And this man said as follows: "What if he does not tell the truth! Let two of you walk thither." So they went thither. When the two arrived very near, they sat down, not going any further; they sat waiting for him to appear. Behold, after a long while, he had not come back. And as he had not come back, the two went back to the tents. And the brave man said, "Have you come home without him?" "Why! when we sat down on this side of the place, waiting for him to appear, he did not come back, so we came back," said they. "Fie! he died. Let me see! I will go thither," said he who was sedate. Without any weapons at all he went thither; having only his pipe, he went alone to the man's hands. Behold, when the first man who went drew very near to the man's hands, he had died. But this man took the hands, and carried them back. As he reached the tents, the sedate man said, "I have brought the hands back." And this sedate man spoke: "I, too, have been accustomed to traveling and going on the war-path since I was small. And no matter what kind of trouble I encountered, I always found a loop-hole by which I managed to get out of it alive. And not even once did I say beforehand, 'I am going to do that;' I always concealed my plans. When I encountered any difficulty, I always thought that I was a man. I am not used to talking at random. I prize women, and I prize horses, too." And the sedate man called two very poor men. He gave very good horses to both of the poor men, a very swift horse to each. And the sedate man gave a woman, too, to a man who, perhaps, had not married. "Though the woman only is precious, I shall live after giving her away. I wish to know my own heart, therefore I have done that. Go ye after the dead man," said the sedate man.



## HOW THE CHIEF'S SON WAS TAKEN BACK.

OBTAINED FROM JOSEPH LA FLÈCHE.

Caa' d'úba í amáma. Égiçe níkagahi çínké ijin'ge ugáca' ífé amá,  
 Dakotas some had camped, they At length chief the one his son traveling had gone, they  
 say, say, say,  
 'ábae. Égiçe ha' xí, níaci'ga íuça akí-biamá. Níkagahi çínké, íjáje  
 to hunt. Behold, night when, man to tell reached there Chief the one his  
 news again, they say. who, name  
 çadá-bi ega', Maja' gáçuadi çijín'ge t'éçai, á-biamá. Kí níkagahi aká 3  
 mentioned, having, Land in that your son they killed, said he, they And chief the  
 (unseen place) say. (sub.)  
 áciaça ahí-bi ega', íekíçè çéça-bi ega', gá-biamá: Caa' jin'ga waçíhehaji'qti  
 outside arrived, having, to pro- sent sud- having, said as follows, Dakota young you are very stout-  
 they say claim denly, they they say: they say: hearted  
 cka'hna-hna'í çá' cin'gajín'ga wíça ha' çé'qtcí agíça'be ka'bça. I'çín'-  
 you desire regularly the child my night this very I see mine I wish. Go after  
 (past t)  
 gima'çín'i-gá. Cañ'ge a' sagí'qti wí' níçá-jañga edábe, aoní' çagí' xí, wí' 6  
 mine for me. Horse very swift one big-ears also, you have you come if, I give  
 him back to you  
 tá miñke, á-biamá. Kí Caa' bçúgaqti ábagçá-biamá na'pa-bi ega'. Kí  
 will I who, said he, they And Dakotas all hesitated, they say they feared because. And  
 say. (seen danger) they say  
 Caa' wí' wahéhajiçti éinte, Híndá! wí adíçbe té, eçéga'-biamá. Ga'  
 Dakota one very stout-hearted perhaps, Let me see! I I go for him will, he thought, they say. So  
 agíçá-biamá. Ca', É'di pí xí, na'ape taté áha', eçéga'-bají-biamá. Égiçe 9  
 he went for they say. Yet, There I ar- when, I fear shall ! he did not think, they say. At length  
 him  
 é'di ahí-bi xí, na'pe héga-bají-biamá. Kí ca' çit'a'-biamá. Égiçe 'ín'  
 there he arrived, when, he feared very much, they say. And yet he touched him, they At length carry-  
 they say say. ing him  
 agçá-bi xí, uqpáçé-hna' amá cañ'ge 'ín'kiçai kè. Xagé-hna' ca'ca'-  
 he went when, it was constantly falling, they say horse he caused to the He cried regu- without  
 back, they say carry (ob.). larly stopping  
 biamá, 'ín' agçai té na'pe. Píça'çá' uqpáçé xí, Aa'bça akí xí, égiçe 12  
 they say, carry- he went the he feared it. Again and it fell when, I abandon it I reach if, beware  
 ing it back again there again  
 a'çá'qa taí, eçéga'-bi ega', 'ín' akí ga'çá-biamá. Uqpáçé ctéwa' ca'  
 they laugh lest, thought, they having, to carry it he wished, they say. It fell notwith- yet  
 at me say back standing  
 çizai-de cañ'ge ta' 'ín'kiçá-biamá. Ga' 'ín' akí-bi ega', cañ'ge wí' níçá-  
 he took it horse the he caused to they say. And carried it back, having, horse one big-  
 when (ob.) carry it they say  
 jañga edábe 'í-biamá. Ca' úka' gè téqi çá'nja, ca' úka' çé téqi áta 15  
 ears also he gave to him, Yet deed the diff- though, yet deed this diff- exceed-  
 they say. they say. (pl.) cult cult ingly  
 dáxe, (á-biamá,) 'ín' akí-bi té'di é waká-bi ega'.  
 I did it, (said he, they he carried it when that meant, they having.  
 say,) back, they say say

## TRANSLATION.

Some Dakotas had camped. At length the chief's son had wandered off to hunt. Behold, when it was night, a man came back to tell the news. Calling the chief by name, he said, "In that land they have killed your son." And the chief, having gone out of doors, sent a crier at once, saying as follows: "Ye young Dakotas who have always desired to be stout-hearted, I desire to see my son this very night. Go after him for me. If you bring him back, I will give you a very swift horse, also a mule." All the Dakotas hesitated, because they feared to see the corpse. And one Dakota, who, perhaps, was stout-hearted, thought, "Let me see! I will go after it." And he went after it. Yet he did not think, "When I arrive there I shall fear to see him!" At length, when he arrived there, he was very much afraid. And still he touched it. At length, when he was carrying it back, the body was constantly falling off the horse which he made carry it. He was crying all the while, as he feared to carry it to the tents. When it fell again and again, he thought, "If I go back without it, I am afraid that they would laugh at me," so he wished to take it back. Notwithstanding it fell, he took it up and made the horse carry it. And when he reached the tents with it, the chief gave him the horse and mule. Referring to his having brought the corpse back, he said, "Though the deeds of others have been difficult to perform, I have done a deed which was exceedingly difficult."

## PONKA HISTORICAL TEXTS.

THE WAR PARTY OF NUDA<sup>n</sup>-AXA'S FATHER.TOLD BY NUDA<sup>n</sup>-AXA.

- 1 *Indádi aká nuda<sup>n</sup> ačai tē. Ga<sup>n</sup> wa'a<sup>n</sup>-hna<sup>n</sup> ca<sup>n</sup>ca<sup>n</sup>. Ma<sup>n</sup>ci<sup>n</sup> ma<sup>n</sup>ci<sup>n</sup>*  
 My father the to war went. And he sang regularly always. Walking he walked  
*tē wa'a<sup>n</sup>-hna<sup>n</sup> ca<sup>n</sup>ca<sup>n</sup>; ha<sup>n</sup> ja<sup>n</sup> gē ga<sup>n</sup> wa'a<sup>n</sup>-hna<sup>i</sup> cénujin<sup>n</sup>gai tē'di.*  
 when he sang regularly always; night he lay the so he sang regularly he was a young when.  
 down (pl.) man
- 3 *Égičē wada<sup>n</sup>be ahí-biamá. Níkaci<sup>n</sup>ga sígčē wéča-biamá wada<sup>n</sup>be agčai*  
 At length to see they arrived, they say. Man trail they found them, to see they went  
 back  
*tē. Nuda<sup>n</sup>haŋgá, égičē, níaci<sup>n</sup>ga d'úba agčai ke há', á-biamá. Ahaú!*  
 when. O war-chief, behold, man some have gone home-ward in a long line said they, they Oho!  
 say.
- á-biamá. Wacka<sup>n</sup>egañ-gá. Qubépičá-bi čihé, á-biamá. Égičē níaci<sup>n</sup>ga*  
 said he, they Do persevere. To make one's self be sure, said he, they At length man  
 say. sacred say.
- 6 *čábčē<sup>n</sup> wéna'úqtcí šhe amáma. Ké, nuda<sup>n</sup>haŋgá, čéama a'wañ'gaqčí tai,*  
 three very close beside were passing, they Come, O war-chief, these let us kill them,  
 them say.
- á-biamá. Éde nuda<sup>n</sup>haŋga aká uč'agai tē. Égičē ha<sup>n</sup> amá, ugáhanačáze*  
 said they, they But war-chief the (sub.) was unwilling. At length night they say, dark  
 say.

éga<sup>n</sup>. Hu! hu! hu! hu! céxe-gaxú uti<sup>n</sup>-bi améé hă. Jáçin<sup>n</sup> amá. Na'a<sup>n</sup>-bi  
 like. Hu! hu! hu! hu! drum they hit (not they are Pawnee the Heard it,  
 them seen) the ones (sub.). they say

ega<sup>n</sup>, i<sup>n</sup>dádi aká cénuji<sup>n</sup>/ga júgçe çinké çiqí-biamá. Jáhan-gă, á-biamá.  
 having, my father the young man he with the (ob.) he aroused them, Arise, said he, they  
 (sub.) him they say. say.

Ci uíça agçi tē. Núda<sup>n</sup>haŋgá, céxe-gaxú uti<sup>n</sup> amá waçionai. Gáqçi ama 3  
 And to tell they came O war-chief, drum they hit the they are mani- Those who are  
 it to him back. (sub.) (sub.) fest. near

gáçu agçi í, á-biamá. A<sup>n</sup>ba uga<sup>n</sup>/ba tihá amá. Égiçe níkaci<sup>n</sup>/ga ní kē  
 at that they have said he, they Day light it came again, At length person water the  
 place come and camped, say. they say. (ob.)

uhaí agí amáma Ga<sup>n</sup> wéça-báji ákusande ákiágçai tē Kí wi<sup>n</sup> agí-  
 they fol- were coming back, And they did not through they had gone home And one was com-  
 lowed along they say. they say. again. ing back

biamá. Hau! á-biamá. Çéçin<sup>n</sup> át'ean'kiçē tai, á-biamá. I<sup>n</sup>dádi aká wada<sup>n</sup>/be 6  
 they say. Ho! said they, they This one let us cause him to said they, they My father the to see  
 say. say. die with us, say. (sub.)

atí. Úhe kē áckaqtci-biamá. I<sup>n</sup>dádi aká uíça agçi-biamá nuda<sup>n</sup>haŋga  
 he Path the he was very near, they say. My father the to tell came back, they war-chief  
 came. (ob.) say. (sub.) him say

çinké'ja. I<sup>n</sup>dádi bçúga waa<sup>n</sup>/ça açaí tē, a<sup>n</sup>sagí-biamá. Uqça-biamá Jáçin<sup>n</sup>  
 to tho. My father all left them he went, he was swift at run- ning, they say. Pawnee they say

çin<sup>n</sup>. Jáçin<sup>n</sup> çin<sup>n</sup> waii<sup>n</sup> gia<sup>n</sup>/ça-bi ega<sup>n</sup>, gaqça<sup>n</sup> wágikibana<sup>n</sup>-biamá. I<sup>n</sup>dádi 9  
 the Pawnee he who robe threw his away, having, migrating he ran back towards his (people), My father  
 (ob.) moved they say party they say

aká uqça-biamá. Kíde-hna<sup>n</sup>i tē, ma<sup>n</sup> íkide tē; 'ú énasíqti áda<sup>n</sup> kíдай tē.  
 the overtook him, they He shot regu- when, arrow he shot at to every time there- he shot at him.  
 (sub.) say. at him larly him with; wound him (t) fore

Gan'ki Wacúce aká é'di ahíi tē, ja<sup>n</sup>-wéti<sup>n</sup> kē ígaqçi-biamá. Ucté amá  
 And Brave the there arrived when, wood to hit the he killed him with, Remainder the  
 (sub.) (sub.) with (ob.) they say. (sub.)

hacída<sup>n</sup> ahíi tē. Ga<sup>n</sup>te-jin'ga xi, úhe agça<sup>n</sup>/ka<sup>n</sup>ha<sup>n</sup> wánasai tē Pañ'ka amá. 12  
 afterward they arrived. A little while when, path on both sides surrounded them, Ponka the.

Égiçe Jáçin<sup>n</sup> amá a<sup>n</sup>/he bacíbe, wáçin<sup>n</sup> énte Pañ'ka çan'ka. Gañ'ki i<sup>n</sup>dádi  
 At length Pawnee the fleeing forced a they had it may was swift at run- the (pl. ob.). And my father  
 (sub.) way out, them be

aká maja<sup>n</sup> a<sup>n</sup>/ç agçaí çan'di ca<sup>n</sup>/ca<sup>n</sup> gçi<sup>n</sup>-biamá. Ga<sup>n</sup> ina'úqçi a-í-biamá.  
 the land they they went at the continuing he sat they say. And very close be- side him they were com-  
 (sub.) left him back ing, they say.

Wakíde ga<sup>n</sup>/çai ctétéwa<sup>n</sup> wákida-báji-hna<sup>n</sup>i te. Aníja ka<sup>n</sup>/bça çan'çti; 15  
 To shoot at them he wished notwithstanding he shot not regularly. I live I wished heretofore;

égiçe a<sup>n</sup>/ça<sup>n</sup> çai xi, égiçe t'éa<sup>n</sup>/çē tai, aí tē i<sup>n</sup>dádi aká. Jáçin<sup>n</sup> níaci<sup>n</sup>/ga ákicuga  
 behold they find me if, behold they kill will, said my father the (sub.). Pawnee men standing  
 me close together

ma<sup>n</sup>/çin<sup>n</sup> é wakaí, níaci<sup>n</sup>/ga wi<sup>n</sup>áqçi xi<sup>n</sup>i ga<sup>n</sup> t'éçai etéga<sup>n</sup>. Çé Qu'é-ma<sup>n</sup>/çin<sup>n</sup>  
 they that he meant, person only one if so they kill apt. This Roaring-as-he- walks  
 walked

(Cáge-skă içádi) Jáçin<sup>n</sup>-má áhigiqti t'éwaçá-biamá, wasísige héga-báji- 18  
 (Hoof white his father) the Pawnees very many he killed them, they say, brisk not a little

biamá. Égiçe níaci<sup>n</sup>/ga dúbá (Jáçin<sup>n</sup> çan'ká) é wada<sup>n</sup>/bai tē t'éwaççtia<sup>n</sup>i.  
 they say. Behold man four (Pawnee the ob.) that they saw them when he really killed them.

Qu'é-ma<sup>n</sup>/çin<sup>n</sup> ehna<sup>n</sup> wat'éçē aké, i<sup>n</sup>dádi aká éça<sup>n</sup>/ba; wat'éça-báji Pañ'ka  
 Qu'e-ma<sup>n</sup>/çin<sup>n</sup> he alone slayer it was he, my father the (sub.) he, too; were not slayers Ponka

- ucté amá. Ga<sup>n'</sup> níaci<sup>n'</sup>ga (Pañ'ka) défabéi<sup>n'</sup> cañ'ka da<sup>n'</sup>ctéa<sup>n'</sup> t'éwacai<sup>n'</sup>  
 remainder the. And man (Ponka) eight nine perhaps killed them
- ǰáfi<sup>n'</sup> amá. Pañ'ka ucté ǰañká cénawacai<sup>n'</sup> tē ǰáfi<sup>n'</sup> amá. Sátá<sup>n'</sup>qti-éga<sup>n'</sup>:  
 Pawnee the (sub.). Ponka remain- the ones exterminated them, Pawnee the (sub.). About five:  
 (sub.). ing who
- 3 Nackí-iañ'ga, Qu'éc-ma<sup>n'</sup>ci<sup>n'</sup>, Je-jé-baé iǰádi, i<sup>n'</sup>dádi, ki Wacúce ni<sup>n'</sup>ja  
 Head big, Qu'éc-ma<sup>n'</sup>ci<sup>n'</sup>, Buffalo-Dung-in his father, my father, and Wacuce alive  
 Heaps
- agǰi tē há. Wañ'giǰe a<sup>n'</sup>ha u'écái tē, utǰiǰe ké ǰiñáqǰe ga<sup>n'</sup> u'écái tē.  
 came home All fleeing they scattered, thicket the hiding them- so they scattered.  
 (ob.) selves
- ǰgasáuida<sup>n'</sup> ca<sup>n'</sup> uǰéwiñǰiǰai tē, ákikipai tē. Ga<sup>n'</sup> na<sup>n'</sup>ji<sup>n'</sup>ctéǰ'qti<sup>n'</sup> akí-  
 During the next yet they assembled them- they met each other. And na<sup>n'</sup>ji<sup>n'</sup>ctéǰ'qti<sup>n'</sup> akí-  
 day selves, they reached home
- 6 biamá, na<sup>n'</sup>péhi<sup>n'</sup>qtia<sup>n'</sup>, nuǰáfi<sup>n'</sup>qtia<sup>n'</sup>.  
 they say, very hungry, altogether naked.

## NOTES.

In 1880, Wacuce, who was then 70 or 80 years of age, was the only survivor of those who belonged to this war-party.

368, 5. qubéǰiǰa-bi ǰi<sup>n'</sup>hé (Nuda<sup>n'</sup>axa), or qúbekiǰá-bi ǰi<sup>n'</sup>hé (Frank La Flèche), "Be sure to make yourselves sacred," *i. e.*, by means of the animals that you saw in your dreams as you fasted. See iǰaǰé in the Dictionary.

369, 6. at'éañkiǰé tai. Sanssouci gave as the corresponding ǰwiwere, "at'ébhiñki tanyi ké." He said that "At'éañkiǰe tai" is equal to "T'e juangee tai, Let us die with him." He also gave another ǰwiwere equivalent for the whole phrase: "T'e naháre t'éhi<sup>n'</sup> táho, hi<sup>n'</sup>tc'é hi<sup>n'</sup>rúcta<sup>n'</sup>wi ké, Let us kill this one moving along; we have finished dying;" *i. e.*, "We are bound to die, so let us cause him to die with us."

369, 7. uhe ké ǰaǰqti-biama. The path in which the Pawnee was walking was not more than fifteen or twenty yards distant.

369, 7. i<sup>n'</sup>dádi - uiǰa agci-biama, etc. His father returned to the chief just as they made the remark about the Pawnee. When they ran towards the Pawnee, he (Nuda<sup>n'</sup>axa's father) left them all behind, as he was a swift runner.

369, 9. wagikibana<sup>n'</sup>-biama. The Pawnee called to his friends to come half-way and meet him.

369, 13. Sanssouci read, "ǰgiǰe ǰáfi<sup>n'</sup> amá a<sup>n'</sup>he bacǰe wáǰi<sup>n'</sup> tē há Pañ'ka amá." He gave the corresponding ǰwiwere, which means, "Behold, the Ponkas being the cause, the Pawnees broke through their ranks and fled, carrying the Ponkas along as the pursuers." He substitutes "amá" for "ǰañka," as the Ponkas were the cause of the flight. The fullest expression would be: "ǰgiǰe Pañ'ka amá éwa<sup>n'</sup>i éga<sup>n'</sup>, ǰáfi<sup>n'</sup> amá a<sup>n'</sup>he bacǰe wáǰi<sup>n'</sup> tē há Pañ'ka ǰañ'ká," answering to the ǰwiwere.

369, 14. a<sup>n'</sup>ǰ agǰai, contraction from a<sup>n'</sup>ǰa agǰai.

369, 19. e wada<sup>n'</sup>bai te. The Ponkas saw him kill them.

370, 2. ucte ǰañka. These were the eight or nine mentioned in the preceding sentence. So the whole party of the Ponkas numbered but fourteen warriors.

## TRANSLATION.

My father went on the war-path. And he sang all the time. He always was singing as he walked. When he was a young man, he was always singing when he lay down at night. At length they went as scouts to a certain place. When the scouts were going back, they discovered the trail of men. "O war-chief, some men have gone homeward in a long line!" said they. "Oho!" said he, "do persevere. Be sure to make yourselves sacred by the aid of your guardian animals." At length three men were passing along very close beside them. "Come, O war-chief, let us kill these!" said they. But the war-chief was unwilling. At length it was night and somewhat dark. "Hu! hu! hu! hu!" They were those who beat the drums. They were Pawnees. When my father heard it, he aroused the young man who was with him. "Arise!" said he. And they came back to tell it to the war-chief: "O war-chief, they who beat the drums are manifest. Those who are in that place near by came this way and camped." At day it became light again. At length the men were coming back, following the course of the stream. And without detecting the presence of the Ponkas, they went far beyond them on their homeward way. And one was coming back. "Ho!" said they, "let us cause this one to die with us." My father went as a scout. The path was very near. My father returned to the war-chief to tell it to him. My father left them all behind, as he was a swift runner. He overtook the Pawnee. The Pawnee having thrown away his robe, ran back towards his people in the camp. My father overtook him. He shot at the Pawnee repeatedly, wounding him with the arrows; he wounded the Pawnee every time, therefore he shot at him. And when Wacuce arrived there, he killed the Pawnee with a blow from his war-club. The rest of the Ponkas arrived afterward. After a little while the Ponkas intercepted their retreat on both sides of the path. At length the Pawnees in fleeing forced a way through the ranks of the Ponkas, carrying the latter along in pursuit. And my father remained sitting at the place where they had left him. And the Pawnees were coming very close beside him. Notwithstanding he wished to shoot at them, he never shot. "Heretofore have I wished to live; and behold, if they detect me, they will kill me," said my father. He referred to the Pawnee men who were walking in a dense body; if they found one man belonging to the foe they would be apt to kill him. This Qu'é-ma<sup>a</sup>çi<sup>a</sup> (White Hoof's father) killed very many of the Pawnees; he was very active. Behold, the Ponkas saw him kill four men of the Pawnees; he really killed them. Qu'é-ma<sup>a</sup>çi<sup>a</sup> was the only slayer besides my father; the rest of the Ponkas were not slayers. And the Pawnees killed eight or nine Ponka men. The Pawnees exterminated the remaining Ponkas. About five:—Nacki-jañ'ga (Big-head), Qu'é-ma<sup>a</sup>çi<sup>a</sup>, the father of Je-jé-ba-jé (Buffalo-dung-in-heaps), my father, and Wacuce, came home alive. All fled, and scattered in the thickets; they scattered and hid themselves. During the next day they met each other, and assembled themselves. And they barely reached home; they were naked and very hungry.

NUDA<sup>n</sup>-AXA'S ACCOUNT OF HIS FIRST WAR PARTY.

- A<sup>n</sup>jin'ga tē'di paha<sup>n</sup>'gaqtei a<sup>pe</sup> 'īca-biamá. Ki i<sup>n</sup>dádi aká ga<sup>n</sup>, Dadíha,  
 Me small when at the very first going they spoke of, And my father the so, O father,  
 they say. (sub.)
- gúamáa b<sup>pe</sup> ka<sup>n</sup>'b<sup>ca</sup>, ehé (tē), An'ka<sup>i</sup> hā, a<sup>i</sup>. Īca<sup>n</sup>'ba<sup>n</sup> é<sup>gi</sup>ca<sup>n</sup>'ji-gā. A<sup>n</sup>jin'-  
 to (those out I go I wish, I said (when), Not so he said. A second do not say it to Me small  
 of sight)
- 3 gadi, nisíha, uágaca<sup>n</sup>-hna<sup>n</sup>-ma<sup>n</sup> éde tēqi ícápaha<sup>n</sup>-hna<sup>n</sup>-ma<sup>n</sup>, a<sup>i</sup>. Ūjijín'g  
 when, my child, I used to travel but difficult I used to know, he said. You small  
 ega<sup>n</sup> edáda<sup>n</sup> tēqi ápakipá xi, faxáge iwiqulé, a<sup>i</sup>. Éga<sup>n</sup>'ja, níaci<sup>n</sup>'ga amá ánaská  
 because what difficult you meet if, you cry I fear it for he said. Though so, person the how large  
 (pl.)
- ctēwa<sup>n</sup> nú íxigéigca<sup>n</sup> éga<sup>n</sup>, ugáca<sup>n</sup>-hna<sup>n</sup>'i, ehé. Áda<sup>n</sup> égima<sup>n</sup>. Uágaca<sup>n</sup>  
 soever man decide for them- as, they always travel, I said. Therefore I do so. I travel  
 selves
- 6 ka<sup>n</sup>'b<sup>ca</sup>, ehé Hau! a<sup>i</sup>. Ē'di hné té, a<sup>i</sup>. Níaci<sup>n</sup>'ga ákiki<sup>n</sup>caí tēdíhi xi,  
 I wish, I said. Ho! he said. There you go will, he said People attack one the time when,  
 another comes
- baza<sup>n</sup>'aqti hné taté, a<sup>i</sup>. Níaci<sup>n</sup>'ga u<sup>n</sup>hna<sup>n</sup>-de ga<sup>n</sup> t'éci<sup>n</sup>é ctéctēwa<sup>n</sup> úda<sup>n</sup>,  
 pushing in you go hall, he said. Man you while so he kills you notwithstanding good,  
 among them
- a<sup>i</sup> Ga<sup>n</sup>' níaci<sup>n</sup>'ga a-í<sup>n</sup>ga<sup>n</sup> amá kē'di pí. Égi<sup>n</sup>ce níaci<sup>n</sup>'ga na<sup>n</sup>'-hna<sup>n</sup> amá.  
 he said. And man those who came at the I ar- Behold person grown only they say.  
 rived.
- 9 (Níaci<sup>n</sup>'ga uké<sup>n</sup> é ía<sup>n</sup>'qtiéga<sup>n</sup> xiú amá) Hau! a<sup>i</sup>. Ca<sup>n</sup> hā, ijin'ge <sup>n</sup>ci<sup>n</sup>  
 (Indian common that he is a great man he is they say.) Ho! they It is his son the  
 said. right (mv. one)
- éde tí hā, á-biamá. Na<sup>n</sup>'ba<sup>n</sup>'wa<sup>n</sup>'ca<sup>n</sup>'i. Ga<sup>n</sup>' a<sup>n</sup>caí. Mi<sup>n</sup>' u<sup>n</sup>qúagce ma<sup>n</sup>'ci<sup>n</sup>'i.  
 but he has said they, they They shook hands with And they went. Moon throughout they walked.  
 come say me.
- Égi<sup>n</sup>ce mi<sup>n</sup>' kē t'é, ugáhana<sup>n</sup>dazé'qti. Hau! a<sup>i</sup>. Núji<sup>n</sup>'jin'ga ti-má-<sup>n</sup>ca<sup>n</sup> wá<sup>n</sup>ci<sup>n</sup>  
 At length moon the dead, very dark. Ho! they said. Boys of various those who bring ye  
 (ob.) sizes came
- 12 gú-gā. Ijáje ita<sup>n</sup>'ciadi gē gia<sup>n</sup>'ca tai. Ijin'ge <sup>n</sup>ci<sup>n</sup> kē a<sup>n</sup>'ci<sup>n</sup> gú-gā, a<sup>i</sup>. Wí  
 (them hither. His name old the let them throw His son he who is bring him hither, they said. Me  
 (pl. ob.) away their.
- a<sup>n</sup>'wa<sup>n</sup>kaí, i<sup>n</sup>dádi íjáje cādaí Ga<sup>n</sup>' a<sup>n</sup>'ci<sup>n</sup> akí. Ē'di hné te, a<sup>i</sup> Cúde-  
 they meant me, my father his name they pro- And having they went There you go will, they said. Smoke-  
 nounced. me back.
- gáxe, Nu<sup>n</sup>'ge-tíca, Mi<sup>n</sup>'xá-skā, ca<sup>n</sup>' ucté amá bēúga u<sup>n</sup>úci <sup>n</sup>ca<sup>n</sup>'di g<sup>n</sup>ci<sup>n</sup>'a<sup>n</sup>ki<sup>n</sup>caí.  
 maker, To-run-he-starts, Goose-white, in fact the rest all center in the made me sit.
- 15 Ahaú! íjáje <sup>n</sup>ca<sup>n</sup>'ga<sup>n</sup>-hna<sup>n</sup> té, a<sup>i</sup> Égi<sup>n</sup>ce, ikáge íjáje wi<sup>n</sup>' a<sup>n</sup>'ci<sup>n</sup> taté; t'a<sup>n</sup>'qti<sup>n</sup>,  
 Oho! his name you will abandon they said. Behold, his friend his name one he shall have it; there is a great  
 your, said. abundance,
- a<sup>i</sup>. Ikáge <sup>n</sup>ca<sup>n</sup>' nuda<sup>n</sup>' aūgá-i tē áxa amá hā, a<sup>i</sup>; áda<sup>n</sup> a<sup>n</sup>'ci<sup>n</sup> taté, a<sup>i</sup>. Nuda<sup>n</sup>'-  
 they said. His friend this to war we were when he cried for it they there- he shall have it, they said. To-war-he-  
 coming said; fore
- axa, a<sup>i</sup>. Ga<sup>n</sup>' Cúde-gáxe u<sup>n</sup>á <sup>n</sup>ca<sup>n</sup>'caí. Wakan'da-ma u<sup>n</sup>á <sup>n</sup>ca<sup>n</sup>'caí. Ga<sup>n</sup>' íjáje  
 cried-for, they said. And Cúde-gáxe called aloud to tell it. The cries he called aloud to them to tell it. And his  
 name
- 18 tē gia<sup>n</sup>'ca 'tē <sup>n</sup>ci<sup>n</sup> kē áca, u+! a<sup>i</sup>. Nuda<sup>n</sup>'-axa íjáje a<sup>n</sup>'ci<sup>n</sup> 'tē <sup>n</sup>ci<sup>n</sup> kē áca,  
 the to abandon his he is speaking of indeed, halloo! he said. Nuda<sup>n</sup>'-axa his name having he is speaking of indeed,

u+! aí. **Já**áge **ja**ngéga<sup>n</sup> **á**áfi<sup>n</sup>cé **ct**éwa<sup>n</sup>, **á**aná<sup>a</sup> **té**ga<sup>n</sup> **uw**íbča **cu**éáačč  
halloo! he Headland somewhat large you who move soever, you hear it in order that I tell you I send to you  
said.

**mi**nké **á**ča, u+! **Qá**de **ba**na<sup>n</sup>na<sup>n</sup> **á**áfi<sup>n</sup>cé **ct**éwa<sup>n</sup>, **á**aná<sup>a</sup> **té**ga<sup>n</sup> **uw**íbča  
I who indeed, halloo! Grass in clumps you who move soever, you hear it in order that I tell you  
I send to you

**cu**éáačč **mi**nké **á**ča, u+! **Ja**<sup>n</sup> **ja**ngéga<sup>n</sup> **á**áfi<sup>n</sup>cé **ct**éwa<sup>n</sup>, **á**aná<sup>a</sup> **té**ga<sup>n</sup> **uw**íbča 3  
I send to you I who indeed, halloo! Wood somewhat large you who move soever, you hear it in order that I tell you

**cu**éáačč **mi**nké **á**ča, u+! **Wa**ji<sup>n</sup> **j**inga **b**éúgaqti **ja**n<sup>a</sup>de **u**eka<sup>n</sup>cka<sup>n</sup> **ma**<sup>n</sup>hni<sup>n</sup>  
I send to you I who indeed, halloo! Birds of various sizes all ground stirring on repeatedly ye who  
peezedly

**má**ce, **á**aná<sup>a</sup> **té**ga<sup>n</sup> **uw**íbča. **cu**éáačč **mi**nké **á**ča, u+! **Wa**níja **j**i<sup>n</sup>ji<sup>n</sup>ga,  
walk, you hear it in order that I tell you I send to you I who indeed, halloo! Animal small on s of various sizes,  
I send to you

**ja**n<sup>a</sup>de **u**eka<sup>n</sup>cka<sup>n</sup> **ma**<sup>n</sup>hni<sup>n</sup> **má**ce, **á**aná<sup>a</sup> **té**ga<sup>n</sup> **uw**íbča **cu**éáačč **mi**nké **á**ča, 6  
ground stirring on repeatedly ye who walk, you hear it in order that I tell you I send to you I who indeed, halloo!

u+! **Gá**tega<sup>n</sup> **uw**íbča **cu**éáačč, **wa**níja **má**ce. **Wa**tíča **í**da<sup>n</sup> **b**adíqti **ni**aci<sup>n</sup>ga  
halloo! Thus and thus I tell you I send to you, ye animals. Rank of in the very middle man  
warriors

**wa**séja<sup>n</sup>qti **wi**<sup>n</sup> **t'é**čai **xí**, **u**ča<sup>n</sup> **gí** **č**ínké **á**ča, u+! aí. **Ga**<sup>n</sup> **i**jáje **ita**<sup>n</sup>číadi  
very quick one he kills when, holding him he is coming indeed, halloo! he And his old  
said. back name

**ctí** **u**čai. **Na**ji<sup>n</sup>-tíčé **a**<sup>n</sup>č **í**č **é**ga<sup>n</sup>, **Nu**da<sup>n</sup>-axa **a**čí<sup>n</sup> **í**čé **č**ínké **á**ča, u+! 9  
too he told. To-rain-begins to aban- he as, Nuda<sup>n</sup>-axa to have he is speaking of indeed, halloo!

aí. **Ga**<sup>n</sup> **a**ja<sup>n</sup>-hna<sup>n</sup>i. **Já**áfi<sup>n</sup> **í** **ahí**-báji **é**ga<sup>n</sup>, **wa**čáta-baji<sup>n</sup>qti<sup>n</sup>i; **na**<sup>n</sup>péhi<sup>n</sup>  
he And we slept regularly. Pawnee tent they had not as, they did not eat at all; hunger  
said. reached

**wa**kan<sup>n</sup>díčéqti<sup>n</sup>i. **Ga**<sup>n</sup> **ahí** **Já**áfi<sup>n</sup> **í**. **Ha**<sup>n</sup> **xí**, **í**i **ké** **é**gaxé **í**ča<sup>n</sup>čé **a**čai.  
they were very impatient from. And they arrived Pawnee tent. Night when, the line of tents to surround it they went.

**É**gičé, **Ca**n<sup>a</sup>ge **ta**<sup>n</sup> **č**éta<sup>n</sup> **á**agči<sup>n</sup> **tá** **mi**nke, **aí** **té** **wi**négi **aká**. **A**n<sup>a</sup>kaji, **ehé**. 12  
At length, Horse the (ob.) this (ob.) I sit on will I who, he said my mother's the (sub.). Not so, I said.

**Ca**<sup>n</sup> **á**gči<sup>n</sup> **í**čai **Ca**n<sup>a</sup>ge **á**gči<sup>n</sup> **ta**<sup>n</sup> **a**<sup>n</sup>sagi **hé**gaji. **Ga**<sup>n</sup> **í** **č**ékké **é**gaxe  
Yet to sit on it he spoke of. Horse he sat on the (ob.) swift very. And tent this (line) they

**í**ča<sup>n</sup>čai **té** **na**<sup>n</sup>pa<sup>n</sup>hi<sup>n</sup>. **Wa**hába **a**<sup>n</sup>ma<sup>n</sup>ča<sup>n</sup> **a**ngáče **taí**, **ehé**. **Nú**jinga **wi**<sup>n</sup>  
surrounded when me hungry. Ears of corn we steal let us go, I said. Boy one

**é**kinaskáqtoi **ju**ágčé; **é** **ctí** **ja**n<sup>a</sup>čkááčč. **Ga**<sup>n</sup> **u**ja<sup>n</sup>ge **ké** **a**ngúha **a**ngáčai. 15  
just as large as he I with him; he too I had as a sister's son. And road the (ob.) we followed we went.

**Wa**tčícka **wi**<sup>n</sup> **é**ga<sup>n</sup> **u**jája **na**ji<sup>n</sup> **aká** **J**amú **a**ngáčai **té**<sup>n</sup>di **ú**e **wi**<sup>n</sup> **é**di **aká**.  
Creek one like forked it was standing. Down-hill we went when field one it was there.

**Já**áfi<sup>n</sup> **amú** **wa**ja<sup>n</sup> **g**é **á**kast **it'é**gičé-hna<sup>n</sup>i. **Wa**ja<sup>n</sup> **á**higi **a**čízai, **wa**ta<sup>n</sup>zi  
Pawnee the (sub.) squash the (pl.) in heaps they used to place their. Squash many we took, corn

**ké** **edá**be **á**higi **a**čízai. **Ga**<sup>n</sup> **í**<sup>n</sup> **a**ngáki, **hé**ga-báji. **É**na-ča<sup>n</sup>ča<sup>n</sup> **a**<sup>n</sup>wa<sup>n</sup>čii. 18  
the also many we took. And carry- we reached a great many. In equal shares we gave to them.

**Nea**<sup>n</sup>čai. **J**éde **ké** **zí** **xí** **jea**<sup>n</sup>ji. **É**gičé **a**<sup>n</sup>ba **aká** **ma**<sup>n</sup>číaha **tí**hai. **Wá**čii **ca**-í  
We kindled a fire. Fire the yel- when we At length day the on high it passed. Yonder they come with the pursuers

**há**, **aí**. **Wa**tčícka **kig**tája **nea**<sup>n</sup>čé **a**ngči<sup>n</sup>. **Ga**<sup>n</sup> **é**gičé, **ubí**sandšqti **wá**čii<sup>n</sup>  
they said. Creek at the bottom we kindled we sat. And behold, pressing into very they came close quarters

**atí**. **U**máha **amá** **edá**be **Já**áfi<sup>n</sup> **č**ínké<sup>n</sup>di **é**dušhai **té**. **É**gičé **ga**<sup>n</sup> **a**<sup>n</sup>he **amé**, 21  
and had Omaha the (pl.) also Pawnee at the (vil- lage) joined in it. At length so they were fleeing,

- wábaazai. Ma<sup>n</sup> na<sup>n</sup>cudai. Jamú wáçin<sup>n</sup> édiqti wi<sup>n</sup> t'écçai tē Pañ'ka çanká.  
 they were Soil they made a dust Down-hill having just there one they killed him Ponka the  
 scared off. by running. them (pl. ob.).
- Átatádi cī wi<sup>n</sup> uça<sup>n</sup>i tē. Gañ'ki cī wi<sup>n</sup> ē'di t'écçai tē éduáta<sup>n</sup>. Gañ'ki  
 Far beyond again one they took hold of. And again one there they killed him the next. And
- 3 wa'ú wi<sup>n</sup> çizai tē, Ja-sába-wi<sup>n</sup>, Umáha wa'ú. Égiçe winégi aká cañ'ge  
 woman one they took, Deer-black-female, Omaha woman. At length my mother's the  
 brother (sub.) horse
- ta<sup>n</sup> i<sup>n</sup>çin<sup>n</sup> çin<sup>n</sup> aki, a<sup>n</sup>ça<sup>n</sup> wa<sup>n</sup>hóga<sup>n</sup>. Wackañ'-gã há, aí. Níaci<sup>n</sup>ga amá hóga-  
 the having mine he ar- having followed me. Do your best, he said. People the a great  
 (ob.) for me rived again (sub.)
- báji, aí. Ga<sup>n</sup> a<sup>n</sup>a<sup>n</sup>ça agçai. Wináqtcī a<sup>n</sup>wa<sup>n</sup>cte. Cánakágçe éagça<sup>n</sup> xī  
 many, he And leaving me he went I alone me remained. Saddle I put it on when  
 said. homeward. for (the horse)
- 6 áagçin<sup>n</sup>. Jamúqti agçé; wéka<sup>n</sup>ta<sup>n</sup> uçiqçagçai bçicta<sup>n</sup> gçéaçé. Égiçe wéahide  
 I sat on it. Down a very I went lariat holding loosely I let him go I sent him At length at a distance  
 steep hill homeward; suddenly.
- aki. Sindéhadī ágçingã, ehé; éde uçí'agai. Ga<sup>n</sup> aki, ujañ'ge ákicuga,  
 I reached By the tail sit on it, I said; but he was unwill- And I arrived road standing thick,  
 again. ing.
- ukhañge çingé. Uta<sup>n</sup>na jiu'ga tē'di sha aki. Ga<sup>n</sup> cēna. Wáçicta<sup>n</sup>i, masáni  
 bounds none. Space small by the follow- I ar- And enough. They let us go, the other  
 between two ing it rived again. side
- 9 aṅgákii xī. Égiçe wi<sup>n</sup> açin<sup>n</sup> aki, xáxe-jin'ga. Jáçin<sup>n</sup> wi<sup>n</sup> wabásna<sup>n</sup> hidé  
 we reached when. At length one they came back Crow- young. Pawnee one scapula bottom  
 it again with him,
- tē'di úi, cī hídeañadi úi; cī çéxande paháci çan'di úi. uçásin<sup>n</sup>. Ga<sup>n</sup>  
 at the wounded again at the bottom he was again cheek above on the he was it stuck in. And  
 him, wounded,
- máhi<sup>n</sup>si gçifionúde. Ga<sup>n</sup> aṅgáçin<sup>n</sup> aṅgáçai. Ha<sup>n</sup> içaugçe a<sup>n</sup>ma<sup>n</sup>çin<sup>n</sup>. Iia<sup>n</sup>  
 arrow-head he pulled out for him. And we had him we went home- Night throughout we walked. Night  
 ward.
- 12 tē cī éga<sup>n</sup> içaugçe a<sup>n</sup>ma<sup>n</sup>çin<sup>n</sup>. Ca<sup>n</sup>qti a<sup>n</sup>na<sup>n</sup>ha<sup>n</sup>i. Égiçe égasáni dúbajá  
 the again so throughout we walked. We walked even till night. At length the next day four sleep  
 ca<sup>n</sup>qti a<sup>n</sup>na<sup>n</sup>a<sup>n</sup>baí. A<sup>n</sup>ba wésatã<sup>n</sup> tē aṅgákii, Níuñçáça ké'ça. Égiçe níaci<sup>n</sup>ga  
 we walked till broad daylight. Day the fifth the we reached Niobrara at the. Behold man
- pahan'ga amá níaci<sup>n</sup>ga gçéba. Égiçéga<sup>n</sup>, Ca<sup>n</sup> há, aí ega<sup>n</sup>, agçai. Égiçe  
 before they who man At length. Enough said having, they went At length  
 homeward.
- 15 níaci<sup>n</sup>ga íaáata<sup>n</sup> dúbajá éça<sup>n</sup>be atí. Égiçe pahan'ga agçí çin<sup>n</sup>, Jasi-çingé.  
 person from the lodge four in sight they came. Behold before he came the Top-branch-  
 (mv. one), without.
- Wiji<sup>n</sup>çe pahan'ga ma<sup>n</sup>çin<sup>n</sup> amá éduáta<sup>n</sup>. Níaci<sup>n</sup>ga bçúgaqti íwagikigçe.  
 My elder brother before he walked the next. People all kissed them, their  
 own.
- Wináqtcī iañ'gikigça-báji. Aki tē'di i<sup>n</sup>dádi aká gçin<sup>n</sup>çin<sup>n</sup>gai: Wá! ma<sup>n</sup>çin<sup>n</sup>-gã  
 Me only they kissed not me, I reached when my father the said as follows Why! walk  
 their own, home (sub.) to me:
- 18 há. Níkiaci<sup>n</sup>ga çábçin<sup>n</sup> wáqçin<sup>n</sup>-má wacta<sup>n</sup>b<sup>n</sup> çinte, ç'di çat'é etē xī, aí. Jíadi  
 Men three those who were killed you may have seen there you die ought, he said. To the  
 tent
- ckí tē ubçí'age, aí. É cka<sup>n</sup>hna, aí. Uta<sup>n</sup>nadi águdí na<sup>n</sup>pçhi<sup>n</sup> çat'é  
 you have the I am unwilling, he said. That you desire, he said. In some space in what hungry you die  
 come back place
- etétetewa<sup>n</sup> é úda<sup>n</sup>, aí. A<sup>n</sup>qçáqtcī aki. I<sup>n</sup>na<sup>n</sup>ha aká uni<sup>n</sup>je úda<sup>n</sup> wi<sup>n</sup>  
 even if that good, he said. Me very lean I reached home. My mother the couch good one  
 (sub.)



inǵaxai hā. Ė'di aǵa' hā. I'dádi aká waǵáte a'fi hā ǵǵǵinké Nuda'-  
made for me There I slept My father the fool gave to me This one Nuda'.  
axa uǵáca' hī éde íǵǵǵe t'é ǵǵí. Da'be í-ǵā, aí. I'dádi aká cañ'ǵe  
axa traveling arrived there but tired to death he has To see him be com- ing, said. My father the horse  
wi' 'fi tǵ, wai'í', uta', hi'bc', ca' bǵúga i'c'áǵe ǵíba'í ǵǵinké 'íi tǵ. 3  
one he gave, robe, leggings, moccasins, in fact all old man he was called the one who he gave to him.

NOTES.

372, 9. Xiú—Nuda'-axa. Xiú, *to wound himself*; but xín, *to be wounded*; wounded—Frank La Flèche.

372, 11. uǵahanadzǵǵti, pronounced uǵa+hanadzǵǵti by the narrator.

373, 10. waǵata-bajǵǵtia'í, pronounced waǵa+ta bajǵǵtia'í.

373, 12. wǵǵǵi aka. This was Wasábe-ǵa'ǵa (Big Black bear) or Tukáǵa.

373, 19. dede ké, said of *much* fire, as in a *long line*.

373, 19. waǵí' ca-í hā. Said by those who peeped over the hill.

374, 1. waǵí' édiǵti wi' t'éai tǵ. This was Waha-ǵa'ǵa (Big Hide).

374, 2. atadati éi wi' uǵa'í tǵ. This was He-jáǵa (Forked Horns).

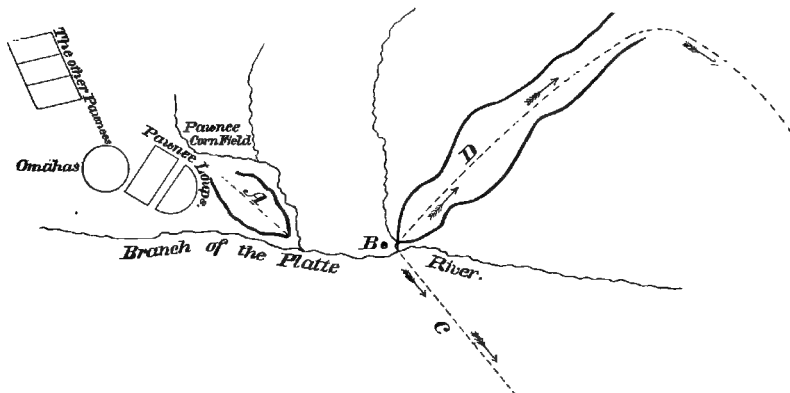
374, 2. ǵaǵki . . . eduata'. This was Čha'-na'ba (Two Boilings or Two Kettles), a name borrowed, perhaps, from the Dakota Oohe-no'pa (Oohe-noppa).

374, 13. Niubǵaǵa kéǵa. It was where Westermann's store now stands in the town of Niobrara, Neb.

374, 15. ǵasi-ǵǵǵe, or Wegasapi (Whip) was the father of White Eagle, the present head-chief of the Ponkas.

374, 16. wǵǵí'ǵe. This elder brother was Ubi-skā, sometimes called Wacka'-ma-ǵí' (He who makes an effort in walking), the second head-chief, who shared the power with Wegasapi.

PLAN OF THE BATTLE AND FLIGHT.



- A.—Bluff near the Pawnee village, which some of the Ponkas ascended to view the fight.
- B.—Ponka camp, where Nuda'-axa and the other non-combatants were nearly surrounded.
- C.—The route by which most of the Ponkas fled.
- D.—The route by which Nuda'-axa fled.

## TRANSLATION.

At the very first, when I was small, they spoke of going on the war-path. And when I said, "Father, I wish to go to those people," he said, "No! Do not say that again to any one. When I was young, my child, I used to travel, but I used to know difficulties. Because you are young, I fear you would cry if you got into trouble." "Nevertheless," said I, "persons of any size at all who decide for themselves invariably travel; therefore I do that. I wish to travel." "Well, you shall go thither. When they attack one another, you shall go among them. Even if they kill you while you take hold of a man, it would be good," said my father. So I went to the persons who had assembled. Behold, they were all grown. (It is customary among Indians for the wounded ones to become great men by means of their suffering.) "Ho! it is right. It is his son, but he has come." They shook hands with me. They departed, traveling throughout the month. At length the moon was dead, and it was very dark. "Ho! bring ye hither the boys of different sizes who have come. Let them abandon their old names. Bring his son hither," said they. They meant me, and they called my father's name. The messengers took me thither. "You shall go thither," said they. Cúde-gáxe (Smoke-maker), Nañ'ge-tíŋa (He-starts-to-run), Mi'xá-skā (White Swan), and the others made me sit in the center. "Oho!" said they, "you shall abandon your name. Behold, his friend shall have a name, for there is a great abundance of them. When we were coming hither on the war path, this one, his friend, cried for it; therefore he shall have Nuda<sup>w</sup>-axa (He-cried-for-the-war-path) for his new name." And Cúde-gáxe lifted his voice to tell the deities. "He is indeed speaking of abandoning his name, halloo! He is indeed speaking of having the name Nuda<sup>w</sup>-axa, halloo! Ye big headlands, I tell you and send it to you that you may indeed hear it, halloo! Ye clumps of buffalo-grass, I tell you and send it to you that you may hear it, halloo! Ye big trees, I tell you and send it to you that you may indeed hear it, halloo! Ye birds of all kinds that walk and move on the ground, I tell you and send it to you that you may indeed hear it, halloo! Ye small animals of different sizes, I tell you and send it to you that you may hear it, halloo! Thus have I sent to tell you, ye animals. Right in the ranks of the foe will he kill a swift man, and come back after holding him, halloo!" He also told the old name. "He speaks indeed of throwing away the name Náji<sup>w</sup>-tiŋé (Starts-to-rain), and he has promised to have the name Nuda<sup>w</sup>-axa, halloo!" said he. We slept regularly each night. As we had not reached the Pawnee village, we had eaten nothing at all, and we became very impatient from hunger. We reached the Pawnee village. When it was night, they went to surround the village. My mother's brother said, "I will ride this horse." "No," said I. Still he spoke of riding it. The horse which he rode was very swift. And when they went to surround these lodges I was hungry. Said I, "Let us go and steal ears of corn." I went with a boy who was just my size. I called him my sister's son. We followed the path. One stream forked. When we went down hill, a field was there. The Pawnees had placed their squashes in heaps. We took many squashes and ears of corn. We returned to camp, carrying a great many on our backs. We distributed them in equal shares. We kindled a fire. The coals were bright, and we roasted the corn. At length it was broad daylight. Those on the hill said, "Yonder they come in hot pursuit." We sat

below the hill, kindling a fire at the stream. At last they came close upon us, getting us into a tight place. The Omahas joined the Pawnees. The Pokkas fled, being scared off. They raised a dust with their feet. Just as the foe went down hill after the Pokkas, one of the latter was killed. Beyond that the Pawnees captured another. Next they killed Uha<sup>n</sup>-na<sup>n</sup>ba, and an Omaha woman, ʒa-sába-wi<sup>n</sup>, was captured. At length my mother's brother brought back my horse, having followed me. "Do your best. The people are very many," said he. He went homeward on foot, leaving me alone. I put the saddle on my horse, and mounted him. As I went down a steep hill, I loosened my hold on the lariat, giving him full rein. At length I arrived at a great distance from the foe. "Sit behind," said I to my mother's brother; but he refused. The paths stood so thick that they were without spaces between them. I went a little distance by another way, joining the rest after making a detour. When we reached the other side of a stream, the Pawnees let us go without further pursuit. At length one was brought to us, ʒáxe-jiñ<sup>n</sup>/ga (Little Crow), whom a Pawnee had wounded in two places on the shoulder and in the upper part of the cheek. The arrow-head stuck in the cheek, so they pulled it out for him. We took him along homeward. We walked throughout the night, and when it was day we walked till night. We walked four nights after that, and until broad daylight. On the fifth day we reached home at Niobrara. The foremost were ten men. Having said, "It is enough," they went to their respective homes. At length four of the people from the lodges came in sight. The first one who came home was ʒasi-ñiñge, and my mother's brother was the next in rank. All the people kissed them. Me alone did they not kiss. When I reached home, my father said as follows to me, as if in reproof: "Why! Go! You have seen the three men who were killed, and you ought to die there. I am unwilling for you to come back to this lodge. You desired that. It would be good for you even to die from hunger in some lone place." I came home very lean. My mother made a good couch for me. I slept there. My father gave me food. He said, "This Nuda<sup>n</sup>-axa went traveling, but he has come home tired to death. Come to see him." My father gave a horse, a robe, leggings, and moccasins to the old man who was called.

## THE DEFEAT OF THE PAWNEES BY THE POKKAS IN 1855

ʒÁʒI<sup>n</sup> WÁQʒI TĒ.  
PAWNEE THEY WERE THE.  
KILLED

DICTATED BY NUDA<sup>n</sup>-AXA.

ʒÁʒi<sup>n</sup> amá ičáungčé<sup>n</sup>/qti wénuda<sup>n</sup> ca<sup>n</sup>/ca<sup>n</sup>. Ki čéčé<sup>n</sup> Ágalha-ma<sup>n</sup>/fi<sup>n</sup> i<sup>n</sup>čé<sup>n</sup>/áge  
Pawnee the throughout made war on always. And this one Over (thru) he walks old man  
(sub.)  
iñan<sup>n</sup>/go éde nágčé čizai ʒÁʒi<sup>n</sup> amá Ki Ágalha-ma<sup>n</sup>/fi<sup>n</sup> aká ga<sup>n</sup>/ giñan<sup>n</sup>/be  
his sister but a captive took her Pawnee the And Ágalha-ma<sup>n</sup>/fi<sup>n</sup> the (an ex- plicative) to see his  
(sub.)  
ca<sup>n</sup>/ ga<sup>n</sup>/ tčé ičan-biamá. Ha<sup>n</sup>/ega<sup>n</sup>/tčé<sup>n</sup>/qti ʒi, fiñgá-bitámá. Ki-hna<sup>n</sup>/ ga<sup>n</sup>/ 3  
at any rate to he spoke of, they Early in the morning when he was missing, they And only (exple- tive)  
say.

- áputa<sup>n</sup> maja<sup>n'</sup> gçi<sup>n'</sup> Jáçin<sup>n</sup> amá Ga<sup>n'</sup> gákc átíáçai tē ca<sup>n'</sup> ca<sup>n</sup> Uta<sup>n'</sup> nadi-  
in a straight line with land sat Pawnee the (sub.). And that he passed on always. In a lone place
- hna<sup>n</sup> ja<sup>n'</sup> i tē. Égiçe ha<sup>n'</sup> ega<sup>n'</sup> tē'qtei ē'di ahí-biamá. Uça<sup>n'</sup>-biamá Jáçin<sup>n</sup>  
regularly he slept. At length early in the morning there he arrived, they say. Took hold of him, Pawnee they say
- 3 amá. Eáta<sup>n</sup> ma<sup>n'</sup> hni<sup>n'</sup>, á-biamá. Ga<sup>n'</sup>, Mi<sup>n'</sup> jinga uákiji éde nágçe hnízai;  
(the sub.). Why you walk, said they, they say. And, girl I am nearly but a captive you took her;
- kí águdi t'čəçəf é'te ē'di t'čə'čəçə ka<sup>n'</sup> bəç. Ē'di cínuda<sup>n</sup> a<sup>n'</sup> čate taí éga<sup>n</sup>  
and in what place you killed her it may be there you kill me I wish. There dog to eat me in order that
- ma<sup>n'</sup> bəç<sup>n'</sup>, á-biamá Čəqúbəwəçá-biamá Jáçin<sup>n</sup> amá. Í ábit'á-biamá. Wuhu+!  
I walk, said he, they say. Spoke in wonder they say Pawnee the Mouth they pressed on, they say. Really!
- 6 t'čə na<sup>n'</sup> paji, á-biamá. Jáçin<sup>n</sup> amá učéwínxičá-biamá, bəçugaqi. Učúciaia  
to die he fears not, said they, they say. Pawnee the (sub.) assembled they say, all. In the center
- gçi<sup>n'</sup>-biamá. Pi ímaxai tē. Eáta<sup>n</sup> ma<sup>n'</sup> hni<sup>n'</sup>, á-biamá. Čúta<sup>n'</sup> qti ugečá-gā,  
he sat they say. Anew they asked him. Why you walk, said they, they say. Very straight tell your (story),
- á-biamá. Nā! Mi<sup>n'</sup> jinga uákiji éde nágçe hnízai; čəçu in' čahni<sup>n'</sup> cki. Kí  
said they, they say. Why! Girl I am nearly related to but a captive you took here you had her you were. And for me coming home.
- 9 áwaçan'di t'čəçəfai tē'di t'čə'čəçəfai ka<sup>n'</sup> bəç. Ē'di cínuda<sup>n</sup> a<sup>n'</sup> čate taí éga<sup>n</sup>  
where you killed her at the you kill me I wish. There dog to eat me in order that
- ma<sup>n'</sup> bəç<sup>n'</sup>, á-biamá. Ga<sup>n'</sup>, Win'ke tē, á-biamá. Ga<sup>n'</sup>, Čiñan'ge jí hidenā  
I walk, said he, they say. And, He told the truth, said they, they say. And, Your sister lodge down-stream
- gáhiakáua açi<sup>n'</sup>, á-biamá. A<sup>n'</sup> čí taité, á-biamá. Gasáni é'ja hné tē,  
across (camp) they have her, said they, they say. We give her to you shall, said they, they say. To-morrow thither you go will,
- 12 á-biamá. Ga<sup>n'</sup> égasáni xi, é'ta ačai tē. Ē'di ahí-biamá xi, níaci<sup>n'</sup> ga amá  
said they, they say. And the next day when, thither he went. Then he arrived, they say when, people the (sub.)
- íçə-biamá. Uça<sup>n'</sup> i tē. Ga<sup>n'</sup> jí wi<sup>n'</sup> égiha açi<sup>n'</sup> áíáçai xi, učéwín'čá-biamá.  
found him, they say. They took hold of him. And lodge one headlong they had taken when, they assembled, they say.
- Ga<sup>n'</sup> t'čə 'íçə-biamá. Ga<sup>n'</sup> jí pahan'ga ua<sup>n'</sup> si amádi amá ahí-báji xáci;  
And to kill him they spoke of, they say. And lodge before he delighted by those the they did not for a (sub.) arrive long time;
- 15 áda<sup>n'</sup> a<sup>n'</sup> çin<sup>n</sup> t'čəçə-báçin<sup>n</sup> tē. Íkikináqçi<sup>n'</sup>-biamá, pahan'ga t'čəçə ga<sup>n'</sup> çai éga<sup>n</sup>  
therefore he came very near being put to death. Each one hastened to anticipate the first to kill him he desired as,
- Éga<sup>n'</sup> qti açi<sup>n'</sup> akáma. Kí Ámaha-učei aká č'čəçəwa<sup>n'</sup> ji gçi<sup>n'</sup> i tē; waii<sup>n'</sup>  
Just so they were keeping him, they say. And Unwilling to share the (sub.) not heeding at all sat; to be
- xigčipiqti gçi<sup>n'</sup> i tē. Ga<sup>n'</sup> Jáçin<sup>n</sup> eáta<sup>n</sup>-ma wi<sup>n'</sup> ahí tē. Hani ké, can'-  
he pulled well around himself he sat. And Pawnee those from the (other camp) one he arrived. Do! come, cease
- 18 gax:ii-gā. Wačate čicta<sup>n'</sup>, ní eti čata<sup>n'</sup> čicta<sup>n'</sup>, níni eti in' čicta<sup>n'</sup>, ai tē.  
yo. Eating he finished, water too drinking he finished, tobacco too using he finished, he said.
- Ga<sup>n'</sup> gfi 'íçə-biamá. Čiñan'ge ačággəalni<sup>n'</sup> çəgčə taté, á-biamá. Ga<sup>n'</sup>  
And to give his back they promised. Your sister you have yours you go shall, said they, they say. And

a<sup>n</sup>'ba dúba gíçadaí tē gḡé taté. Ga<sup>n</sup>' céna<sup>n</sup> tēdlihi xī ga<sup>n</sup>' agḡaí tē. Jáçí<sup>n</sup>  
 day four they pro- when he go shall. And enough arrived when so he went Pawnee  
 nounced to him homeward there

na<sup>n</sup>'ba edábe júwagḡa-biamá. Ga<sup>n</sup>' ágiágḡaí tē. A<sup>n</sup>'ba gḡéba çáḡçí<sup>n</sup> ja<sup>n</sup>'-  
 two also went with them, they say. And they passed (the other camp) on their way home. Day ten three sleep-

qti-éga<sup>n</sup> akfi tē. Ga<sup>n</sup>' Jáçí<sup>n</sup>-ma júwagḡe akfi tē, hi<sup>n</sup>'bē, uta<sup>n</sup>' gḡe, wai<sup>n</sup>' 3  
 about they reached home. And the Pawnees with them reached when, moccasin, leggings the robe, (ob.),

cañ'ge cti ékina wa'fi tē, cī gḡéwakiçai tē. Kī ga<sup>n</sup>' edita<sup>n</sup> ga<sup>n</sup>' ikit'açai tē  
 horses too equally they gave to again they sent them home. And then from that (exple- they hated one  
 them, time tive) another.

Ga<sup>n</sup>' Ágaha-ma<sup>n</sup>'çí<sup>n</sup> cénuñigai tēdī tē. Ga<sup>n</sup>' wahába çisē' çicta<sup>n</sup>'i tē édi.  
 And Ágaha-ma<sup>n</sup>'çí<sup>n</sup> he was a young man it was when. And ears of corn to pull off they finished it was  
 then.

Qé çicta<sup>n</sup>'i tē, gaḡḡa<sup>n</sup>' açai tē. Ga<sup>n</sup>' qé wánase-hna<sup>n</sup>'i Níubçáça kēdī. 6  
 To they finished when, migrating they went. And buffalo they sur- regularly Niobrara at the.  
 bury rounded them

Égiçe dázēqtci níaci<sup>n</sup>-ga d'úba sigḡa-bikéama, hégañi. Égiçe qí amá  
 At length late in the evening person some they left a trail in a long a great Behold the tents  
 many.

sakḡba<sup>n</sup>'wa<sup>n</sup>'çai tē. Mactciñ'ge aká Jáçí<sup>n</sup> çañká wéçai tē. Mi<sup>n</sup>' ça<sup>n</sup>' hídē-  
 we had them side by side. Rabbit the (sub.) Pawnee the (pl. ob.) found them. Sun the at the

qtci tē'di, égiçe, Mactciñ'ge qí amáça íkima<sup>n</sup>'çí<sup>n</sup> açai éde agí amáma, aí tē. 9  
 very when, behold, Rabbit tent to the as a visitor he went but he is coming back, said  
 bottom they say. they.

Wūh! wūh! aí tē. Níkaci<sup>n</sup>-ga amá za'ai éga<sup>n</sup> cañ'ge amá a'há-biamá.  
 Wūh! wūh! he said. People the making as horse the fled they say.  
 (sub.) an uproar (sub.)

Pañ'ka amá níkaçiqe açai tē. Mactciñ'ge éduñhai tē. Jáçí<sup>n</sup> çañká gñi<sup>n</sup>'i  
 Ponka the to chase the foe went. Rabbit joined in it. Pawnee the (pl.) sat

çan'di ahñi tē. Ga<sup>n</sup>' égaç iça<sup>n</sup>'waçai ga<sup>n</sup>' édiçti ahñi xī, égiçe çingai tē. 12  
 at the they arrived. And around it they placed them so just there they when, behold, there were none.  
 arrived

Níaci<sup>n</sup>-ga iñinaçai tē. Uma<sup>n</sup>'e 'i<sup>n</sup>, hi<sup>n</sup>'bē, uta<sup>n</sup>', cañ'ge wéka<sup>n</sup>'ta<sup>n</sup> açi<sup>n</sup>'i  
 People had hid themselves. Provisions carried, moccasin, leggings, horse lariat they had

gḡ' ctēwa<sup>n</sup>', çiona<sup>n</sup>'i éga<sup>n</sup> a<sup>n</sup>'çai tē hégañi a<sup>n</sup>'çizai tē. Ga<sup>n</sup>' Wai<sup>n</sup>'-qúde amá  
 the soever, they dropped as they aban- as a great we took. And Robe-gray the (sub.)  
 (pl. ob.) doned many

eca<sup>n</sup>' qñi. Ga<sup>n</sup>' níkaci<sup>n</sup>-ga amá dahé bḡuga unaí sigḡé ctēwa<sup>n</sup>' wéça-báñi 15  
 near camped. And people the hill all hunted trail in the least they found not.

Ga<sup>n</sup>' añ'gu añ'gaçí<sup>n</sup>'dita<sup>n</sup> níaci<sup>n</sup>-ga na<sup>n</sup>'ba é'di úwagiçá ahñi tē, wiji<sup>n</sup>'çe çí  
 And we we who moved from man two there to tell them they arrived, my elder his  
 brother tent

tē'ia. Níaci<sup>n</sup>-ga d'úba gáçandi wéça-biamá éga<sup>n</sup>, w'naxiçá atí-bí éde sigḡé  
 at the. People some in that (place) they found them, as, to attack them they came, but trail  
 they say they say

ctēwa<sup>n</sup>' çingai; uma<sup>n</sup>'e bḡugaqti wáça-biamá. Áda<sup>n</sup> ata<sup>n</sup>' ma<sup>n</sup>'oni<sup>n</sup>' tē ceta<sup>n</sup>' 18  
 in the least there was provisions all they snatched from Therefore when you walk the to that  
 none; them, they say. time

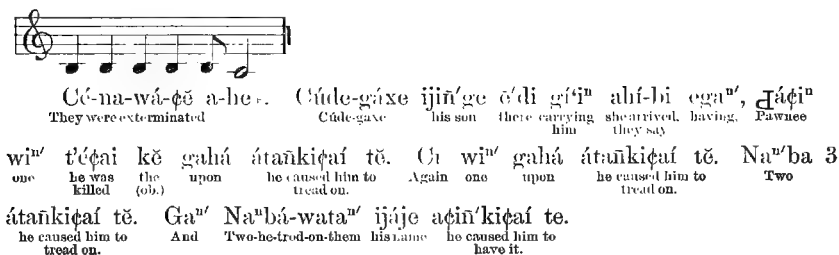
cañ'ge cé-ma wáçakihíde te, aí áça, u+! Ha<sup>n</sup>' gḡ' ctēwa<sup>n</sup>' wáçakihíde te,  
 horse those you watch them will, he indeed, halloo! Night the soever you watch them will,  
 says (pl.)

aí áça, u+! á-biamá. Ga<sup>n</sup>' é úwagiçá ahñi-biamá aí aná'a<sup>n</sup> Ga<sup>n</sup>' a'wa<sup>n</sup>'-  
 he indeed, halloo! said they, And that to tell them they arrived, they I heard. And we sur-  
 says they say. they said rounded

- nase-hna<sup>n</sup> ca<sup>n</sup>/ca<sup>n</sup>. Ēgiŋe Caa<sup>n</sup> d'úba atí amá. Kí ē'di aŋgáhii. Kí  
 the regu- always. At length Dakota some came the (sub.). And there we arrived. And  
 herds larly
- Pañ'ka amá wanáce wáxai. Wanáce amá níkagahi edábe ukíkiai tã.  
 Ponka the (sub.) police made them. Police the (sub.) chief also they talked  
 together.
- 3 Hau! ca<sup>n</sup>/ hã, aí. Ga<sup>n</sup>/ íc-ma ícnaxíŋai Múwahéga-báji. Ga<sup>n</sup>/ Caa<sup>n</sup> amá  
 Ho! enough they said. And the buffa- they attacked. They shot down a great And Dakota the (sub.)  
 locs many.
- edábe wanáse. Waí<sup>n</sup>/ akú éga<sup>n</sup>, cka<sup>n</sup>/ji gŋi<sup>n</sup>/ tē'di, égiŋe, Ca-í caŋgáŋŋi<sup>n</sup>  
 also surrounded the herd. Carrying reached having, motionless they sat when, be held, Yonder riding a horse  
 he comes
- wi<sup>n</sup>/ hau, aí. Ēgiŋe íbaha<sup>n</sup>-hna<sup>n</sup>/i. Uŋá'i-bi é aká hau, aí. Atí hã.  
 one I they said. At length they all knew him. Pours much he it is I they said. He come  
 mouth into (something)
- 6 Ga<sup>n</sup>/ Wai<sup>n</sup>-qúde amajáta<sup>n</sup>. ŋéxe-gaŋú aká ē'di ahí; ékiŋe aké. A<sup>n</sup>wa<sup>n</sup>-  
 And Wai<sup>n</sup>-qúde from them. Drums the there arrived; the two were We sum-  
 (sub.) related.
- nasai, aí Uŋá'i-bi aká. Je-núga gŋéba-na<sup>n</sup>/ba kí ē'di na<sup>n</sup>/ba waŋ'ganasai,  
 rounded said Uŋá'i-bi the (sub.). Buffalo bull ten two and there two we surrounded them,  
 them,
- éde cónaa<sup>n</sup>wa<sup>n</sup>/ŋéŋtia<sup>n</sup>/i, aí. Éde dēŋa<sup>n</sup>baŋti-éga<sup>n</sup> je-núga amá t'éwawafai,  
 but we utterly destroyed them, he said. But about seven buffalo bull the (pl. sub.) they killed us,
- 9 aí. Kí Hú-bŋa<sup>n</sup> amá, Ēbē-hna<sup>n</sup> i<sup>n</sup>té, eŋéga<sup>n</sup> éga<sup>n</sup>, wakan'diŋéga<sup>n</sup> waná'a<sup>n</sup>  
 he said. And Fish-smeller the (sub.), Who only it may be, they though as, impatiently they hear it
- taité. Názandaji t'éŋai, aí. Naŋ'ge-tíŋe t'éŋai, aí. Na<sup>n</sup>bá-ma<sup>n</sup>/ŋi<sup>n</sup>/ t'éŋai, aí  
 shall. Sacks-as-refuge is killed, he said. To-run-be-stands is killed, he said. Two walking is killed, he  
 said.
- Múxa-núji<sup>n</sup> t'éŋai, aí. Cánugáhi t'éŋai, aí. Na<sup>n</sup>/ba uctai ŋa<sup>n</sup>/ja íjáŋe awá-  
 stuck in he is killed, he said. Big-head is killed, he said. Two remained though his name I re-  
 obliquely stands said.
- 12 siŋa-máji hã. Gaí: Jáŋi<sup>n</sup> gŋéba-na<sup>n</sup>/ba kí ē'di na<sup>n</sup>/ba weánaxíŋai éde  
 member I not. He said Pawnee tens two and there two they attacked us but  
 them as follows:
- cónawaŋéŋtia<sup>n</sup>/i, aí. Ga<sup>n</sup>/ ní<sup>n</sup>/ja a<sup>n</sup>wa<sup>n</sup>/da<sup>n</sup>bai, zani<sup>n</sup> gini<sup>n</sup>/, wi<sup>n</sup>/ectē t'a-báji.  
 they were utterly he And alive we saw them, all recovered, even one he died not.  
 destroyed, said.
- Jáŋi<sup>n</sup> amá hégaŋi améga<sup>n</sup> wéahidēŋti wáŋi<sup>n</sup> ahíi, cónawaŋé-biamá. Na<sup>n</sup>bá-  
 Pawnee the a great they were, to a very great they went after they exterminated them, By  
 (sub.) many as distance them, they say.
- 15 ŋa<sup>n</sup>/ŋa<sup>n</sup> etí t'éwawafai tē, úkiáwata<sup>n</sup>/ta<sup>n</sup>/ wi<sup>n</sup>/áŋtoi-ŋa<sup>n</sup>/ŋa<sup>n</sup> wáŋŋi wáŋi<sup>n</sup> aŋaf tē.  
 twos too they killed them, one after another by ones killing them they went after them.
- Ga<sup>n</sup>/ wan'gakiji. Wai<sup>n</sup>-qúde-ma watéŋgaxe-hna<sup>n</sup> ca<sup>n</sup>/ca<sup>n</sup>. Wiji<sup>n</sup>/ŋe aká  
 And we came together again. Wai<sup>n</sup>-qúde the (pl.) they danced regularly without My elder the (sub.)  
 stopping. brother
- pahan'ga wi<sup>n</sup>/ t'éŋé aká. Ga<sup>n</sup>/ wa'a<sup>n</sup>/ uhéŋai tē:  
 the first one the one who killed. And song they carried it around:



- 18 Ii-áí-o-hi+, Ii-áí-o-hi+, Ii-áí-o-hi+, Ii-áí-o-hi+. U-bí-skā



## NOTES.

Sanssouci says that this occurred in the summer, and he thinks that it was earlier than 1855.

378, 6. *bęugaqti*, pronounced *bęu+gaqti* by the narrator.

378, 16. *egaqti ačín' akama*. He sat between two men, who held him. Each of them had one hand on a knife, to kill him if he stirred.

378, 16. *Amaha-ųici* is another name of *Agaha-na'čín'*, meaning, "He who is unwilling to share his lodge with another." See "amahe" and "wamahe" in the Dictionary.

379, 7-8. *či ama sakiba'wa'čai*. The camps of the two parties of Ponkas, the *Waii'-qude* and the *Hu-bčā'*, were placed side by side. The *Hu-bčā'* chief sent two messengers to *Ubiskā*, to put him and the *Waii'-qude* on their guard. As the two camps were close together, it was very easy for *Nuda'-axa*, who belonged to the *Hu-bčā'*, to hear what the criers proclaimed.

379, 8. *Macteiŋge* was a brother of *Hidiga* (Myth-teller), *A'hačí* (Flees not), or *čáči'-wa'u* (Pawnee woman) of the *Wacabe* gens.

379, 16. *čpi tš'ga*—*Nuda'-axa*; *e čii tš'ga*.—Frank La Flèche.

380, 1. *Caa'n d'uba*. These were about forty lodges of *Yanktons*, with whom the *Hu-bčā'* camped.

380, 5. *Učá'-bi* or *Ma'tcu-kina'papi* was a member of the *Wajaje* or *Reptile* gens.

380, 7. By "buffalo bulls" he meant the Pawnees.

380, 16. *waŋgakiji*, from *wákiji*, refers to the two parties of the same tribe. When two tribes come together again and camp, and then travel together, *ákikiji* is used.

Sanssouci says that when the Omahas were on the *Platte* River, in 1855, the Ponkas and *Yanktons* attacked the Pawnees, some of whom were opposite *Fremont*, Neb., the others being about five or six miles distant. The former were the *čáči'-máha'* and the *Pítaháwiratá*. Several Omaha messengers were there at the time of the attack. The Omahas had sent word to the Pawnees to come in on a friendly visit. *Indé-sneđe* (Long-Face) killed an Omaha *Wéji'eto* woman who was among the Ponkas; and *Black Crow*, the head of the Ponka *Nika-čáŋa* gens, was wounded. Two Omahas,

Mázi-kíde (Shot at a Cedar), and Miká-qega, rushed into the Ponka ranks. The Ponkas questioned them as to the numbers of the Pawnees, and then sent them back, saying, "The Yanktons would like to kill you." Returning, they told the Pawnees that the enemy were few. The Pawnees charged and routed the Ponkas and Yanktons, driving some of them into the Platte River. This was in the fall of 1855, and after Ubi-ská's victory.

#### TRANSLATION.

The Pawnees warred on us incessantly. And this old man, Agaha-ma<sup>u</sup>phi<sup>n</sup> (He walks over them), had a sister who was captured by the Pawnees. And Agaha-ma<sup>u</sup>phi<sup>n</sup> wished to see her, and he spoke of dying. Early one morning he was missing. The Pawnees dwelt in a land which was in that direction. He continued passing thitherward. He slept in lonesome places. At length he arrived early one morning. The Pawnees arrested him. "What is your business?" said they. "I have a girl as a near blood-relation, but you have taken her captive. I wish you to tell me where you have killed her. I walk so that the dogs may eat me there," said Agaha-ma<sup>u</sup>phi<sup>n</sup>. The Pawnees were astonished. They pressed their hands against their mouths. "Really! he does not fear death," said they. All the Pawnees assembled, Agaha-ma<sup>u</sup>phi<sup>n</sup> sitting in the center. They questioned him again, and he answered as before. Said they, "He told the truth." Then addressing him, they said, "Your sister is held by those who are in the village over yonder, down the stream and out of sight. We will give her to you. You shall go thither to-morrow." On the morrow Agaha-ma<sup>u</sup>phi<sup>n</sup> went to the other Pawnees, who arrested him when they found him. They carried him at once into a lodge, and then they assembled. They spoke of killing him. The Pawnees whom he met at the first were late in arriving, so he came very near being put to death. There was a contest, as each one wished to be the first to wound him. Just so they were keeping him. And Amaba-u<sup>u</sup>phi<sup>n</sup> sat as if unconcerned, with his robe wrapped around him, the ends held by his hands, and with his arms crossed on his breast. One came from the other Pawnees. "Ho! cease that. He has already taken food and drink, and has smoked," said he. They promised to restore his sister to him. "You shall take your sister home," said they. And on the fourth day which they mentioned to him he and his sister were to go home. And when the full time had come, they went home, two Pawnees also going with them. And they passed the other Pawnee camp on their homeward way. In about thirty days they reached home. And when they reached home with the Pawnees, they gave the latter equal numbers of moccasins, leggings, robes, and horses, and sent them home. And from that time the Ponkas and Pawnees hated one another. This was when Agaha-ma<sup>u</sup>phi<sup>n</sup> was a young man. It was when they finished pulling off the ears of corn. When they finished burying them in *caches*, they departed on the hunt. And they surrounded the buffaloes at the Niobrara. At length, late in the evening, a great many persons left a trail in a long line. Then we placed the tents of the two parties of Ponkas side by side. Macteiŋge (the Rabbit) detected the Pawnees. When the sun was at the very bottom of the sky, behold, they said: "It is said that Macteiŋge went to the tents as a visitor, but he is coming back." "Wūh! wūh!" said Macteiŋge. As the people made an uproar the horses fled. The Ponkas went to chase the foe. Macteiŋge took part in it. They reached the place where the Pawnees dwelt. And when they surrounded them and had arrived just there, behold, the Pawnees were missing.



They had hid themselves. We took a great many of the things which they dropped and left: provisions in packs, moccasins, leggings, lariats. And the Waii<sup>u</sup>-qude (Gray-robcs) camped very close. The Ponkas searched over all the hills, but they could not find the slightest trail. And two men from our party went to the tent of my elder brother to tell about the affair. He sent out criers who said: "They report that they found some people in that place; and when they went to attack them, there was not even the slightest trail; but they deprived them of all their provisions, etc. So be on your guard and watch your ponies. Watch them even at night." And I heard one say that they had been there to tell it. And we continued surrounding the herds. At length some Dakotas came. And we went thither. And the Ponkas made policemen. The policemen and the chiefs talked together. "do! That will do," said they. And they attacked the buffaloes. They shot down a great many. And the Dakotas also surrounded them. When they sat still after carrying the meat to the camp, they said: "Yonder comes one on horseback!" At length they recognized him. "It is U<sup>u</sup>-bi!" they said. He came from the Waii<sup>u</sup>-qude. He reached the tent of Drum, the two being related. "We surrounded the herd. We surrounded twenty-two buffalo bulls, and we utterly destroyed them. But the buffalo bulls wounded about seven of us," said he. And as the Hu-b<sup>u</sup>a (Fish-smellers) thought, "Who can they be?" they were impatient to hear about them. Said he, "Seeks-no-refuge is wounded. Starts-to-run is wounded. Two-Walking is wounded. Standing-with-bent-legs is wounded. Big-head is wounded." Though two remained, I do not remember the names. He said as follows: "Twenty-two Pawnees attacked us, but they were utterly destroyed." And we saw them alive; all recovered, not even one died. As the Pawnees were a great many, they chased them to a great distance before they exterminated them. They killed them by twos; they killed them by ones, one after another, as they went along. And we, the Hu-b<sup>u</sup>a and Waii<sup>u</sup>-qude, came together again. The Waii<sup>u</sup>-qude danced continually. My elder brother was the first to kill one of the foe. So they passed the song around:

Hi-ai-o-hi+!  
 Hi-ai-o-hi+!  
 Hi-ai-o-hi+!  
 Hi-ai-o-hi+!  
 U-bi-skā was he!  
 The first one was he!  
 He did not send him home to you!  
 And they fear us!  
 They were exterminated!"

Smoke-Maker's new-born son was carried to the battle field by an old woman, and was caused to put his feet on two dead Pawnees. Therefore they made him have the name, Trod-on-Two.

## OMAHA HISTORICAL TEXTS.

## HISTORY OF ICIBAJĪ.

OBTAINED FROM JOSEPH LA FLÈCHE.

- Ca<sup>n'</sup> níaci<sup>n'</sup>ga wi<sup>n'</sup> wa'ú wi<sup>n'</sup> min'gǣ<sup>n'</sup> xī, cin'gajin'ga wi<sup>n'</sup>qtcī aǣi<sup>n'</sup>.  
 And man one woman one married her when, child only one he had.
- Kī nūjīnga aká 'úbaa-bajī'-ctēa<sup>n'</sup>, ugáca<sup>n'</sup>-bajī'-ctēa<sup>n'</sup>, ca<sup>n'</sup> edáda<sup>n'</sup> gáxa-bajī'-  
 And boy the(sub.) hunted not at all, he traveled not at all, indeed what he did not
- 3 ctēa<sup>n'</sup>; wa'ú-hna<sup>n'</sup>qti úqtawáǣē úwakié-hna<sup>n'</sup> ca<sup>n'</sup>ca<sup>n'</sup>. Kī níaci<sup>n'</sup>ga áji aná  
 at all; woman only loving them he talked regu- always. And people differ- the  
 to them larly (pl.)
- íqaga ǣhíde-hna<sup>n'</sup> ca<sup>n'</sup>ca<sup>n'</sup> biamá; i<sup>n'</sup>cte nūjīnga wéǣgǣ<sup>n'</sup> ǣīngǣ'qti éga<sup>n'</sup>  
 laughing always ridiculed him they say; as it were boy mind without any like  
 at him
- ǣhíde-hna<sup>n'</sup> ca<sup>n'</sup>ca<sup>n'</sup>-biamá. Íǣádi aká enáqtcī ǣá'ǣgǣǣqti<sup>n'</sup>-biamá. Ca<sup>n'</sup>  
 they always ridiculed him they say. His father the he alone pitied his own very much, they say. And
- 6 nūjīnga nú na<sup>n'</sup>qti éga<sup>n'</sup>-biamá. Cí man'dē ctē ǣīngǣ-hna<sup>n'</sup> ca<sup>n'</sup>ca<sup>n'</sup>-biamá.  
 boy male fully grown like they say. Again bow even he was always without it they say.
- Ca<sup>n'</sup> wapé ǣīngǣ-hna<sup>n'</sup> ca<sup>n'</sup>ca<sup>n'</sup>-biamá. Kī nūjīnga aká ja<sup>n'</sup>-wéti<sup>n'</sup> wi<sup>n'</sup> gaxá-  
 Indeed weapon he was always without it they say. And boy the wood to hit one made  
 (sub.) with it
- biamá, baxúxu dúbaha gaxá-biamá. Kī ja<sup>n'</sup>-wéti<sup>n'</sup> ké aǣi<sup>n'</sup>-hna<sup>n'</sup> ca<sup>n'</sup>ca<sup>n'</sup>-  
 they say, ridges in four places he made it, they say. And war-club the (ob.) he had regularly always
- 9 biamá. Kī níaci<sup>n'</sup>ga aná da<sup>n'</sup>bá-bi xī, ǣhíde-hna<sup>n'</sup> ca<sup>n'</sup>ca<sup>n'</sup>-biamá, ja<sup>n'</sup>-wéti<sup>n'</sup>  
 they say. And people the saw it, they say when, they always ridiculed him they say. war club
- aǣi<sup>n'</sup> tē. Kī níaci<sup>n'</sup>ga ukít'ē ucté aná nuda<sup>n'</sup>-hna<sup>n'</sup> ca<sup>n'</sup>ca<sup>n'</sup>-biamá. Kī ǣé  
 he had as. And people nation the rest made war regularly always they say. And this
- Ícibáji nuda<sup>n'</sup> aǣá-bajī-hna<sup>n'</sup> ca<sup>n'</sup>ca<sup>n'</sup>-biamá; íbaha<sup>n'</sup>-bajī-biamá. Cí ǣgǣǣ  
 Icibaji to war never went they say; he knew it not they say. Again at length
- 12 máca<sup>n'</sup> na<sup>n'</sup>ba i<sup>n'</sup>bezíga máca<sup>n'</sup> waqúbe gaxá-biamá; aǣi<sup>n'</sup> tē ǣbē ctēwa<sup>n'</sup>  
 feather two yellow tailed hawk sacred thing he made them, they he had the who soever  
 say; them
- íbaha<sup>n'</sup>-bajī-biamá; ma<sup>n'</sup>ǣa<sup>n'</sup> gaxá-biamá. Égǣǣ níaci<sup>n'</sup>ga nuda<sup>n'</sup> aǣé 'íǣé  
 knew it not they say; by stealth he made them, they At length people to war to go spoke  
 say. of
- na'a<sup>n'</sup>i há Ícibáji aká. Ma<sup>n'</sup>ǣa<sup>n'</sup> ukúkie aká xī, waná'a<sup>n'</sup>-biamá Ícibáji aká.  
 heard it , Icibaji the (sub.). By stealth they were talking when, heard them, they say Icibaji the  
 to each other (sub.).
- 15 Kī Ícibáji aká, É'di bēé tá mǣnké, ǣéga<sup>n'</sup>-biamá Kī ǣbē ctēwa<sup>n'</sup> uíǣa-  
 And Icibaji the(sub.). There I go will I who, thought they say. And who soever he told him
- bajī-biamá. Iha<sup>n'</sup> ǣīnké xī tē'di ǣīngǣ tē xī, máca<sup>n'</sup> ké gǣǣzai xī, aǣá-  
 not they say. His mother the one lodge at the was not when, feather the he took when, he  
 who (ob.) his went
- biamá. Ha<sup>n'</sup> xī nuda<sup>n'</sup> ǣé ga<sup>n'</sup>ǣa ǣańká wákihiǣéqti ma<sup>n'</sup>ǣi<sup>n'</sup>-biamá Ícibáji  
 they say. Night when to war to go those who wished watching them very walked they say Icibaji  
 closely
- 13 aká. Égǣǣ a<sup>n'</sup>ba xan'ge xī, nuda<sup>n'</sup> aǣá-biamá. Ga<sup>n'</sup> wéahíde ahíi xī,  
 the At length day near when, to war they went, they And at a distance they when,  
 (sub.). say. arrived

gçi'-biamá. Gañ'ki ucté amá wi'ña'ña' é'di ućéwi' ahí naji'-biamá;  
they sat, they say. And the rest one by one there assembling arriving stood they say;

ućéwi'ñi'ćá-biamá. Ėgiće nuda'haŋga aká Īcibáji' ēduŋhai tē íbaha'-baji-  
they collected themselves, they say. It happened that war-chief the (sub.) Icibaji' he joined it the did not know it

biamá. Nuda' amá wañ'gićēqti ućéwi' ahí-biamá. Ėgiće Īcibáji' aká 3  
they say. The warriors all assembling arrived, they say. Behold Icibaji' the

waćíona-biamá háciaja, ugás'in ga'-biamá. Ga' nuda' amá da'bai tē,  
was manifest they say in the rear, peeping thus they say. And the warriors saw him when,

gá-biamá: Núda'haŋgá! wi' atí hă, á-biamá. Ga' nuda'haŋga aká gá-  
they said as follows, they say: O war-chief! one has said they, they And war-chief the said as follows, they say: (sub.) follows

biamá: Níkawasa'! ēbó'ite íbaha' maŋgci'n'i-gă, á-biamá. Ga' wagáqca' 6  
they say: Warriors! who it may to know be he said, they And servant

na'ba da'be ahí-bi xi'ji, égiće, Icibáji' aké akáma. Ga' nuda'haŋga  
two to see ahí-bi xi'ji, arrived, when, behold, Icibaji' was the one, they say. And war-chief they say

ćinké'di akí-bi xi, Núda'haŋgá! Īcibáji' aké aká hă, á-biamá. Nuda'haŋga  
by the they when, O war-chief! Icibaji' he is the one said they, they War-chief they say reached again, they say

aká gićēqti'-biamá. Níkawasa'! aći' gí-gă Wa'ú 'íwaćē ma'ći' xi, 9  
the (sub.) was very glad they say. Warriors! bring him hither. Woman talking of them he walked when,

íćaqáqa ma'hni' tabáce, á-biamá. Agíahí-bi ega' aći' akí-biamá. Ėgiće,  
you laughed at him you walked necessarily, said he, they Arrived for him, having they reached there again Behold, they say when, they say

man'dē ctē ćiŋgá-bi, ki hi'bé ctē ćiŋgé akáma Īcibáji' aká. Ga', Nika-  
bow even had none, and moccasin even had none, they say Icibaji' the And, War- (sub.)

wasá'! hi'bé 'í-gă, á-biamá nuda'haŋga aká. Ga', Cí ma' cti 'í-gă, 12  
riore! moccasin give ye to him said, they say war-chief the (sub.) And, Again arrow too give ye to him,

á-biamá Níkaci'ga wañ'gićēqti ma' na'ba'ća'ña' 'í-biamá, hi'bé wi'  
said he, they say. Man all arrow two each they gave to him, they say moccasin one

edábe ća'ña' 'í-biamá. Cí icaŋa'ge édega' qéga éde gasá-bi ega',  
also (from) each they gave to him, they say. Again ash-tree but dry but cut down, having, they say

man'dē giáxa-biamá. Ga' aćá-biamá Ca' ga' ja'-hna'-biamá. Ga' 15  
bow they made for him, they say. So they went, they As usual they slept regularly, they say. So

cí aćá-biamá égasáni xi. Ėgiće ha' ahigi ja'-biamá.  
again they went, they say the next day when. At length night many they slept, they say.

Ėgiće níkaci'ga wi' íća-biamá nuda' amá. Níkaci'ga íća-biamá xi,  
At length person one found, they say the warriors. Person they found him, when, they say

Núda'haŋgá, níkaci'ga ći' ćé uska'ska'qti í ći' áća! Hau! níkawasa', 18  
O war-chief, person the this right in a line with is coming indeed! Ho! warriors, (mv. ob.)

é aŋgúnai áća, aŋgáqi tai áća, á-biamá. Ga' xi'gíta'-biamá nuda' amá.  
that we seek him indeed, let us kill him indeed, said he, they And prepared themselves they say the warriors.

xi'a'-biamá, ma'ći'ka zí wasésa' edábe íxi'a'-biamá. Wasésa' ubíqpaćai  
They painted themselves, they say. earth yellow white clay also they painted themselves with, they say. White clay fill as they rubbed it

- gě bahí-hna<sup>n</sup>-biamá Ícibáji aká. Kí nuda<sup>n</sup>haŋga aká gá-biamá: Éga<sup>n</sup>qti  
 the (ob.) picked up, they say Ícibáji the (sub.). And war-chief the (sub.) said as follows, they say: Just so
- áda<sup>n</sup>, níkawasa<sup>n</sup>, á-biamá. A<sup>n</sup>ha<sup>n</sup>, núdja<sup>n</sup>haŋgá! Éga<sup>n</sup> éga<sup>n</sup>, á-biamá. Cí  
 † warrior, said he, they say. Yes, O war-chief! somewhat like it, said he, they say. Again
- 3 nan'ka kě zikičá-biamá Nan'ka kě zian'kičá-gá, á-biamá. Kí nuda<sup>n</sup>haŋga  
 back the he made it yellow for (ob.) him, they say. Back the make it yellow for (ob.) me, said he, they say. And war-chief
- aká gá-biamá: Éga<sup>n</sup>qti áda<sup>n</sup>, níkawasa<sup>n</sup>, á-biamá. A<sup>n</sup>ha<sup>n</sup>, núdja<sup>n</sup>haŋgá!  
 the said as follows, they say: Just so † warrior, said he, they say. Yes, O war-chief!
- Éga<sup>n</sup> éga<sup>n</sup>, á-biamá. Kí nuda<sup>n</sup> amá hí<sup>n</sup>bó gě ctě edábe gčionudá-biamá.  
 somewhat like it, said he, they say. And the warriors moccasins the even also pulled off their, they say.
- 6 Kí Ícibáji 'in'kičá-biamá. Ícibáji, waii<sup>n</sup> wéagi<sup>n</sup>'i-gá, á-bi ega<sup>n</sup>, Ícibáji  
 And Ícibáji they caused to carry them, they say. Ícibáji, robe carry ours for us, said, they having, Ícibáji
- 'in'kičá-biamá. Ícibáji (aká) gá-biamá: Nuda<sup>n</sup>haŋgá! níaci<sup>n</sup>ga čin' <sup>†</sup>be-  
 they caused to carry them, they say. Ícibáji (the sub.) said as follows, they say: O war-chief! man the (mv.) I see him
- ona<sup>n</sup> ctěcte-ma<sup>n</sup> te há, uágas<sup>n</sup> te há, á-biamá. Égiče waonhi te há, á-biamá  
 only at any rate I do will, I peep will said he, they say. Beware you scare lest said, they say
- 9 nuda<sup>n</sup>haŋga aká. An'kaji, nuda<sup>n</sup>haŋgá! <sup>†</sup>be-hna<sup>n</sup> ctěcte-ma<sup>n</sup> te há,  
 war-chief the (sub.). Not so, O war-chief! I see him only at any rate I do will
- á-biamá. Hau! kéga<sup>n</sup>, da<sup>n</sup>bá-gá há, á-biamá. Ga<sup>n</sup> Ícibáji aká ugás<sup>n</sup>-  
 said he, they say. Ho! doing so, see him said he, they say. And Ícibáji the (sub.) peeped
- biamá. Égiče ubíackatci ti čin' níaci<sup>n</sup>ga čin'. Kí ga<sup>n</sup>'ki gá-biamá Ícibáji  
 they say. At length very near was coming man the (mv.). And then said as follows, they say
- 12 aká: Nuda<sup>n</sup>haŋgá! wa<sup>n</sup>ecte četa<sup>n</sup> atí-maji, á-biamá. Ga<sup>n</sup> iénaxičá-biamá  
 the (sub.): O war-chief! even once (before) this far I have not come, said he, they say. And attacked him they say
- Ícibáji aká. Man'de a<sup>n</sup>ča-biamá, ja<sup>n</sup>-wéti<sup>n</sup> sía<sup>n</sup>čéqtcí ačín'-biamá. Kí  
 Ícibáji the (sub.). Bow he threw away, they say, club barely he had it, they say. And
- níaci<sup>n</sup>ga čin' uqčá-bi ega<sup>n</sup>, ja<sup>n</sup>-wéti<sup>n</sup> kě ígaqčé-biamá. Wačáhide ctěctěwa<sup>n</sup>  
 man the he overtook, having, club the (ob.) with it he killed him, they say. They ridicule even if
- 15 wa<sup>n</sup>ete čacta<sup>n</sup> éga<sup>n</sup>-hna<sup>n</sup>i há. Éska<sup>n</sup> wi<sup>n</sup> gawí'a<sup>n</sup>i ka<sup>n</sup>, á-biamá. Níaci<sup>n</sup>ga  
 at some time they stop talking usually Oh that one I do so to you I wish, said he, they say. Man
- uctě amá bčúga najiha čizá-biamá, Ícibáji aká an'kaji há. Ga<sup>n</sup> agčá-biamá.  
 the rest all hair took it, they say, Ícibáji the (sub.) was not so And they went home-ward, they say.
- Nuda<sup>n</sup> amá qí éča<sup>n</sup>be akí-biamá. Éča<sup>n</sup>be akí-biamá xi, gá-biamá: Níaci<sup>n</sup>ga  
 The warriors village in sight of reached home, they say. In sight of they reached home, they say, they said as follows, they say: Man
- 18 wi<sup>n</sup>atci a<sup>n</sup>ča<sup>n</sup>naxičai éde Ícibáji amá gaqčé, á-biamá. Ga<sup>n</sup> i<sup>n</sup>čage wi<sup>n</sup>  
 only one we attacked him but Ícibáji the (sub.) killed him, said they, they say. And old man one
- fekíčé éča-biamá. Nuda<sup>n</sup> amá níaci<sup>n</sup>ga wi<sup>n</sup>atci iénaxičai édega<sup>n</sup> Ícibáji  
 proclaimed it aloud, they say. The warriors man only one attacked him but Ícibáji
- wégaqčé, á-bi áča u+! á-biamá. Ga<sup>n</sup> iha<sup>n</sup> giná'a<sup>n</sup> amá. Giná'a<sup>n</sup>-biamá  
 killed him for they indeed halloo! said he, they say. And his mother heard it about her own, they say. She heard it about hers, they say

xi, gá-biamá: Gáama wiñ'kai éi'te, i'ñi'da<sup>n</sup>b éga<sup>n</sup>-ä hë, á-biamá, éggañge  
when, she said as fol- That one he tells the it may see about mine do said she, they her husband  
lows, they say: (mv.) truth be, for me say,

çinké é waká-bi éga<sup>n</sup>. Áqta<sup>n</sup> wiñ'ke tabáda<sup>n</sup>. Çahíde amá tē, á-biamá  
he who that she meant, having. How pos- he tells the shall! They were ridiculing him, said, they say  
they say sible truth

nú aká. Gañ'ki xi xa<sup>n</sup>haqci akí-bi xi, Nuda<sup>n</sup> amá níaci<sup>n</sup>ga wi'ñaqci 3  
male (sub.). And lodge the very border they reached when, The warriors man only one  
(sub.), again, they say

iénaxíçai édega<sup>n</sup> Ícibáji wégaqçi, á-bi áça u+! á-biamá i'c'áge aká. Gañ'ki  
attacked him but Icibaji killed him for they indeed halloo! said, they say old man (sub.). And  
the, say

íçádi aká naji<sup>n</sup>-bi éga<sup>n</sup>, áci aça-biamá. Áci aça-bi xi, wiñ'kai tē íbaha<sup>n</sup>-  
father (sub.) say stood, they having, out he went, they say. Out he went, when, he told the—he knew it  
they say the, say truth

biamá íçádi aká. Gañ'ki íçádi aká can'ge-má etē ca<sup>n</sup> xi tē bçúgaqi 6  
they say his father the. And his father the the horses even indeed lodge the everything

íkine-wákiçá-biamá. Gañ'ki Ícibáji amá ga<sup>n</sup> ma'ñi<sup>n</sup>-biamá. Égiçe nuda<sup>n</sup>  
to scram- made them they say. And Icibaji the so walked they say. At length to war  
ble for (sub.)

aça-biamá. Nuda<sup>n</sup> aça-bi, égiçe ci níaci<sup>n</sup>ga dúbá í-ma wéça-biamá. Ci  
they went, they To war they went, at length again man four those they found them, Again  
say, they say, coming they say.

wénaxíçá-bi xi, ci Ícibáji amá wagí'açá-bi éga<sup>n</sup>, níaci<sup>n</sup>ga dúbá çañká 9  
they attacked them, when, again Icibaji (sub.) left them, they say having, man four the ones  
they say

wañ'giçeqti wáqiç-biamá. Ga<sup>n</sup> ci akí-bi xi, gá-biamá: Níaci<sup>n</sup>ga dúbá  
all he killed them, they And again they reached when, they said as fol- Man four  
say, home, they say lows, they say:

wea<sup>n</sup> naxíçai éde Ícibáji amá gaqçi há, á-biamá. Ga<sup>n</sup> i'c'áge wi<sup>n</sup> íekíçē  
we attacked them but Icibaji the killed said they, they And old man one pro-  
(sub.) say, claimed it

çéça-biamá. Nuda<sup>n</sup> amá níaci<sup>n</sup>ga dúbá wénaxíçai édega<sup>n</sup> Ícibáji wégaqçi, 12  
aloud they say. The warriors man four they attacked but Icibaji killed them  
them for them,

á-bi áça u+! á-biamá. Ga<sup>n</sup> éga<sup>n</sup>-hna<sup>n</sup> nuda<sup>n</sup> ahí-bi xi, níaci<sup>n</sup>ga wáqiç-  
they indeed halloo! said he, they And so usually on the war- they ar- when, man he killed  
say say, path rived, they say them

hna<sup>n</sup> ca<sup>n</sup>ca<sup>n</sup>-biamá, can'ge etí wáçi<sup>n</sup> akí-hna<sup>n</sup>-biamá.  
regu- always they say, horse too having he reached home regularly,  
larly them they say.

Ki íçádi aká miñ'gçä<sup>n</sup> ágají-biamá. Nisíha, miñ'gçä<sup>n</sup> égañ-gä. Ki 15  
And his father the (sub.) to take a wife commanded him, My child, do take a wife. And

uñ'age-hna<sup>n</sup>-biamá Ícibáji aká. Égiçe wa'ú gçä<sup>n</sup>-biamá Ícibáji aká.  
was unwilling regularly, they Icibaji the (sub.). At length woman married, they say Icibaji the.  
say

Gçä<sup>n</sup>-bi xi, Ícibáji aká wa'ú çinké ja<sup>n</sup>'a'ha-báji-hna<sup>n</sup> ca<sup>n</sup>ca<sup>n</sup>-biamá.  
He married when, Icibaji the woman the (ob.) lay not on her regularly always they say.  
her, they say (sub.)

Águdi ctécte ha<sup>n</sup> xi, ja<sup>n</sup>-hna<sup>n</sup>-biamá. Ki íçádi aká gá-biamá: Nisíha, 18  
In what soever night when, he slept usually, they say. And his father the said as follows, My child,  
place (sub.) they say:

wa'ú wagçä<sup>n</sup> xi, ja<sup>n</sup>wa'a'he-hna<sup>n</sup>i há. Ja<sup>n</sup>'a'hégañ-gä. Pñäji okáxe,  
woman they marry when, they lie on them usually Do lie on her. Bad you do,  
them

á-biamá. Gañ'ki íçádi aká égiça<sup>n</sup>-hna<sup>n</sup> ca<sup>n</sup>ca<sup>n</sup>'qtia<sup>n</sup>-biamá. Égiçe Ícibáji  
said he, they And his father the said it to him always they say. At length Icibaji  
say, (sub.) regularly

- aká ámaka-bají-biamá i'c'áge cínké. Ga' ha' xí, wa'ú cínké ja'á'há-  
 the got out of patience with, old man the (ob.). And night when, woman the (ob.) he lay on her  
 (sub.) they say
- biamá. A'ba xí, ca' dāha-báji-lha ca'ca'qti kí wa'ú cínké ja'á'hé-  
 they say. Day when, still he rose not regularly always and woman the (ob.) he lay on her
- 3 hna' ca'ca'qti'-biamá. Kí wa'ú ké dāha ga'ca-bi ca'ja, Ícibáji aká  
 regu- always very they say. And woman the to arise wished, they though, Ícibáji the  
 larly say (recl.) say (sub.)
- u'fí'agá-biamá. Kí yí e'á amá waha' a'á-bi ctéwa', ca' dāha-báji-biamá.  
 was unwilling, they say. And lodge his the removing they want, notwith- yet he arose not they say.  
 (sub.) they say standing,
- ǵázéqtcí xí'cté, waha' ahí-lha-biamá. Cí éga' ha' xí ja'-biamá. Égiçe  
 Late in the even removing he arrived usually, they Again so night when he lay, they say. Behold,  
 evening when, say.
- 6 ha'ega'tcé'qtcí ukít'ě áji d'úba wénaxíçá-biamá. Içádi aká, ǵáha'  
 very early in the morning nation different some they attacked them, they say. His father the, Do  
 égañ-gá. Weánaxíçai há. Ca' Ícibáji aká ía-báji ja'-biamá. Égiçe  
 arise. We are attacked Yet Ícibáji the speaking not lay, they say. At length
- uhíackáqtcí atí-biamá xí, égiçe, Ícibáji e+! águdi onínkéi'té! wáçí' p'ájí'qti  
 very near they had come, when, behold, Ícibáji Oh! in what you who are may keeper very bad  
 they say place be
- 9 abçí' éde égiçe çéama i'da'be tai hě, á-biamá wa'ú wi' aká. Hú tě  
 I have but beware these see for me lest said, they say woman one the. Voice the  
 na'a'-bi xí, dāha-bi éga', wéti' ké gçíza-biamá. Ga' é'di a'á-biamá.  
 he heard, when, arose, they having, club the he took his, they And there he went, they  
 they say say (ob.) say
- Ga' ukít'ě-ma uíha-biamá xí, wáççí-lha'-biamá Ícibáji aká. Ukít'ě  
 And the nations he joined, they say when, killed them regularly, they Ícibáji the Enemy  
 (enemy) say (sub.)
- 12 héçactewa'jì wáççí-biamá, ca' wa'giçe. Níaci'ga wacúce na'bá-biamá.  
 a great many he killed them, they say, in fact all. Man brave two they say.
- Wi' Unáhe íjáje a'çí' aká, Hañ'ga-biamá. Ícibáji aká uíka'-biamá. Wacúce  
 One Unáhe his name he had it, a Hanga they say. Ícibáji the helped him, they say. Bravery
- tě ékiga'qtia'-biamá. Ga' Ícibáji [aká] ta'wañçça' e'á amá qtágiçě'-  
 the they were just alike, they say. And Ícibáji [he who] nation his the (sub.) loved him very
- 15 qtia'-biamá.  
 dearly, they say.
- Égiçe cí nuda' a'á-biamá xí, níaci'ga wi' wacúceqti éi'te júçça-  
 At length again to war they went, they when, man one very brave it may be was with  
 say him
- biamá. Lexúja' íjáje a'çí' aká, ǵa'za-biamá. Kí a'á-bi xí, gçéçega'-biamá  
 they say. Lexúja' his name he had it, a ǵa'ze they say. And they went, when, thought thus, they say  
 they say
- 18 akíwa: Wi'a'wa nán'de ça' átaqti a'çí' éda', e'éga'-biamá. Égiçe ta'  
 both: Which one heart the very much we are í they thought, they say. At length vil-  
 (ob.) more (in thought)
- wañçça' héçactewa'jì édi'-çá' amá. Ě'di ahí-biamá. Ga' é'di ahí-bi xí,  
 lage very populous was there they say. There they arrived, they And there they ar- when, they  
 say rived, they say
- gá-biamá: Níkawasa', çagçé tai há, á-biamá; ucté amá é waká-bi éga'.  
 they said as fol- Warriors, you go will said they, they remain- the that meant it, they having.  
 lows, they say: homeward say; der (pl.) say
- 21 Wéahide mañççí'i-gá, á-biamá. Ga' wáçççan' amá a'çá-biamá. Ga'  
 To a distance begone ye, said they, they And servant the went homeward, they And  
 say. say. (pl.) say.

- Jexúja<sup>n</sup>, Ícibáji eça<sup>n</sup>/ba, Ē'di aṅgáṭe te, á-biamá, nān'de íyidaha<sup>n</sup> ga<sup>n</sup>/á-bi  
 Jexuja<sup>n</sup>, Icibaji he too, There let us go, said they, they heart to know their they wished,  
 they say
- ega<sup>n</sup>/ Ē'di ahí-bi xī, égaxe ífi ça<sup>n</sup> sna<sup>n</sup>/sna<sup>n</sup>/qtia<sup>n</sup>/ amá. Jfi xan'ge ahí-bi  
 because. There they ar- when, around village the (cv. ob.) very level they say. Village near they ar-  
 rived, they say
- xī, égiṭe, níaci<sup>n</sup>/ga amá banaan'ge-kidá-biamá. Ákiē'qti naji<sup>n</sup>/-biamá. Kī 3  
 when, behold, men the (sub.) shot at the rolling hoops, they say. In a great they stood, they say. And  
 crowd
- mi<sup>n</sup>/ḥuma<sup>n</sup>/ciqtia<sup>n</sup>/-biamá. Ga<sup>n</sup>/, Eáta<sup>n</sup> a<sup>n</sup>/ḥi<sup>n</sup> xī, ē'di aṅgáhi téda<sup>n</sup>, á-biamá  
 it was just noon they say. And, How we be if, there we reach shall? said, they say
- Jexúja<sup>n</sup> aká. Kī Ícibáji aka gá-biamá: Kagéha, wahí ḥéṭa<sup>n</sup> nackí ça<sup>n</sup>  
 Jexuja<sup>n</sup> the And Icibaji the said as follows, Friend, bone this head the  
 (sub.). (sub.) they say: (ob.)
- aṅgúṭa<sup>n</sup> té, á-biamá, ɬe-sin'de-qḥú'a wahí ská'qti ēdedí-ṭa<sup>n</sup> é waká-bi ega<sup>n</sup>/ 6  
 let us put in, said he, they buffalo-pelvis bone very white the ones that meant, they having.  
 say, there say
- Ga<sup>n</sup>/ mi<sup>n</sup>/de ē'di aḥá-biamá. Ca<sup>n</sup>/ gēḥega<sup>n</sup>/-hna<sup>n</sup>/-biamá: Hinda! wi<sup>n</sup>/a<sup>n</sup>/wa  
 And crawling there they went, they Yet they thought only they say: Let us see! which one  
 say, thus
- na<sup>n</sup>/a<sup>n</sup>/pe téda<sup>n</sup>, eḥéga<sup>n</sup>/-hna<sup>n</sup>/-biamá. Ga<sup>n</sup>/ki níaci<sup>n</sup>/ga banaan'ge-kide amá  
 we fear seen will! they thought only they say. And man shot at rolling hoops the (sub.)  
 danger
- wahí wi<sup>n</sup>/ da<sup>n</sup>/bá-bi xī, égiṭe, uhiackáqti tiḥa<sup>n</sup>/ wahí ça<sup>n</sup>. Gá-biamá: 9  
 bone one they looked at, when, behold, very close had be- bone the. One said as fol-  
 they say low, they say:
- Kagéha, wahí ḥéṭa<sup>n</sup> wéahídeaqti ça<sup>n</sup>/cti, á-biamá. Kī wi<sup>n</sup>/ gá-biamá:  
 Friend, bone this at a very great distance heretofore, said he, they And one said as follows,  
 say, they say:
- Kagéha, ē'di ca<sup>n</sup>/ca<sup>n</sup>, a-biamá. Égiṭe ga<sup>n</sup>/te-jin'ga xī, égiṭe, uhiackáqti  
 Friend, there always, said he, they say. At length a while little when, behold, very close
- tiḥa<sup>n</sup>/ wahí ça<sup>n</sup>. Kagéha, wahí ḥéṭa<sup>n</sup> wéahíde ece ça<sup>n</sup>/cti, uhiackáqti tí há, 12  
 became bone the. Friend, bone this at a distance you heretofore, very close it has  
 said come
- á-biamá. Kī Jexúja<sup>n</sup> aká gá-biamá: Weábaha<sup>n</sup>/i. Wéaḥai há, á-biamá.  
 said he, they And Jexuja<sup>n</sup> the said as follows, They know us. They have de- said he, they  
 say, (sub.) they say: tected us say.
- Ga<sup>n</sup>/ Ícibáji aká gá-biamá: Ca<sup>n</sup>/, á-biamá. Ga<sup>n</sup>/ Jexúja<sup>n</sup> aká, Ahaú! á-bi  
 And Icibaji the said as follows, Enough, said he, they And Jexuja<sup>n</sup> the Oh! said,  
 (sub.) they say: say, (sub.), they say
- ega<sup>n</sup>/, wahí a<sup>n</sup>/ḥa ḥéṭa-biamá, wénaxiḥa-biamá, banaan'ge-kide ḥanká. Ga<sup>n</sup>/ 15  
 having, bone they threw far they say, they attacked they say, shot at rolling hoops those who. And  
 away them
- akíḥaha wi<sup>n</sup>/ gaqḥi-biamá, banaan'ge-kide ḥanká. Ga<sup>n</sup>/ agḥá-biamá. Ga<sup>n</sup>/  
 both one they killed him, shot at rolling hoops those who. And they went home- And  
 they say ward, they say.
- ukít'ē amá: Na<sup>n</sup>/baqtia<sup>n</sup>/i! a<sup>n</sup>/wa<sup>n</sup>/ḥiṭe taí há, á-biamá. Wáḥiṭe waḥi<sup>n</sup>/ aḥá-  
 enemy the (sub.): They are only two! let us chase them said they, they Chasing them they went with  
 say them
- biamá. Égiṭe wéahíde'qti waḥi<sup>n</sup>/ ahí-bi xī'ji, utciṭe ubáazá-biamá. Utcíṭe 18  
 they say. At length at a very great distance they carried them, when, thicket scared them into, they Thicket  
 say.
- cúgaqti égiha áiaḥa-biamá Jexúja<sup>n</sup> aká Ícibáji eça<sup>n</sup>/ba. Ga<sup>n</sup>/ wáḥi'á-biamá  
 very dense headlong had gone they say Jexuja<sup>n</sup> the (sub.) Icibaji he too. And they falled with them,  
 they say
- ukít'ē amá. Ga<sup>n</sup>/ éga<sup>n</sup>/-hna<sup>n</sup> ca<sup>n</sup>/ca<sup>n</sup>/qtia<sup>n</sup>/-biamá akiwa.  
 enemy the (sub.). And so regu- continually they say both.

## NOTES.

The exact meaning of Icibajî is uncertain: it may mean, "He to whom they do not give any wages." This is still a sacred name in the Çe-sinde gens, being borne by a son of the present head of the gens.

384, 7. ja<sup>n</sup>-wetî<sup>n</sup>. This was about two feet long, and four inches in diameter.

385, 4. ga<sup>n</sup>-bîama, in this way. The narrator said this when he imitated the action.

386, 3. nañka kē zikiça-bîama. He made his back like that of the sparrow-hawk.

386, 7-8. ja<sup>n</sup>be-ona<sup>n</sup> ctecte ma<sup>n</sup> te hä, in Çiwiwere, "atá-ona qeü<sup>n</sup> hau<sup>n</sup> tó," I wish to see him at any rate; but "ja<sup>n</sup>be te-hna<sup>n</sup> cte ma<sup>n</sup> te hä," in Çiwiwere, "atá çi tányi hau<sup>n</sup> tó," I cannot do anything else, I must see him at all events.—Sanssouci.

387, 7. ikinewakiça-bîama. The father of Icibajî was so proud of his son's success that he let the people scramble for the possession of all his property, as well as for his ponies. Chips were thrown into the air, each representing a piece of property. Whoever caught the chip as it descended, won the article. There were other adventures of the two, but I have not preserved them in Çeğiha. Only one of these was gained and written in English, and it occurred after the adventures given here in the text. Mothers used to scare their children, telling them that Icibajî or Çexuja<sup>n</sup> would catch them if they did not behave.

## TRANSLATION.

A man took a wife and had one child. The boy did not hunt at all, he did not travel at all; indeed, he did nothing at all; as he was fond of the women, he was always talking to them. The people laughed at him and derided him as a boy without any sense. The father was the only one who spared him. He became a man; but he had no bow, and he was without any other weapons. The boy made a four-sided club, which he always had with him. When the people saw it, they always laughed at it. And hostile nations were continually going on the war-path; but this Icibajî never went, as he knew nothing about it. At length he made sacred two quill-feathers of a sparrow-hawk. He did this secretly. No one knew that he had them. At length Icibajî heard the men speak of going on the war-path. When they were talking to each other by stealth, Icibajî overheard them. And he thought, "I will go thither." But he did not tell it to any one at all. When his mother was not at the lodge, he took his quill-feathers and departed. When it was night Icibajî walked, watching very closely those who desired to go on the war-path. At length when day was near, they went on the war-path. And when they arrived some distance from the village, they sat down. And the rest assembling, one by one, came and stood; they assembled themselves. It happened that the war-chief did not know that Icibajî had joined the party. All of the warriors arrived. At length Icibajî was visible at the rear, peeping thus. And the warriors said as follows: "O war-chief! one has come." And the war-chief said as follows: "O warriors! begone and see who it is." And when two servants went to see, behold, it was Icibajî. And when they returned to the war-chief, they said, "O war-chief! Icibajî is the one." The war-chief was very glad. "O warriors! bring him hither. When he walked talking about the women, you were bound to laugh at him; but now it is otherwise." They went for him and brought him back. Behold, he had



no bow, and he was destitute even of moccasins. "O warriors! give him moccasins and arrows too," said the war-chief. All the warriors gave him arrows, two from each. They also gave him moccasins, one pair from each man. They cut down a dry ash tree, and made a bow for him. So they departed. They slept regularly as usual, and when it was the next day they departed again. At length they had slept many nights.

At length the warriors detected a man. When they detected the man, they said, "O war-chief! a man is indeed coming right in a line with our course." "Ho! warriors, he is indeed the one whom we seek. Let us kill him!" And the warriors prepared themselves; they painted themselves; they painted themselves with yellow earth and white clay. Icibaji picked up all the pieces of white clay which fell as they rubbed it on themselves. And the war-chief said as follows: "Does it have to be just this way, O warrior?" "Yes, O war-chief! somewhat like it," said Icibaji. And he made his back yellow for him. "Make my back yellow," said Icibaji. And the war-chief said as follows: "Does it have to be just so, warrior?" "Yes, O war-chief! somewhat like it," said Icibaji. And the warriors pulled off their leggings and moccasins also. And they made Icibaji carry them. "Icibaji, carry them for us," said they; and they made him carry them. Icibaji said as follows: "O war-chief! I wish to see the man at any rate." "Beware lest you scare him off!" said the war-chief. "No, O war-chief! I wish to see him at any rate," said Icibaji. "Ho! Do so and look at him," said the war-chief. And Icibaji peeped at him. At length the man had come very near. And then Icibaji said as follows: "O war-chief! not even once hitherto have I come this distance." And Icibaji attacked him. He threw away the bow, having only the club. And having overtaken the man, he killed him with the club. "Even though men ridicule one, they usually stop it at some time. I wish that I could serve some one of you in that way," said he to the others. All the other warriors took parts of the scalp; but Icibaji did not. So they went homeward. When the warriors came again in sight of the village, they said as follows: "We attacked a man, and Icibaji killed him." And an old man proclaimed it aloud: "The warriors attacked a man, but Icibaji killed him for them, they say, indeed, halloo!" And the mother of Icibaji heard it. When she heard it, she said as follows, addressing her husband: "Do see for me whether that one tells the truth." "How is it possible for him to tell the truth? They were ridiculing him," said the husband. And when they had reached the very border of the encampment, the old man said, "The warriors attacked a man, but Icibaji did indeed kill him for them, halloo!" And the father having stood, went out of doors. When the father got out, he knew that they told the truth. And the father caused the people to scramble for his horses, and, in fact, for everything in his lodge. And Icibaji continued so. At length they went on the war-path. When they went on the war-path, behold, they discovered four men approaching. Again when they attacked them, Icibaji left his comrades behind, and killed all four of the men. And again when they reached home they said as follows: "We attacked four men, but Icibaji killed them." And an old man proclaimed it aloud. "The warriors attacked four men, but Icibaji killed them for them, they say, indeed, halloo!" And it was usually so when they reached any place when they were on the war-path: he always killed the men, and also brought back horses.

And his father commanded him to marry. "My child, do take a wife." And Icibaji was unwilling for some time. At length Icibaji took a woman. When he married her, Icibaji never lay with the woman. In what place soever he was when

night came, there he usually slept. And his father said as follows: "My child, when they marry women, they usually lie with them. Do lie with her. You do wrong." And his father was saying it to him incessantly. At length Icibajî got out of patience with the old man. And when it was night, he lay with the woman. When it was day still he did not rise; he continued to lie with the woman without intermission. And though the woman wished to rise, Icibajî was unwilling. And notwithstanding their lodges removed and departed, he did not rise. When it was very late in the evening he usually reached them. Again when it was night, so he lay. Behold, very early in the morning, some men belonging to different hostile tribes attacked them. His father said: "Do arise. We are attacked." Yet Icibajî lay without speaking. At length when they had come very near, behold, a woman said, "Oh! Icibajî, in what place can you be? I have a very bad captor. Beware lest he see my parts which should not be seen!" When he heard her voice, he arose and took his club. And he went thither. When he joined the foe, Icibajî was killing them. He killed a great many of the enemy; in fact, all. The brave men were two. One was named Unabe, a member of the Hañga gens. Icibajî helped him. They were equally brave. And his nation loved Icibajî very dearly.

At length, when they went again on the war-path, one very brave man went with him. Jexuja<sup>a</sup> was his name, and he was a member of the Kansas gens. And as they went, each one thought thus: "Which one of us has the best heart?" At length a very populous village was there. They arrived at it. And when they arrived there, they addressed the rest of the party, saying as follows: "Warriors, you will go homeward. Begone ye to a distance." And the servants went homeward. And Jexuja<sup>a</sup> and Icibajî said, "Let us go thither," because they wished to know their own hearts. When they arrived there, it was very level around the village. When they were close to the village, behold, the men were playing the game banañge-kide (shooting at rolling hoops). They were standing in a great crowd. And it was just at noon. And Jexuja<sup>a</sup> said to himself, "How shall we be when we go thither?" And Icibajî said as follows: "Friend, let us put our heads in these bones," referring to the very white buffalo pelvis bones that lay there. And having put them on, they went crawling. Yet each one thought thus: "Let me see! which one of us will fear danger when he sees it?" And when the men who played banañge-kide looked at one of the bones, behold, the bone had become very near. And one said as follows: "Friend, this bone was at a very great distance heretofore." And another said as follows: "Friend, it was always there." At length after a little while, behold, it had become very close. "Friend, you said heretofore that this bone was at a distance. It has come very close," said one. And Jexuja<sup>a</sup> said as follows: "They recognize us. They have detected us." And Icibajî said as follows: "It is enough." And when Jexuja<sup>a</sup> said, "Oho!" they threw away the bones, and attacked those who played banañge-kide. And each of them killed one of the players. And they went homeward. And the enemy said, "They are only two! Let us chase them." They went along in pursuit of them. At length the two carried their pursuers to a very great distance. And the pursuers scared the two into a thicket. Jexuja<sup>a</sup> and Icibajî had gone headlong into a very dense thicket. And the enemy failed to do anything to them. And both were so continually.

Ta<sup>n</sup>'wa-ni kē di gēi'-bi-amá Uma<sup>n</sup>'ha<sup>n</sup> amá. Ėgiċe ǵáŋi<sup>n</sup> nuda<sup>n</sup> atf-bi  
Village water -by the sat they say Omahas the (sub.). At length Pawnees to war came, they say

ega<sup>n</sup>, cañ'ge d'úba wáŋi<sup>n</sup> agčá-bi-amá. Ki níaci<sup>n</sup>ga eŋá aká níaci<sup>n</sup>ga čábŋi<sup>n</sup>  
having, horse some they took homeward, they say. And man their he who man three

júwagčá-bi ega<sup>n</sup>, sigé<sup>n</sup> ké wúŋhe ačá-bi-amá, cañ'ge wáŋi<sup>n</sup> ačai ké sigé<sup>n</sup> ké. 3  
with them, they having, trail the following (ob.) them he went, they say, horse having they the trail the.

Níaci<sup>n</sup>ga wúŋhe ačé aká, Wábaskáha ijáje ačŋi<sup>n</sup>-bi-amá. Ačá-bi ega<sup>n</sup>,  
Man following them went the (sub.), Wabaskaha his name had they say. Went, they having, say

watočŋka wŋ<sup>n</sup>, Republican ijáje-čadaí, ki ǵáŋi<sup>n</sup> amá Kíčačúda ijáje-čadaí  
stream one, Republican his name they call it, and Pawnees the (sub.) Kíčačúda his name they call it

ké, ǵ'di ahi-bi-amá. Ė'di ǵáŋi<sup>n</sup> amá ǵ'di ta<sup>n</sup>'wa<sup>n</sup> gēi<sup>n</sup>'-bi-amá. Ė'di wáŋi<sup>n</sup> 6  
(ob.), the there they arrived, they say. There Pawnees the there village sat they say. There having them

akí-bi-amá cañ'ge-ma. Ga<sup>n</sup> méda<sup>n</sup> amá. Ga<sup>n</sup> ǵ'di ahi-bi ega<sup>n</sup>, ǵí udá-  
they reached the horses (ob.). And during the spring they say. And there arrived, having, lodge they entered  
home, they say

bi-amá. Hau. T'éwačé ga<sup>n</sup>čá-bi-amá ǵáŋi<sup>n</sup> amá Uma<sup>n</sup>'ha<sup>n</sup> čańká. Ki ǵáŋi<sup>n</sup>  
they say. ¶ To kill them wished they say Pawnees the (sub.) Omahas the (ob.). And Pawnees

amá ucté amá t'éwačé ga<sup>n</sup>čá-bají-bi-amá. Ki níkaġahi ǵí udái aká íe 9  
the the rest to kill them did not wish they say. And chief lodge they the one he entered it who spoke

ctéwa<sup>n</sup>-bají-bi-amá. Ga<sup>n</sup>, T'éwačé ga<sup>n</sup>čai ǵí'cté t'éwačé taité, ečéġa<sup>n</sup> éġa<sup>n</sup>,  
at all not they say. And, To kill them they wish even if they kill them shall, he thought as,

ía-bají-bi-amá. Ėgiċe níkaġahi igáčŋa<sup>n</sup> aká ní agíčačá-bi-amá. Ačŋi<sup>n</sup> agčŋi-bi  
he not they say. At length chief his wife the water went for they say. She brought it back, they say  
spoke (sub.)

ǵí, Uma<sup>n</sup>'ha<sup>n</sup> čańká ní tē wa'í-bi-amá. Ga<sup>n</sup>'ki ǵá hébe čízá-bi ega<sup>n</sup>, iúġŋa<sup>n</sup> 12  
when, Omahas the (ob.) water the she gave them, they say. And dried pieces she took, having, to put in the month

wákičá-bi-amá, ní<sup>n</sup>'ŋa wéġa<sup>n</sup>čá-bi ega<sup>n</sup>, wa'ú aká. Hau. Wačáta-bi ǵí, gá-  
she caused them, they to live she desired for because, woman the ¶ They ate, they say when, said as follows  
say, (sub.)

bi-amá níkaġahi aká: Ké! cañ'gaxá-ba áci mańġŋi<sup>n</sup>'i-gá. Ní<sup>n</sup>'ŋa wéġa<sup>n</sup>čéġa<sup>n</sup>  
they say chief the (sub.): Come! cease ye and out begone ye. To live she wished for them, as

wačátewákičé, á-bi-amá. Bčúġaqti áci agčá-bi-amá. Ga<sup>n</sup> wéku<sup>n</sup>-hna<sup>n</sup>- 15  
she caused them to eat, said ho, they say. All out went they say. And invited them early

bi-amá ǵáŋi<sup>n</sup> amá Uma<sup>n</sup>'ha<sup>n</sup> čańká. Ki níaci<sup>n</sup>ga wŋ<sup>n</sup> wéku<sup>n</sup>-bi-amá, ǵáŋi<sup>n</sup>  
they say Pawnees the (sub.) Omahas the (ob.). And man one invited them, they say, Pawnee

- wahéha-baj<sup>n</sup>i qti-bi éi<sup>n</sup>te, Uma<sup>n</sup>ha<sup>n</sup> ʘa<sup>n</sup>ká wéku-biamá. Kí uqpe té jin'-  
very stout-hearted, they say it may be, Omahas the (ob.) he invited them, And díah the far  
they say.
- gactéwa<sup>n</sup>i améde hi<sup>n</sup>béin'ge sía<sup>n</sup>ʘé'qti ugápiqti wéku-biamá. Já<sup>n</sup>í<sup>n</sup> aká  
from small they were, but beans alone very full he invited them, Pawnee the  
they say. (sub.)
- 3 ja<sup>n</sup>-wéti<sup>n</sup> wi<sup>n</sup> a<sup>n</sup>i<sup>n</sup> akáma. ʘná<sup>n</sup>si<sup>n</sup>i xí, gákě íwigáq<sup>n</sup>i tai minké. Cí  
club one was keeping, they say. Ye devour it if, that (ob.) I kill you with will I who. Again  
oní'ai xí'ctě, gákě íwigáq<sup>n</sup>i tai minké, á-biamá. Égi<sup>n</sup>ʘe ʘasni<sup>n</sup>-biamá;  
ye fail to even if, that (ob.) I kill you with will I who, said he, they At length they swallowed it,  
do it they say;
- ínanděqtia<sup>n</sup>-bi ca<sup>n</sup> ʘasni<sup>n</sup>-biamá. Gaq<sup>n</sup>i-baj<sup>n</sup>-biamá. Ca<sup>n</sup> há. ʘná<sup>n</sup>si<sup>n</sup>,  
they were satiated, yet they swallowed it, He did not kill they say. Enough You have  
they say swallowed it,
- 6 á-biamá. Kí égasáni xí, úwakiá-biamá Já<sup>n</sup>í<sup>n</sup> amá Uma<sup>n</sup>ha<sup>n</sup> ʘa<sup>n</sup>ká:  
he said, they say. And the next day when, talked to them, they say Pawnees the (sub.) Omahas the (ob.):
- Kagéha, ca<sup>n</sup>'ge ʘa<sup>n</sup>ká wáʘag<sup>n</sup>ʘé ʘatí ʘa<sup>n</sup>'ja, wáʘag<sup>n</sup>ʘáoni<sup>n</sup> ʘag<sup>n</sup>ʘé-báj<sup>n</sup>i taité,  
Friends, horse the (ob.) you have come for them, your own though, them you have, your own home ward not shall,  
á-biamá. T'a<sup>n</sup> xí, wáʘag<sup>n</sup>ʘé ʘatí te, á-biamá. Kí t'a<sup>n</sup> xí, ʘatí xí, maqúde  
said they, they Harvest when, you come for them, will, said they, they And harvest when, you when, gunpowder  
say. say.
- 9 d'úba wéʘaoni<sup>n</sup> ʘatí tai, á-biamá. Ga<sup>n</sup>, A<sup>n</sup>ha<sup>n</sup>, égima<sup>n</sup> tá minké, á-biamá  
some you have for you will, said they, they And, Yes, I do that will I who, said, they say  
na come say.
- Wábaskáha aká. Ag<sup>n</sup>ʘá-biamá. Ag<sup>n</sup>ʘá-biamá xí, xagé-hna<sup>n</sup> ca<sup>n</sup>ca<sup>n</sup>'qtia<sup>n</sup>-  
Wabaskaha the They went homeward, they say. They went home- when, crying regularly all the time  
(sub.). ward, they say
- biamá Wábaskáha aká. Wakan'da ʘinké gíʘa xagé-hna<sup>n</sup>-biamá. Hau!  
they say Wabaskaha the Deity the (ob.) asking a he cried regu- they say. Ho!  
(sub.). larly
- 12 Wakan'da, ukí'tě ʘa<sup>n</sup>ká a<sup>n</sup>'ʘijuáji ʘa<sup>n</sup>'ja, i<sup>n</sup>win'ʘaka<sup>n</sup> ka<sup>n</sup> eb<sup>n</sup>éga<sup>n</sup>, á-biamá  
Wakanda, foreigners they who ill-treated me though, you help me I hope I think, said he, they say  
xagé-ona<sup>n</sup>-bi ʘa<sup>n</sup>'di. Ga<sup>n</sup> Já<sup>n</sup>í<sup>n</sup>-ma wákiʘa ga<sup>n</sup>ʘá-biamá Wábaskáha aká.  
crying regu- they when And the Pawnees to take ven- wished they say Wabaskaha the  
larly say (past). geance on them (sub.).
- Égi<sup>n</sup>ʘe ha<sup>n</sup> xí jíadi akí-biamá. Xagé ag<sup>n</sup>ʘá-biamá, xí ʘa<sup>n</sup>'di akí-bi xí.  
At length night when at the they reached Crying he went homeward, vil- at the he reached when.  
lodges home, they say. they say, lage home, they say
- 15 Kí xagé g<sup>n</sup>ʘé té íbaha<sup>n</sup>-biamá, níaci<sup>n</sup>ga b<sup>n</sup>úga na'a<sup>n</sup>-biamá. Gá<sup>n</sup>ʘi<sup>n</sup> ca<sup>n</sup>'ge  
And crying he went the they knew it, they people all heard it they say. That one horse  
homeward say,
- wíúgihe ʘi<sup>n</sup> gí éde, xagé gí há, á-biamá. Xagá-bi té'di, Wakan'da ʘinké  
he who was follow- is com- but crying he is said they, they He cried, they when, Deity the (ob.)  
ing his ing back, coming say. say
- ʘaha<sup>n</sup> xagá-biamá. Ga<sup>n</sup>'kí níaci<sup>n</sup>ga íbaha<sup>n</sup>-biamá, nuda<sup>n</sup> ga<sup>n</sup>'ʘa xagé té.  
imploing he cried, they say. And people knew it they say, to war wishing crying the.  
him
- 18 U<sup>n</sup>ʘáji ʘa<sup>n</sup>'ja, ca<sup>n</sup> íbaha<sup>n</sup>-biamá. Ga<sup>n</sup> níaci<sup>n</sup>ga b<sup>n</sup>úgaqti é'di ahí-bi ega<sup>n</sup>,  
He told though, yet they knew it, they And people all there arrived, having,  
not say. they say
- eáta<sup>n</sup> xagé té na'a<sup>n</sup> ga<sup>n</sup>ʘá-biamá. Ga<sup>n</sup> ug<sup>n</sup>ʘá-biamá Wábaskáha aká. Í'di  
why he cried the to hear it they washed, they And told his they say Wabaskaha the  
they say. (sub.). There
- pí ʘa<sup>n</sup>'ja, ca<sup>n</sup>'ge ʘa<sup>n</sup>ká i<sup>n</sup>'i-báji. A<sup>n</sup>'ʘina téawáʘa-ba<sup>n</sup>i<sup>n</sup>, á-biamá. Kí  
I ar- though, horse the (ob.) they did not give me mine. They came near killing na, said he, they And  
rived say.

- t'a<sup>n'</sup> xi, maqúde i<sup>n'</sup>nai há. Maqúde i<sup>n'</sup>fi<sup>n'</sup> tí-gă há, á-biamá **ǵáfi<sup>n'</sup>** amá,  
harvest when, gunpowder they asked of me Gunpowder having come thou said, they say Pawnee the (sub.),
- á-biamá. Bǵúgaqti nfaci<sup>n'</sup>ga amá Wábaskáha **ǵa'ǵa bi ega<sup>n'</sup>, ǵǵa-bají-**  
said he, they say. All people the (sub.) Wabaskaha pitied him, they having, they were said
- biamá. Égasáni xi, nfaci<sup>n'</sup>ga bǵúgaqti uǵéwiñxiǵá-bianná. Níkagahi amá, 3  
they say. The next day when, men all assembled themselves, they say. Chief the,
- wahéhají amá cti, ca<sup>n'</sup> bǵúgaqti uǵéwiñxiǵá-biamá. Kí ninŋba wi<sup>n'</sup> ují-  
stout-hearted the too, in fact all assembled themselves, they And pipe one they filled
- biamá. Ga<sup>n'</sup> Wábaskáha aká nfaci<sup>n'</sup>ga bǵúgaqti wáǵistubá-biamá, íáqpi  
they say. And Wabaskaha the (sub.) men all spread his hands before them, they say, crown of head
- ǵé wábit'á-biamá. Gá-biamá: Ǵá'ean'ǵiǵái-gă há. Edáda<sup>n'</sup> i<sup>n'</sup>ǵi<sup>n'</sup>ǵaonǵca<sup>n'</sup> 6  
the he pressed on them, He said as follows, Pity ye me What you decide for me (pl. ob.) they say.
- xi, éga<sup>n'</sup>qti iñǵaxai-gă há, á-biamá. Ga<sup>n'</sup> níkagahi aká ninŋba waqúbe  
if, just so do ye for me said he, they say. And chief the (sub.) pipe sacred
- ǵǵaxai kǵ ují-biamá. Ga<sup>n'</sup> gá-biamá: Ninŋba gákě, Ǵáfi<sup>n'</sup> wañ'gakiǵa taíte  
they made the filled they say. And he said as follows, Pipe that (ob.), Pawnees we take vengeance shall it (ob.) they say: on them
- ǵanahi<sup>n'</sup>i xi, ǵaná-gă há. Uoníc'agái xi, ǵaná-bají-gă há, á-biamá. Ga<sup>n'</sup> 9  
ye are willing if, put ye the pipe to your lips Ye are unwilling if, do not put the pipe to your lips said he, they say. And
- ǵaná-biamá; nfaci<sup>n'</sup>ga bǵúgaqti i<sup>n'</sup>-biamá. Gá-biamá níkagahi aká: Ké!  
they put it to their men all smoked it, they said as follows, chief the (sub.): Come! lips, they say.
- aǵúha, ǵiǵǵa<sup>n'</sup>i-gă. Ata<sup>n'</sup> xi wañ'gakiǵa taíte, ǵiǵǵa<sup>n'</sup>i-gă. Kí wi<sup>n'</sup> gá-  
usually, decide ye. How long when we take vengeance shall, decide ye. And one said as follows
- biamá: Núda<sup>n'</sup>hañǵá, nugé ǵé-ona<sup>n'</sup> a<sup>n'</sup>wa<sup>n'</sup>ǵate tai. Wakan<sup>'da</sup> ǵinké cti 12  
they say: O war-chief, summer this only we eat will. Deity the (ob.) too
- a<sup>n'</sup>ǵáha<sup>n'</sup> tai, uma<sup>n'</sup>ǵínka ǵé-hna<sup>n'</sup>. T'a<sup>n'</sup> xi, wañ'gakiǵa tai, á-biamá. Ga<sup>n'</sup>  
we pray to will, season this only. Harvest when, we take vengeance will, said he, they say. And
- nfaci<sup>n'</sup>ga dúbá nuda<sup>n'</sup>hañǵá-biamá; xagé-hna<sup>n'</sup> ca<sup>n'</sup>ca<sup>n'</sup>-biamá; a<sup>n'</sup>ba ǵé' cte  
man four war-chief they say; they regularly always they say; day the (pl.) even
- ha<sup>n'</sup> ǵé' cte xagé-hna<sup>n'</sup> ca<sup>n'</sup>ca<sup>n'</sup>-biamá. Wakan<sup>'da</sup>, ǵá'ean'ǵiǵá-gă. Awáji<sup>n'</sup>cte 15  
night the even they regularly always they say. Wakanda, pity me. I am in a bad humor (pl.)
- tě i<sup>n'</sup>wiñ'kañ-gă, Wakan<sup>'da</sup>, é-hna<sup>n'</sup> ca<sup>n'</sup>ca<sup>n'</sup>qtia<sup>n'</sup>-biamá. Gañ'ki nugé xi,  
the help me, Wakanda, he said regularly always they say. And summer when,
- gaqǵa<sup>n'</sup> aǵá-bi xi, xagé-hna<sup>n'</sup> ca<sup>n'</sup>ca<sup>n'</sup>-biamá. Nfaci<sup>n'</sup>ga dúbá a<sup>n'</sup>ba ǵé waǵáta-  
migrating they went, when, they regularly always they say. Man four day the (pl.) they ate they say
- báji, ní cti ǵata<sup>n'</sup>-báji-hna<sup>n'</sup>-biamá. Ha<sup>n'</sup> xi, ní ǵata<sup>n'</sup>-bi-dé waǵáta-hna<sup>n'</sup> 18  
not, water too they drank not regularly they say. Night when, water they they while they ate usually drank say
- biamá. Éǵiǵe t'a<sup>n'</sup> xi, aǵá-biamá ta<sup>n'</sup>wa<sup>n'</sup> ǵan<sup>'di</sup>. Hau! ké, ca<sup>n'</sup> há. Angá-  
they say. At length harvest when, they came back, village to the. Ho! come, enough. Let
- ǵe tai, á-biamá. Ga<sup>n'</sup> aǵá-biamá gacǵbe. Ha<sup>n'</sup>ega<sup>n'</sup>tce<sup>n'</sup>qtci nuda<sup>n'</sup> aǵá-biamá  
us go, said they, they say. And they went, they out of it. Very early in the morn- to war they went, they say ing

- nú amá bčúgaqti Ačá-bi xī, égičē, Caa' d'úba xī čan'di ahí-biamá;  
males the all. They went, when, behold, Dakotas some village at the arrived, they say;  
(sub.) they say
- Uma<sup>n</sup>/ha<sup>n</sup> xī ča<sup>n</sup> nini<sup>n</sup> xī<sup>n</sup> ahí-biamá. Déča<sup>n</sup>/bá-biamá. Nuda<sup>n</sup> bčúgaqti  
Omaha village the tobacco they brought to, they say. Seven they say. To war all
- 3 a<sup>n</sup>/bačé áíáčai tē čatí, á-biamá. Caa' aká qáča agčá-báji, nuda<sup>n</sup> amádi  
to-day have gone when you said they, Dakotas the back did not go home, to those who went  
have come, they say, (sub.) again to war
- ačé 'íča-biamá. Gá-biamá: Ucté amá atí xī, úwačágičóná taí há, á-biamá,  
to go they spoke of, They said as fol- The rest they when, you tell them will said they,  
they say, lows, they say: come said they,  
they say,
- Caa' é wáwaka-bi ega<sup>n</sup>. Ga<sup>n</sup> Caa<sup>n</sup> amá déča<sup>n</sup>/ba amá Uma<sup>n</sup>/ha<sup>n</sup>-má  
Dakotas that meant them, they say having. And Dakotas the seven the the Omahas
- 6 wiúhe ačá-biamá nuda<sup>n</sup> tē. Ačá-bi ega<sup>n</sup> égičē Jáci<sup>n</sup> xī čan'di ahí-biamá  
following went they say on the when. They went, having at length Pawnee village at the arrived, they  
them war-path they say say
- Uma<sup>n</sup>/ha<sup>n</sup> amá nuda<sup>n</sup> tē. Jí xī xā<sup>n</sup>/ha ké'di ahí-biamá a<sup>n</sup>/ba xān'ge xī.  
Omahas the on the when. Village border by the they arrived, day near when.  
(sub.) war-path they say they say
- Wénaxíča ga<sup>n</sup>/čá-bi ega<sup>n</sup>, xī xā<sup>n</sup>/ha ké'di naji<sup>n</sup>-biamá. Égičē wénaxíča-  
To attack them desired, they having, village border by the they stood, they say. At length they attacked  
say them
- 9 biamá a<sup>n</sup>/ba xī, Jáci<sup>n</sup>-má. Kí Jáci<sup>n</sup> amá Uma<sup>n</sup>/ha<sup>n</sup>-má wada<sup>n</sup>/ba-biamá  
they say day when, the Pawnees. And Pawnees the the Omahas saw them they say  
they say
- wénaxíčai tē. Jáci<sup>n</sup> amá, Wú! weánaxíčai ča<sup>n</sup>/ja, xā<sup>n</sup>/zai tē há. Júuci  
they attacked when. Pawnees the Why! they have attacked though, they are Kansas Frequent  
them (sub.), us explosions
- éga<sup>n</sup>-i-dé ga<sup>n</sup> gčé tá amá, á-biamá. Égičē xī čan'di ahí-bi ega<sup>n</sup>, égičē  
they make at length they will go away, said they, they At length village by the arrived, having, behold,  
them while say, they say
- 12 Uma<sup>n</sup>/ha<sup>n</sup>-máma. Wéba<sup>n</sup>/ha<sup>n</sup>-biamá Uma<sup>n</sup>/ha<sup>n</sup>-má. Ga<sup>n</sup> wákičá-biamá.  
they were Omahas moving. They knew them, they say the Omahas. And they contended with  
them, they say.
- Wákičá-biamá ča<sup>n</sup>/ja, akíča t'ékičē-hna<sup>n</sup>-biamá: Jáci<sup>n</sup>-má čtí t'éwačē-hna<sup>n</sup>-  
They fought them, though, both they killed one another, regu- the Pawnees too they killed them regu-  
they say larly, they say larly
- biamá, Uma<sup>n</sup>/ha<sup>n</sup>-má čtí t'éwačē-hna<sup>n</sup>-biamá. Égičē xī ča<sup>n</sup> ubísandé'qtcí  
they say, the Omahas too they killed them regularly, they At length village the pressing very close  
say upon
- 15 ahí-biamá. Égičē xī čan'di alú-bi ega<sup>n</sup>, égičē ma<sup>n</sup>-íji gčé. Ma<sup>n</sup>-íji gčé  
they arrived, At length village by the arrived, having, behold, lodges of the Lodges of the  
they say, they say earth (pl.) earth (pl.)
- ba'ú-bi-dé usé-hna<sup>n</sup>-biamá. Jáci<sup>n</sup> xī wi<sup>n</sup> ba'ú-bi-dé Jáci<sup>n</sup> amá ma<sup>n</sup>'te  
they pushed holes they set afire regularly, Pawnee lodge one they pushed holes Pawnees the inside  
in, they say, while they say in, they say, while (sub.)
- unáji<sup>n</sup> amá áci a<sup>n</sup>/ha ačá-bi-dé, čí xī wédajíxá ahí-hna<sup>n</sup>-biamá. Jáci<sup>n</sup>  
stood in the out fleeing they went, they again lodge elsewhere they reached regularly, Pawnees  
(sub.) say, while they say
- 18 áhigi múwahégabají-biamá. Kí xī djúbaqtcí úgactá-biamá, Jáci<sup>n</sup> cé-  
many they shot down many of them, And lodges very few remained they say, Pawnees they were  
they say
- nawačá-bi ega<sup>n</sup>. Ga<sup>n</sup> cañ'ge-má čtí bčúgaqti wénacá-biamá Jáci<sup>n</sup>-má.  
exterminated, because. And the horses too all they took from them, the Pawnees.  
they say they say
- Ga<sup>n</sup> Caa<sup>n</sup> déča<sup>n</sup>/ba nuda<sup>n</sup> wiúhe hí čańká čtí zaní t'éwačá-biamá.  
And Dakotas seven to war following the ones too all they killed them, they  
them who say.
- 21 xaxč'-čá<sup>n</sup>/ba íqiga<sup>n</sup> čtí t'éča-biamá.  
Crow Two his grand- too they killed him,  
father they say.

## NOTES.

This story refers to events which occurred about a hundred years ago. Two Crows, the grandson of one of the characters, is now over fifty years of age.

393, 1. Ta<sup>w</sup>wa<sup>n</sup>-ni, Village-stream. The Omahas call two streams by this name, because they camped near them. The Ta<sup>w</sup>wa<sup>n</sup>-ni of this story, Omaha Creek, is one of their old camping-grounds, according to Half a Day, the tribal historian.

393, 1. ȝaɕi<sup>n</sup>. These were the Republican Pawnees whom the Omahas call Zizika-ákɪɕisi<sup>n</sup> (Joseph La Flèche), or Zizika-ákisi (Sanssouci). They may be a Turkey gens.

393, 11. nikagahi igaɕa<sup>a</sup> aka, etc. This custom was observed by the Pawnees, Omahas, and Ponkas. Even if foes ate with them, they became relations, whom it was wrong to kill. A mouthful of food, a drink of water, or a whiff from a pipe, sufficed to establish the relationship.

394, 2. Sanssouci adds: neje-ni ɕatañkiɕai, "he was caused to drink urine," which was mixed with the beans.

394, 4. ɔni<sup>a</sup>i. This should be ɔná<sup>a</sup>i, from ɕa<sup>a</sup>, to fail in eating or drinking all.

396, 2. deɕa<sup>n</sup>ba-biama. Seven is a sacred number in the Omaha and Ponka gentile system, and it is the number of the original gentes of the Dakotas. See references to this in the other historical papers in this volume.

## TRANSLATION.

The Omahas dwelt on Omaha Creek. It happened that a war-party of Pawnees carried off some of their horses. The owner of the horses took three men and followed their trail. The man who went following them was named Wabaskaha. Having departed, they arrived at the Republican River, which the Pawnees call Kiɕaɕuda. The Pawnees dwelt there in villages, to which they had taken the stolen horses. It was during the spring. Having arrived there, they entered a lodge. Some of the Pawnees wished to kill the Omahas, but the rest did not wish to kill them. The chief whose lodge they had entered did not speak at all. As he thought, "If they wish to kill them, they will surely kill them," he did not speak at all. At length the chief's wife went for water. When she brought it back, she gave the water to the Omahas. Taking pieces of dried buffalo meat, the woman made them put them in their mouths, as she wished them to live. When they had eaten, the chief said as follows: "Come, cease ye and go outside. As she wished them to live, she caused them to eat." Every one of them went out and homeward. And the Pawnees were continually inviting the Omahas to feasts. One man, a very brave Pawnee, invited the Omahas to a feast. And he invited them to eat from dishes which were very large and filled very full of beans alone. The Pawnee had a club. Said he, "If you swallow the food, I will kill you with that; and if you fail to eat all, I will kill you with that." At length they swallowed it; they were satiated, yet they swallowed it. He did not kill any one. "Enough. You have swallowed it," said he. On the morrow the Pawnees talked with the Omahas: "Friends, though you have come hither for your horses, you shall not take them back with you. You can come for them in the early fall. And in the fall you must bring us some powder when you come." And Wabaskaha said, "Yes, I will do that."

The Omahas went homeward. As they went homeward, Wabaskaha was crying continually. He was crying and asking a favor of the deity. "Ho! Wakanda, though the foreigners have ill-treated me, I hope that you may help me," he said when he cried. And Wabaskaha wished to take vengeance on the Pawnees.

At length, when it was night, he and his comrades reached their own village. When they reached their own village, he went crying to his lodge. And they knew that he went away crying; all the people heard him. "That one who was following his horses is coming back, but he is coming crying," said they. When he cried, he cried in prayer to the deity. And the people knew that it was the crying of one who wished to go on the war-path. He did not tell it, yet they knew it. And all the people went thither, as they wished to know why he was crying. And Wabaskaha told his story. "I went thither; but they did not restore my horses to me. We came very near being killed. And they asked me for gunpowder in the fall. The Pawnees said, 'Bring us gunpowder when you come.'" All of the people pitied Wabaskaha; they were sorrowful. The next day the chiefs, the braves, and, in fact, all the people, assembled. They filled a pipe. And Wabaskaha stretched out his hands in supplication towards the people; he touched their heads, and said as follows: "Pity ye me. Do for me just what you decide as to my case." And the chief took the sacred pipe and filled it. He said as follows: "If ye are willing for us to take vengeance on the Pawnees, put ye that pipe to your lips; and if ye are not willing, do not put that to your lips." And every man put the pipe to his lips, and smoked it. And the chief said, "Come! Make a final decision. Decide when we shall take vengeance on them." And one said as follows: "O war-chief, let us eat only this summer. Let us pray to the deity too, only this season. Let us take vengeance on them in the early fall." And four men were the war-chiefs; they were continually crying: by day and by night they were continually crying. They continued saying, "Wakanda, pity me. Help me in that about which I am in a bad humor." And when they went on the hunt in the summer, they were always crying. The four men did not eat during the days; water, too, they did not drink. When it was night they used to drink water and eat.

At length they came back to their village, here on Omaha Creek. "Ho! Come, it is enough. Let us go," said they. And they went out of the village. Very early in the morning all the men went on the war-path. When they went, behold, some Dakotas came to the village; they came with tobacco to the Omaha village. They were seven. "You have come to-day when every one has gone on the war-path," said those who remained in the village. The Dakotas did not go back to their land. They spoke of going to those who had gone on the war-path. They said as follows: "When the rest come, you will please tell them." They referred to the Dakotas. And the seven Dakotas departed, following the Omahas who had gone on the war-path. The Omaha war party having gone, arrived at length at the Pawnee village. They arrived at the outskirts of the village when day was near. Having desired to attack them, they stood at the outskirts of the village. At length, when it was day, they attacked the Pawnees. The Pawnees said, "Really! though we are attacked, they are Kansas. After firing a number of shots, they will go homeward." At length, having reached the village, behold, they were Omahas. And the Pawnees knew the Omahas. They contended with them. Though they fought them, they killed some on each side: some Pawnees were killed, and some Omahas were killed. At length the Omahas pressed



very close upon the lodges. At length when they arrived at the village, behold, the lodges were of earth. Thrusting holes through the earth-lodges, they were setting them afire. When one Pawnee lodge had holes thrust through it, the Pawnees standing inside went out and fled, going to a lodge elsewhere. A great many Pawnees were shot down. And as the Pawnees were almost exterminated, very few lodges were left after the slaughter. They deprived the Pawnees of every horse. And all the seven Dakotas who followed the war-party were killed. Two Crows' grandfather was also killed.

## THE FIRST BATTLE BETWEEN THE OMAHAS AND THE PONKAS AFTER THE DEATH OF BLACK BIRD.

RELATED BY A<sup>2</sup>PA<sup>2</sup>-LAŊGA.

Díxe éga<sup>n</sup>-biamá. Héga<sup>j</sup>i t'á-biamá. Gáqqa<sup>n</sup> a<sup>2</sup>ai tē hā jé uné.  
 Small-pox they were so, they say. Not a few they died, they say. Migrating they went, buffalo to hunt.

Pañ'ka amádi ahí-biamá. Jé wáqatai tē Pañ'ka amá. Kí qé-ma céta<sup>n</sup>  
 Ponkas at the they arrived, they say. Buffalo ate them. Ponkas the (sub.). And these that far

díxe i<sup>n</sup>'tea<sup>n</sup> gini<sup>n</sup> tē na<sup>n</sup>phii tē Uma<sup>n</sup>'ha<sup>n</sup> amá; uxíqci'age éga<sup>n</sup> ma<sup>n</sup>'ci<sup>n</sup>i tē. 3  
 small- now recovered when were hungry Omahas the (sub.); indisposed somewhat they walked.  
 pox

A<sup>n</sup>wa<sup>n</sup>'qate tai-éga<sup>n</sup> cañgáqai, á-biamá Uma<sup>n</sup>'ha<sup>n</sup> amá. Í-bajíi-gā, á-biamá  
 We eat in order that we go to you, said, they say. Omahas the (sub.). Do not come, said, they say

Pañ'ka amá. Díxe wáqaa<sup>n</sup>'hne tai. Nā! ca<sup>n</sup> a<sup>n</sup>'wa<sup>n</sup>'qatai yí, añgáqi tai  
 Ponkas the (sub.). Small-pox you will leave with us. Paha! at any rate we eat when, we will be coming back

uqéé, á-biamá Uma<sup>n</sup>'ha<sup>n</sup> amá. Ėdi aqá-biamá. Í-bajíi-gā há, á-biamá 6  
 soon, said, they say Omahas the (sub.). There they went, they say. Do not come! said, they say

Pañ'ka amá. Wakí 'íqa-biamá. Kí Uma<sup>n</sup>'ha<sup>n</sup> aká djúba ahí-biamá.  
 Ponkas the (sub.). To shoot at them they threatened, And Omahas the (col. sub.) a few arrived, they say.

Díxe cti wakéga áhigi weát'ai Uma<sup>n</sup>'ha<sup>n</sup> amá. Pañ'ka-má wakéga-báji  
 Small-pox too sick many died to us Omahas the (sub.). The Ponkas sick not

ú-t'a<sup>n</sup> a<sup>n</sup>'té tai, á-biamá Pañ'ka amá. Ké, maqúde wapé agqáti<sup>n</sup> í tai. 9  
 wounds we die will, said, they say Ponkas the (sub.). Come, gunpowder weapons having let them come

Uqá mañgēi<sup>n</sup>'i-gā, á-biamá. Ū-t'a<sup>n</sup> a<sup>n</sup>'té tabacé, á-biamá Uma<sup>n</sup>'ha<sup>n</sup> amá.  
 To tell begone ye, said they, they say. Having wounds we must die, said, they say Omahas the (sub.).

Uma<sup>n</sup>'ha<sup>n</sup> amá é'di aqá-biamá Pañ'ka yí cañ'di. (yáciqti-éga<sup>n</sup> i<sup>n</sup>'c'áge aká  
 Omahas the (sub.) there went they say Ponkas village to the. (A long time ago old man the

uqai.) A-i-bi ca<sup>n</sup>'ja, wákiqá-biamá. Jíi ké' ctē é'di éga<sup>n</sup> wáca-biamá; 12  
 told it. They ap- though they attacked them, Lodges the even directly they deprived them of, they say;  
 proached, they say they say. (ob.)

edáda<sup>n</sup> aqí<sup>n</sup>'i gē gia<sup>n</sup>'ca-biamá, bēúgaqti. Múwahegabají-biamá. Djúbaqtei  
 what they had the they abandoned them, everything. They shot down many of them, Very few  
 (pl) they say, they say,

umúcta-biamá Pañ'ka amá Uma<sup>n</sup>'ha<sup>n</sup>-hébe améde gí amá; niníba aqí<sup>n</sup>  
 remained from shooting, Ponkas the Omaha part he was, but he was returning; pipe having  
 they say the (sub.)

- 1 *xi*baqqa *agi* *amá*; *maja*<sup>n</sup> *úda*<sup>n</sup> *gáxe* *açi*<sup>n</sup> *gi* *amá*. *Batcfe* *i* *amá*. *Ia*<sup>n</sup>/  
 face to face he was they coming say; land good to make having he was they coming say. Forcing his he was com- way in ing, they say. Had
- cka*fa-biamá *Uma*<sup>n</sup>/*ha*<sup>n</sup> *aká*. *Uma*<sup>n</sup>/*ha*<sup>n</sup> *aká* *gá*-biamá: *Ja*<sup>n</sup>/*cká*ha, *çagçi* *tě*,  
 him for a nephew, Omaha the (sub.). Omaha the (sub.) said as follows, Sister's son, you have as, come back
- 3 *ca*<sup>n</sup> *hă*, *á*-biamá. *Na*<sup>n</sup>/*bé* *wábaha* *fé* *amá* *xi*, *Uma*<sup>n</sup>/*ha*<sup>n</sup> *aká* *nin*ba *açi*<sup>n</sup>/  
 enough said he, they Hand motioning he they when, Omaha the pipe having
- gi* *ta*<sup>n</sup>/*man*'dehi *ijahá*-bi *ega*<sup>n</sup>/*t'é*ça *biamá*. *Ci* *ca*<sup>n</sup>/*ákiki*ça *ma*<sup>n</sup>/*çi*<sup>n</sup>-biamá.  
 he who spear thrust at having, he killed him, they Again still fighting one they walked, they say. another
- Égi*çe *Pañ*'ka *wi*<sup>n</sup>/*i* *amá*. *Ké*, *cénawa*ça<sup>n</sup>/*çé* *onai*. *Cañ*'gaxái-gă, *á*-biamá.  
 At length Ponka one was they coming say. Come, you are going to destroy us. Cease ye, said he, they say.
- 6 *Ca*<sup>n</sup>/*ckaxe* *te*, *ai* *aça*!<sup>n</sup> *á*-biamá *i*<sup>n</sup>/*c'á*ge *íekí*çé *aká*. *Nin*ba *háci* *ti* *ta*<sup>n</sup>/*é*  
 You are to cease, he says indeed! said, they say old man crier the (sub.). Pipe later he who that came,
- ina*<sup>n</sup>/*cta*<sup>n</sup>-biamá. *Cañ*'gaxá-biamá. *Pañ*'ka *djúbaq*tcí *uctá*-biamá.  
 they stopped for, they say. They ceased they say. Ponkas a very few remained, they say.

(The following is a version of the latter part of the above paper, which was dictated in 1881 by Frank La Flèche, who obtained it from A<sup>n</sup>ba-hebe, the general historian of the Omahas, a man who is over eighty years of age, and older than A<sup>n</sup>pa<sup>n</sup>-jañga:)

- Pañ*'ka *amádi* *Uma*<sup>n</sup>/*ha*<sup>n</sup>-hébe *wi*<sup>n</sup>/*i* *ma*<sup>n</sup>/*çi*<sup>n</sup>/*i* *tě*. *Ki* *Uma*<sup>n</sup>/*ha*<sup>n</sup> *amá* *íi*  
 Ponkas by the Omaha part one he walked. And Omahas the (pl.) were coming
- 9 *tě* *waná*<sup>n</sup>/*a*<sup>n</sup>-bi *xi*, *Íwaki*ça-bajfi-gă. *Wakí*dai-gă, *á*-biamá. *Ki* *Uma*<sup>n</sup>/*ha*<sup>n</sup>  
 the he heard them. when, Cause ye them not to be Shoot at them, he said, they And Omahas
- amá* *giná*<sup>n</sup>/*a*<sup>n</sup> *tě*. *Ki* *wáki*çaí *tě*<sup>n</sup>/*di* *Pañ*'ka-má *'ág*çawáçai *tě*. *Gañ*'ki  
 the (sub.) heard it of him. And they fought when Ponkas the (sub.) they made them suffer. And
- Pañ*'ka *amá* *xi*baqqa *nin*ba *açi*<sup>n</sup>/*a*<sup>n</sup>-í *tě*. *Ki* *Uma*<sup>n</sup>/*ha*<sup>n</sup> *amá* *gai* *tě*:  
 Ponkas the (sub.) face to face pipe having were coming. And Omahas the (sub.) said as fol- lows:
- 12 *Uma*<sup>n</sup>/*ha*<sup>n</sup>-hébe *çi*ñké, *ijá*je *çadaí* *tě*, *é* *wa*çá<sup>n</sup>/*i* *tě*díhi *xi*, *mú*a<sup>n</sup>/*çicta*<sup>n</sup> *taí*te,  
 Omaha part he who, his name they called it, that you give to it occurs when, we finish shoot- ing shall,
- ai*. *Ki* *u*çí<sup>n</sup>/*agai* *tě* *Pañ*'ka *amá* *Ci* *píqti* *Uma*<sup>n</sup>/*ha*<sup>n</sup> *amá* *wáki*çaí *tě*. *Ki*  
 they say. And refused Ponkas the (sub.). Again anew Omahas the (sub.) fought them. And
- wasí*sigě-qtia<sup>n</sup>/*i* *çé* *Uma*<sup>n</sup>/*ha*<sup>n</sup>-hébe *Pañ*'ka *amádi* *ú*çiqě *ma*<sup>n</sup>/*çi*<sup>n</sup>/*amá*. *Ki*  
 active very this Omaha part Ponkas by the a refugee he walked the one who. And
- 15 *ia*<sup>n</sup>/*cka* *ejá*-qti *amá* *ágiki*paí *tě*. *Ki* *ia*<sup>n</sup>/*cka* *çi*<sup>n</sup>/*nañ*'gipá-biamá. *Ki*  
 his sister's son his real the (mv. sub.) he met his. And his sister's the he feared to see his, they And
- wahá*<sup>n</sup>/*'ai* *tě*. *Ani*<sup>n</sup>/*'ia* *ka*<sup>n</sup>/*'bça*. *Çá*<sup>n</sup>/*'ean*'giçá-gă, *ai* *tě* *Çi*-eja, *çá*<sup>n</sup>/*'ea*<sup>n</sup>/*'çaf*  
 he prayed to him. I live I wish. Pity me, your relation, he said. You, on the have you pitied other hand, me
- áda*<sup>n</sup>/*i* *ai* *tě* *ia*<sup>n</sup>/*cka* *aká*. *Gañ*'ki *man*'dehi *ijahá*-biamá. *Kúsandě*<sup>n</sup>/*qti* *íça*<sup>n</sup>/*'*  
 1 said his sister's son the (sub.). And spear he pierced him with, Through and through he
- 18 *çai* *tě*. *Ci* *Pañ*'ka *nini* *ují* *açi*<sup>n</sup>/*a*<sup>n</sup>-í *amá* *Uma*<sup>n</sup>/*ha*<sup>n</sup>-mádi. *Ki* *cañ*'gaxai *tě*.  
 placed him. Again Ponkas tobacco put having were they coming say Omahas to them. And they ceased.

## NOTES.

399, 13. muwahegabaji-biama. There was a strong emphasis on the first syllable when the story was told.

399, 13. djubaqtei, pronounced dju+baqtei by the narrator.

400, 7. ina<sup>eta</sup>-biama. This refers to moving to and fro of the combatants who were on foot.

TRANSLATION OF A<sup>PA</sup>-JĀŅĀ'S VERSION.

The Omahas had the small-pox, and many died. They migrated, and went on the buffalo hunt. They arrived at the place where the Ponkas were. The Ponkas ate buffalo meat. And these Omahas, who had now recovered from the small-pox, were hungry, and so they were indisposed to make any exertions. "We go to you that you may eat," said they. "Do not come. You will give us the small-pox," said the Ponkas. "Psha! we will eat at any rate, and we shall soon be coming back," said the Omahas. They went thither. "Do not come," said the Ponkas, who threatened to shoot at them. And a few of the Omahas arrived there. Many of our Omahas had died from the small-pox. "Let us Ponkas die from wounds, when we are not sick. Come! Begone and tell them they can come with powder and weapons," said the Ponkas. "We must die from wounds," said the Omahas. The Omahas went to the Ponka village. (The old man told it a very long time ago.) When the Omahas approached, they attacked the Ponkas. Immediately they made the Ponkas abandon even the lodges which were there, and the Ponkas left all of their possessions. The Omahas shot down a great many of them. A very few Ponkas survived. A half-Omaha was coming back to us, forcing his way through the ranks of the combatants, and bringing a pipe. He was coming to make peace. An Omaha had him as a sister's son. The Omaha said as follows: "Sister's son, it is well that you have come home." When the Ponka extended his hand, as if to give it to him, the Omaha thrust a spear at the one who brought the pipe, and killed him. And still they continued fighting one another. At length a Ponka was approaching. "Come! you are going to destroy us. Cease it," said he. "He says, indeed, that you are to cease!" said the old man who was the crier. They stopped, owing to the act of him who came afterwards with the pipe. They ceased. A very few Ponkas remained.

TRANSLATION OF A<sup>BA</sup>-HEBE'S VERSION.

One who was half-Omaha dwelt with the Ponkas. And when he heard that the Omahas were approaching, he said to the Ponkas, "Do not let them come. Shoot at them." The Omahas heard about him. And when they fought the Ponkas, they made the latter suffer. And the Ponkas were coming to them, face to face, bringing a pipe. And the Omahas said as follows: "When you give us the half-Omaha," calling his name, "we shall stop shooting." But the Ponkas refused. And the Omahas fought them again. And he who continued as a refugee among the Ponkas, this half-Omaha, was very active. And his own sister's son met him during the fight. And he feared to see his sister's son. He prayed to him: "I wish to live. Pity me." "Have you, on the other hand, pitied me?" said his sister's son. And the latter pierced him with a spear, laying him on the ground, pierced through and through. Again the Ponkas were bringing a pipe to the Omahas. They ceased.

## THE BATTLE BETWEEN THE OMAHAS AND THE PAWNEE LOUPS.

DICTATED BY Á<sup>n</sup>PA<sup>n</sup>-LA<sup>n</sup>GA.

- Uma<sup>n</sup>ha<sup>n</sup> amá nuda<sup>n</sup> a<sup>n</sup>á-biamá wa<sup>n</sup>gi<sup>n</sup>çe. ǰé<sup>n</sup>ba wada<sup>n</sup>be a<sup>n</sup>ai<sup>n</sup> tē. Omaha<sup>s</sup> the (sub.) to war went, they say all. Seven to see went.
- Nuda<sup>n</sup>ha<sup>n</sup>ga aká Ca<sup>n</sup>ewa<sup>n</sup>ǰé ijáje a<sup>n</sup>i<sup>n</sup> tē. Nuda<sup>n</sup>ha<sup>n</sup>ga, ǰi d'úba dé<sup>n</sup>ba War-chief the (sub.) Ca<sup>n</sup>ewa<sup>n</sup>ǰé his name he had it. O war-chief, lodge some seven
- 3 édi tē, é u<sup>n</sup>á ma<sup>n</sup>gǰi<sup>n</sup>i-gǎ, á-biamá Ca<sup>n</sup>ewa<sup>n</sup>ǰé aká. Ci áhigi-ma-ǰata<sup>n</sup> there the, that to tell begone ye, said, they say Ca<sup>n</sup>ewa<sup>n</sup>ǰé the (sub.). Again the many from
- atí-biamá. Nuda<sup>n</sup>ha<sup>n</sup>ga, wágazua<sup>n</sup>ǰa a<sup>n</sup>gáti há, á-biamá. Wada<sup>n</sup>baji- they came, they O war-chief, we correct it we have come said they, they Not to see say.
- wákiǰá-biamá ǰi ké. Ké! u<sup>n</sup>á ma<sup>n</sup>gǰi<sup>n</sup>i-gǎ. ǰi dé<sup>n</sup>ba<sup>n</sup>ai. Wanáǰi<sup>n</sup>i-gǎ, he caused them, they lodges the Come! to tell it begone ye. Lodge they are seven. Hasten ye, say, (line of.).
- 6 á-biamá. Atí-biamá áhigi amá (Uma<sup>n</sup>ha<sup>n</sup> amá). Ha<sup>n</sup>-íma<sup>n</sup>ǰi<sup>n</sup> é'di a<sup>n</sup>á-said he, they Came, they say many the (sub.) (Omahas the). Night walking at there they went say.
- biamá. É'di ǰa<sup>n</sup>gǰe<sup>n</sup>qci a<sup>n</sup>hi ga<sup>n</sup>ǰa-biamá. Céta<sup>n</sup> áhigii tē ukíǰa-baji- they say. There very near to arrive, they wished, they So far they were the they had not told say. many those with them,
- biamá; ákinaǰá-biamá Uma<sup>n</sup>ha<sup>n</sup> amá. Édíqci a<sup>n</sup>hi-biamá. Éǰiçe, ǰihuǰa<sup>n</sup> bid it from their party, Omahas the (sub.). Just there they arrived, they Behold, smoke-holes say, they say.
- 9 cábe ké amá, héǰaji. Nuda<sup>n</sup>ha<sup>n</sup>ga, héǰaji amá ǰa<sup>n</sup>ǰa, a<sup>n</sup>gáti a<sup>n</sup>ǰicta<sup>n</sup>i há. distant lay they say, not a few. O war-chief, not a few they though, we have come finished black
- Ca<sup>n</sup> wa<sup>n</sup>gaki<sup>n</sup>ǰa tai, á-biamá nuda<sup>n</sup>ha<sup>n</sup>ga áǰi amá wi<sup>n</sup> aká. ǰi ǰa<sup>n</sup>ha<sup>n</sup> At any rate let us contend with said, they say war-chief different the one the Lodge border thom, say, (pl.) (sub.).
- kédíqci mi<sup>n</sup>dé a<sup>n</sup>á-biamá; gǰéba-na<sup>n</sup>ba ǰa<sup>n</sup>ǰa<sup>n</sup> na<sup>n</sup>bé ukíǰa<sup>n</sup> mi<sup>n</sup>dé a<sup>n</sup>á- just at the crawling they went, they by twenties hand holding one crawling they went say; another
- 12 biamá. Qǰiǰiqtia<sup>n</sup> wagǰáde a<sup>n</sup>á-biamá, ǰina<sup>n</sup>da<sup>n</sup> a<sup>n</sup>á-biamá. Nuda<sup>n</sup>- they say. Very quietly creeping up on they went they pushing them- say, they went, they War- say, their feet
- ha<sup>n</sup>ga wa<sup>n</sup>ǰixabe a<sup>n</sup>i<sup>n</sup>-biamá, Gia<sup>n</sup>ha-bi ijáje a<sup>n</sup>i<sup>n</sup>-biamá. Wéti<sup>n</sup> a<sup>n</sup>i<sup>n</sup>- chief sacred bag he had it, they say, Gia<sup>n</sup>ha-bi his name he had it, they say. Striking- he had it instrument
- biamá, wéa<sup>n</sup>ǰade wéti<sup>n</sup> gáxe, waqúbe gáxe ǰiza<sup>n</sup>-biamá. ǰi ǰa<sup>n</sup> duba<sup>n</sup> they say, war-club with striking- he sacred thing he ho took it, they say. Village the four times iron point instrument made it, made it (ob.)
- 15 ga<sup>n</sup>-biamá (áǰaiza<sup>n</sup>-biamá). Maka<sup>n</sup> waqúbe gáxe ǰická-biamá duba<sup>n</sup> so, they say (he brandished it towards, Medicine sacred thing he ho untied, they say four times. they say).
- ǰadé téǰa ǰéǰé gaxá-biamá. ǰadé eǰa gahíǰe a<sup>n</sup>ǰé gáxai tē. Maka<sup>n</sup> téǰa Wind to the to send he made it, they Wind its wafting it to go he made it. Medicine to the it off say.
- alí. ǰi, waji<sup>n</sup> gisíǰaji wáxai tē, wapé gisíǰaji wáxai ǰáǰi<sup>n</sup>-má. ǰi rr- when, disposition not to remember he made them, weapons he made them the Pawnees. Lodge rivd

ʔa<sup>n</sup>ha a-i-ja<sup>n</sup>-ma ma<sup>n</sup> wi<sup>n</sup> ʔida<sup>n</sup> ʔéʔa-biamá. ʔéta<sup>n</sup> ugáhana<sup>n</sup>áze amá.  
 border those who ap- arrow one he sent away by they say. So far darkness they say.  
 Ma<sup>n</sup> ké waʔónají amá Wacka<sup>n</sup> ákigʔají atí-hua<sup>n</sup>-biamá, jiji. Jí ʔa<sup>n</sup>ha  
 Arrow the not visible they say. To do his commanding they came, they say, whis- Lodge border  
 ké eca<sup>n</sup>qteí a-i-ja<sup>n</sup>-biamá, bispé. Égiʔe a<sup>n</sup>ba aká uga<sup>n</sup>ba amá. Ma<sup>n</sup> wi<sup>n</sup> 3  
 the very near to they approached and crouch- At length day the gave light they say. Arrow one  
 ʔida<sup>n</sup> ʔéʔa-biamá. Waʔóna. ʔéke waqúbe ké duba<sup>n</sup> ágaizai té waʔi<sup>n</sup>ba-  
 he sent away by they say. It was visible. This sacred thing the four times he bran- when he gave the  
 pulling (the bow) they say. (ob.) (ob.) (ob.) towards disbed it attacking cry  
 biamá. Duba<sup>n</sup> té ba<sup>n</sup>-bi ʔi, han! kida-biamá. Wákiʔa-bi éga<sup>n</sup> wapé  
 they say. Four times the he called, when, well! they shot at it, they contended with having, weapon  
 they say. they say. they say. them, they say  
 gʔíze-ma ʔáʔi<sup>n</sup>-má ja<sup>n</sup>t'e-má etí, ca<sup>n</sup>ca<sup>n</sup> wáqʔi-biamá. Wa<sup>n</sup>u-ma etí waté 6  
 those who took the Pawnees those sound too, without they killed them, The women too clothing  
 theirs asleep stopping they say.  
 nuʔáʔi<sup>n</sup> na<sup>n</sup>ónúde-hna<sup>n</sup>-biamá; ha<sup>n</sup>éga<sup>n</sup>tce ʔáha<sup>n</sup> waté gʔí'a-hna<sup>n</sup>i té. Jí  
 naked slipped off regularly they say; morning they arose clothing they failed to fasten Lodges regularly.  
 ké wáce wáʔi<sup>n</sup>-biamá; ákusande wáʔi<sup>n</sup>-biamá ʔáʔi<sup>n</sup>-má. Iyidehi<sup>n</sup>hi<sup>n</sup>qti  
 the making they had them, through and they had them, the Pawnees (ob.). Just like pillows on  
 (line of) them abandon they say; beyond they say  
 t'éwaʔa-biamá, wapé gisíʔa-báji ega<sup>n</sup>. ʔíʔe égi<sup>n</sup> iʔa-biamá, úbaaze. 9  
 they killed them, weapons they did not remember. Canes headlong they went, they say. they were  
 they say. they say. they say. scared into.  
 Átaca<sup>n</sup> ga<sup>n</sup> íha-biamá. Jí ʔa<sup>n</sup> ci úgiʔaazá-biamá. Édhi ʔi, wapé  
 Beyond so they passed, they Village to the again they scared them into their, They when, weapons  
 that say. say. they say. arrived there  
 gʔízai té ʔáʔi<sup>n</sup> amá. Édhi ʔi, t'éwaʔe-hna<sup>n</sup>i Uma<sup>n</sup>ha<sup>n</sup> má. Djúba umúcte  
 took their Pawnees the At that when, they killed them the Omahas (ob.). A few remained  
 (sub.) time regularly from shooting  
 ahíi té, waji<sup>n</sup>-píbaʔi ʔáʔi<sup>n</sup>-má. Áhigi t'ékiʔai. ʔáʔewaʔé égiʔe t'éʔa- 12  
 they when, in a bad humor the Pawnees. Many they killed one another. ʔáʔewaʔé at length killed  
 arrived him  
 biamá, ʔáʔi<sup>n</sup> amá. ʔáʔewaʔé t'éʔai, aí, aʔa+. Ca<sup>n</sup>ckaxe taí, aí, aʔa+,  
 they say, Pawnees the (sub.). ʔáʔewaʔé is killed, he says, indeed. Enough you do will, he says, indeed,  
 á-biamá. Ca<sup>n</sup>gaxá-biamá. Ca<sup>n</sup> ca<sup>n</sup>ge, ʔiha, waʔáte gʔúbaʔti, wenáce  
 said he, they They ceased, they say. Yet horse, tent-skin, food all, snatching  
 say. from them  
 ʔi<sup>n</sup> agí-biamá.  
 ear- they were coming  
 rying home, they say.

## NOTES.

This fight occurred when the father of A<sup>n</sup>pa<sup>n</sup>-jañga was a boy.

402, 2. nuda<sup>n</sup>hañga, etc. ʔáʔewaʔé was the leader of the seven scouts.

402, 11. waqʔade, a kind of war-club, with an iron point on one side of the lower end, and a ball of wood on the other. There are two kinds. The club, with the exception of the iron point, is made of some kind of very hard wood.

402, 14. ʔi ʔa<sup>n</sup>. As the Pawnees do not camp in a circle, this is probably intended for "jii ké."

403, 2. akigʔaji. Axigʔaji—Frank La Flèche. So he makes uxigʔa<sup>n</sup>, instead of ukigʔa<sup>n</sup>, 402, 14.

403, 8. iyidehi<sup>n</sup>hi<sup>n</sup>qti, a verb from iyidehi<sup>n</sup>, which is derived from the noun ibehi<sup>n</sup>, a pillow.

## TRANSLATION.

All of the Omahas went on the war-path. Seven went as scouts. The leader of the party was CaĖewaĖĖ, of the Black-shoulder gens. "O war-chief," said he, "go ye and tell that seven lodges are there." And they came from the main body of the Omahas. "O war-chief," said they, addressing CaĖewaĖĖ, "we have come to obtain a correct account." He caused them not to see the lodges. "Come! begone ye and tell it. The lodges are seven. Hasten ye," said CaĖewaĖĖ. The main body came. They went thither by night. They desired to approach very near to the foe. The scouts had not yet told those with them that the foes were many; the Omahas hid it from their party. They arrived just there. Behold, the smoke-holes formed a long black line in the distance; they were a great many. "O war-chief, though they are many, we have already come. Let us contend with them at any rate," said one of the other war-chiefs. Just at the outskirts of the lodges they went crawling; they went crawling by twenties, each one holding the hand of the man next to him. They went creeping up on them, not uttering a sound. They pushed themselves forward with their feet, moving somewhat like frogs in leaping. A war-chief named Gia<sup>h</sup>a bi had a sacred bag. He used a wĖaq<sup>h</sup>ade as a weapon; he made it a sacred thing and used it. He did so four times towards the lodges; he brandished it towards them. Four times he untied the medicine which he had made sacred. He caused the wind to send it off to the place; he made the wind waft the odor towards the lodges. When the medicine arrived at the place, it made the Pawnees forget their warlike temper; it made them forget the weapons. One of those who approached the outskirts of the village and lay there, pulled his bow and sent an arrow with all his might. It was still dark, and the arrow was not visible. They continued coming and commanding one another to make every effort, speaking in whispers. They approached very near to the outskirts of the village, and lay there crouching. At length the day gave light. Gia<sup>h</sup>a-bi pulled his bow, sending an arrow with force, and it was visible. He waved the sacred bag four times, and gave the attacking cry. When he had called four times, lo! they shot at the village. They contended with the Pawnees. They killed some of the Pawnees as they were seizing their weapons, and the others who were still sound asleep. The women, too, were in a nude condition, because they had not been able to fasten their garments when they arose so early in the morning, and as they ran, their clothing slipped off them. The Omahas made the Pawnees abandon their lodges; they took them far beyond the village when chasing them. As the Pawnees had forgotten their weapons, they were killed till they resembled many pillows lying on one another here and there, and in great heaps. They were scared into the canes. Still they passed beyond. The Omahas scared them again into their village. At that time the Pawnees seized their weapons; and then they killed the Omahas. When a few of the Pawnees who remained after the shooting arrived there, they were in a desperate mood. Those on each side killed many of their opponents. At length the Pawnees killed CaĖewaĖĖ. "He says, indeed, that CaĖewaĖĖ has been killed. He says, indeed, that you are to cease fighting," said the crier. They ceased. The Omahas captured all the horses, tent-skins, and food, which they brought home.

## THE SECOND FIGHT WITH THE PONKAS.

RELATED BY A<sup>2</sup>PA<sup>2</sup>-JAŅGA.

Ákikijí-biamá. Uma<sup>n</sup>'ha<sup>n</sup> amá cti gaqqa<sup>n</sup>' aqá-biamá, Pañ'ka amá cti  
 Two tribes came together, Omahas the too moving in a went, they say, Ponkas the too  
 they say. (sub.) body  
 gaqqa<sup>n</sup>' aqá-biamá, Ní-ubqáqá ké'ja. Jéga kiñ<sup>n</sup>'ba-bi ega<sup>n</sup>', watcígaxá-  
 moving in a went, they say, Niobrara at the. Now they saw one because, they danced  
 body another, they say  
 biamá. Pañ'ka wi<sup>n</sup>' wanác uti<sup>n</sup>'-biamá. Pañ'ka wi<sup>n</sup>' wanáca-biamá Úti<sup>n</sup> 3  
 they say. Ponka one as a police- hit him, they say. Ponka one was a policeman, they Hit  
 say. man  
 amá ákikiqá-biamá. Pañ'ka amá éwa<sup>n</sup> ga<sup>n</sup>', Uma<sup>n</sup>'ha<sup>n</sup> amá wónaxiqá-biamá. .  
 they contended they say. The Ponkas being the as, Omahas the attacked them they say.  
 who together cause (sub.)  
 Jí kō, cañ'ge cti, edáda<sup>n</sup> aqí<sup>n</sup>'i, ca<sup>n</sup>' bēúgaqti wáca-biamá. Cí waqístube  
 Lodge the ponies too, what they had, in fact all they made them Again to spread the  
 (col.), abandon, they say. hands before them  
 agí-biamá xibaqqa. Kí Wacuce iqádi aká Pañ'ka amáqá ahí-bi ega<sup>n</sup>', náqce 6  
 they were com- face to face. And Wacuce his the arrived, having, a captive  
 ing, they say  
 qizai tē. Cí waqístube aqí<sup>n</sup>' a-í-biamá Uma<sup>n</sup>'ha<sup>n</sup> qañkáqá. Ga<sup>n</sup>' maja<sup>n</sup>'  
 he was taken. Again to spread the having they were com- Omahas to the. And land  
 hands before them him ing, they say  
 úda<sup>n</sup> gaxá-biamá.  
 good they made it, they  
 say.

## NOTE.

A<sup>2</sup>pa<sup>2</sup>-jaŅga said that this occurred before his birth, i. e., before 1830. Wacuce was an old man when he died in 1878; and it was his father, Gahige-jūŅga, who was captured by the Ponkas at the beginning of this battle. Gahige-jūŅga was then very young: A<sup>2</sup>pa<sup>2</sup>-jaŅga said that it occurred when the former was a "cenujiŅga-qtei," a very young man; Sanssouci said that Gahige-jūŅga was a small boy. He was playing on the side of the Ponka camp at the commencement of the fight, and so was captured by the Ponkas. The messengers brought a pipe as well as Gahige-jūŅga, who was restored to his people.

## TRANSLATION.

The Omahas and Ponkas came together, and traveled together when going on the hunt along the Niobrara River. They danced because they saw one another anew after a separation. A Ponka, who acted as a policeman, hit an Omaha. The Ponka was a policeman. They who struck contended together. The Ponkas being the cause, the Omahas attacked them, forcing them to abandon their lodges, ponies, and, in fact, all which they had. And the Ponkas were coming with their faces towards our people, to petition to them. And the father of Wacuce having arrived at the Ponka camp, he was taken captive. And they were bringing him to the Omahas to petition for peace. And they made peace.

## BATTLE BETWEEN THE OMAHAS AND THE DAKOTAS.

DICTATED BY A<sup>PA</sup>-LANGA.

- A<sup>n</sup>jin'ga tē'di jé wanáse újawaqti gñi'ni tē Uma'ha<sup>n</sup> amá. Égiçe  
Me small when buffalo surrounding very pleas- sat Omahas the (sub.). At length  
them antly
- nuda' ačá-bi, ai awána'a', Caa' ta'wañčá<sup>n</sup> dēčá<sup>n</sup>baha, hégabaji. Jáči<sup>n</sup>  
to war went, they I heard them, Dakotas tribe in seven places, not a few. Pawnees  
said
- 3 wákičá ahíi tē, ukít'ě fčá<sup>n</sup>qti agñi tē, u'čá agñi tē bačéje amá. Kí d'úba  
to contend they arrived, foe very full of they were scatter- they were gentes the And some  
with them coming back, ing coming back (sub.).
- uhé éawačai agñi amá wačáte ga'čai, wačáte 'íča-biamá. Uma'ha<sup>n</sup> gačé  
they passed directly they who re- food they desired, food they spoke of, Omahas turning  
toward us, when on- turned to us they say. aside  
their way
- híi tē fábčiqti-éga<sup>n</sup>. T'ěwačá-báji ga'čai tē, wanác úti<sup>n</sup> tē. Wapé wékida-  
arrived about three. Not to kill them they desired, they hit them as soldiers. Weapons they did not
- 6 báji; čéčuta<sup>n</sup>-ma éwačai'a<sup>n</sup>i tē, Uma'ha<sup>n</sup> wakída-biamá. Wákičai tē Uma'ha<sup>n</sup>  
shoot at those from this they brought it on Omahas shot at them, they say. Contended with Omahas  
them with; place themselves,
- amá; t'ěkičai tē. Caa' wábaaze ačai, djúba-ma ga'čai. Ucté k'čá ukíčá  
the they killed one Dakotas were scared they those who were as. The rest to the to tell one  
(sub.); another. went, few
- agčá-biamá. Atí-biamá gčúbaqti. Čé Gahíge-jin'ga Caa' ie čapi. A'wa'ni-  
they went back, They came, they all. This Gahíge-jinga Dakota speech talked well. We  
they say. say
- 9 čate tai-éga<sup>n</sup> aňgágii, é íča-biamá Caa' amá. Ukít'ě tē weábčá<sup>n</sup> aňgágčii,  
eat in order to we were to say sent hither, Dakotas the Foreigners the we are sa- we have come  
coming back, they say (sub.). tiated with back,
- é íča-biamá. Ca' čiga'čá-báji éga'ni ča'ja, wawáčakihna cka'hnaí,  
to say they sent hither, In fact not desiring you it was so though, you contend with us you wish,  
they say.
- á-biamá. Gahíge-jin'ga aká gá-biamá: Ma'ciatahá maňgč'i-gá, á-biamá.  
said they, they Gahíge-jinga the said as follows, Further off begone ye. said he, they  
say. (sub.) they say:
- 12 Ákiágčai há, níkaci<sup>n</sup>ga áhigi. Caa' amá, Uma'ha<sup>n</sup> djúba éga<sup>n</sup>, a'he wáči<sup>n</sup>  
They had gone back again, men many. Dakotas the Omahas few as, fleeing they had  
(sub.), they
- agčai wéahide, wáctaňkai éga<sup>n</sup>. Jí tē wéahide gia'čai Uma'ha<sup>n</sup> amá.  
they went back far away, tempting them like. Lodge the far away left theirs Omahas the  
(sub.).
- Égiçe áhigi atí-biamá, Caa' amá ta'wañčá<sup>n</sup> cáde amá é'di ahí-biamá.  
At length many came, they say, Dakotas the tribe six the (pl.) there arrived, they say.
- 15 Wénaxičá-biamá Uma'ha<sup>n</sup>-má. Jí ča'ja a'ha-bi ča'ja wékičibčá<sup>n</sup>-biamá,  
They attacked them, they the Omahas (ob.). Village to the they fled, though they were mixed with one  
say another, they say.
- áhigi átaca<sup>n</sup>. Ga' hégaji t'ěwačá-biamá Uma'ha<sup>n</sup>-má. Čaňgáxe-ba cka'ni-  
many more than. And not a few they killed them, they say the Omahas (ob.). They ceased and motion.



aji naji'-biamá. I<sup>fi</sup> ca<sup>n</sup> gitáde<sup>s</sup> wáci<sup>n</sup> a-fi tē'di Uma<sup>n</sup>'ha<sup>n</sup> cañ'ge-ágci<sup>n</sup>-  
less they stood, they Village the (when) having they when Omahas horse sat on  
say.

báji-má áhigi éenawa<sup>fa</sup>i tē úci<sup>a</sup> nañ'ge. Ca<sup>n</sup>' Uma<sup>n</sup>'ha<sup>n</sup>-má cañ'ge áki-  
not those many they destroyed them around running. And the Omahas horse one  
who

gáha ágci<sup>n</sup>-hna<sup>n</sup>-biamá. Gaski t'é<sup>n</sup> ci<sup>n</sup> gáize-hna<sup>n</sup>-biamá éé<sup>s</sup> ejaí; na<sup>n</sup>bá 3  
on it with sat on regu- they say. Nearly dead the they took regu- they say rela- his; two  
another larly (mv. ob.) theirs larly tions

cañ'ge ágci<sup>n</sup> xi, ci wi<sup>n</sup>' sīn'de u<sup>a</sup>ca<sup>n</sup>'-hna<sup>n</sup>-biamá, wábaaze a<sup>n</sup>'hai tē. Ca<sup>n</sup>'  
horse they sat when, again one tail he held regu- they say, they were they fled when. And  
on larly scared off

ukikiji-ma wi<sup>n</sup>' t'é<sup>a</sup>ci xi<sup>n</sup>ji, U<sup>a</sup>ca<sup>n</sup>'i hā, ééa ta<sup>n</sup>, na<sup>a</sup>'-bi ega<sup>n</sup>', na<sup>n</sup>'cta<sup>n</sup>'i tē;  
those nearly re- one he was if, He is held this one the heard it, having, he stopped running;  
lated killed behind (std. ob.), they say

é'di a<sup>a</sup>ca<sup>n</sup>-biamá, wa<sup>n</sup>'da<sup>n</sup> t'éwa<sup>a</sup>ci-hna<sup>n</sup>'i tē. In<sup>a</sup>'age wi<sup>n</sup>', éijiñ'ge t'é<sup>a</sup>ci hā, 6  
there he went, they say, (the two) together they were always killed. Old man one, Your son is killed

é u<sup>a</sup>ci xi, Hau! ana<sup>n</sup>'cta<sup>n</sup> tá minke, á-biamá. É'di a<sup>a</sup>ca<sup>n</sup>-biamá. Ákicuga  
that they when, Ho! I stop running will I who, said he, they There he went, they say. Standing thick  
told say.

baza<sup>n</sup>' égi<sup>n</sup> áia<sup>a</sup>ca<sup>n</sup>-biamá. Edábe t'é<sup>a</sup>ci tē. Égi<sup>n</sup> na<sup>n</sup>'cta<sup>n</sup>'-biamá. Ca<sup>n</sup>'-  
pushing right in he had gone, they say. Also he was killed. At length they stopped pursuing, Let  
in among they say.

añgáxe taí, á-biamá. Uma<sup>n</sup>'ha<sup>n</sup>-má múwahega-báji. Ukie 'íca<sup>n</sup>-biamá, 9  
us cease, said they, they The Omahas were shot down in great To talk they spoke of,  
say, numbers. to him they say,

Gahige-jin'ga. Angú<sup>n</sup>ci<sup>n</sup> tañ'gata<sup>n</sup>. Dúdiha í-gā, á-biamá Caa<sup>n</sup>' amá.  
Gahige-jin'ga (ob.), We talk to you we will. This way come, said, they say Dakotas the.

Gahige-jin'ga aká jú-hna<sup>n</sup> ejaí tē, Caa<sup>n</sup>' wi<sup>n</sup>' cañ'ge ágci<sup>n</sup> ukie é'di  
Gahige-jin'ga the body alone thither he when, Dakota one horse sitting to talk there  
(sub.) went to him

ahfi tē. Ukikiai tē. Caa<sup>n</sup>' áji wi<sup>n</sup>' náza<sup>a</sup>ga gci<sup>n</sup>', ágata gci<sup>n</sup>'. Wágata 12  
arrived. They talked together. Dakota another one at the rear sat, aiming at he sat. The one aiming  
him

gci<sup>n</sup>' éinké da<sup>n</sup>'bai éga<sup>n</sup>, Uma<sup>n</sup>'ha<sup>n</sup>-má wi<sup>n</sup>' wé<sup>s</sup> éé<sup>a</sup>ci tē: Cé áta<sup>a</sup>ma-  
he who was sitting he saw as, the Omahas one detecting he sent it away That those who are  
(ob.) the foe (the warning): in sight beyond

wi<sup>n</sup>' ági<sup>n</sup>gata gci<sup>n</sup>'. Na<sup>n</sup>'cta<sup>n</sup>'-gā, á-biamá. Caa<sup>n</sup>' aká kide ícaí tē t'é<sup>a</sup>ca-  
one aiming at he sits. Stop standing said he, they Dakota the shooting he sent when he killed  
you (there), say, (sub.) at him it this way him

biamá. Gahige-jin'ga ána<sup>a</sup>'ji áha<sup>n</sup>, á-biamá Uma<sup>n</sup>'ha<sup>n</sup> aká, éi<sup>a</sup>cta<sup>n</sup>kaí, 15  
they say. Gahige-jin'ga he did not listen to (one) ! said, they say Omaha the You are tempted,  
(sub.),

ehé, aí tē. Cañ'gaxai tē. É ina<sup>n</sup>'cta<sup>n</sup>' cañ'gaxai tē. Uma<sup>n</sup>'ha<sup>n</sup>-má g<sup>a</sup>éba-  
I say, he said. They ceased. That they stopped pursuing by they ceased. The Omahas thir-  
means of

éá<sup>a</sup>ci áta t'éwa<sup>a</sup>ci tē wañ'gi<sup>n</sup>ci. Ha<sup>n</sup>' agi<sup>n</sup> tē cañ'gaxai tē. Ucté amá  
ty beyond they killed them all. Night it was when they ceased. The rest  
coming

ji<sup>n</sup> ca<sup>n</sup> gi<sup>n</sup>áde agi<sup>n</sup> tē.  
vil- the (when) near they were  
lage to their coming home.

## NOTES.

Mawada<sup>3</sup>čī<sup>n</sup> (Mandan) was a boy at the time of this battle, which occurred about A. D. 1846. See A<sup>3</sup>pa<sup>3</sup>-qañga's account of the death of Mawada<sup>3</sup>čī<sup>n</sup>'s elder brother.

406, 2. dečar<sup>3</sup>baha, the seven gentes or "council fires" of the Dakotas, who are here spoken of as being "in seven places," *i. e.*, in seven parts of the country.

406, 4-5. Uma<sup>3</sup>ha<sup>3</sup> gage hii te, etc. About three of the Dakotas turned aside from their homeward path, and came to the Omahas. They met some of the latter, who were driving their ponies. Wishing to show the Omahas what they had been doing to the Pawnees, the Dakotas hit them with their whips, striking them in soldier fashion. They did not wish to kill the Omahas. When they asked for some food, the Omahas misunderstood them. An Omaha fired and killed a Dakota.

406, 8. Ati-biamá gęubaqti, *i. e.*, all of that gens.

406, 9. e ičar<sup>3</sup>-biamā, from "e ičar<sup>3</sup>, to send (the voice) hither in saying," referring to the other party. But "e čéčę," would refer to the party of the narrator: "to send (the voice) away in saying."

406, 14. ta<sup>3</sup>wañęa<sup>3</sup> cade ama, the six remaining Dakota gentes, to whom the members of the other gens fled.

406, 16. hegajī, pronounced he-gajī by the narrator.

407, 1. ĭji ča<sup>3</sup>, the Omaha village. Gičadę refers to the Omaha fugitives, meaning that they were at that time near their village, and so did not have to go far in order to reach it. See Dictionary for distinction between "acka" and "čadę." Čaa<sup>3</sup> ama (the Dakotas, understood), is the subject of wačī<sup>3</sup> a-i; and the object is Uma<sup>3</sup>ha<sup>3</sup>-ma, the Omahas, including "those Omahas who were not on horseback (Uma<sup>3</sup>ha<sup>3</sup> cañęe-agčī<sup>3</sup>-bajī-ma)," and those who were mounted.

407, 2. učica<sup>3</sup> nañęe, shows that the pursuers were mounted, as nañęe refers to the running of the ponies, not of the men. See "čar<sup>3</sup>čī<sup>3</sup>" in the Dictionary.

407, 10. Gahięe-jīñęa. Sanssouci said that he was killed in this fight; but that this story is about the death of another Omaha, Wasaapa, the father of Wadjępa. He, too, could speak Dakota; and he was of Ponka blood on the mother's side.

## TRANSLATION.

When I was a boy the Omahas passed the time very pleasantly in surrounding the buffaloes. At length I heard that a great many belonging to the seven tribes of the Dakotas had gone on the war-path. They went to contend with the Pawnees, and they were returning in scattered detachments or bands, after getting their fill of killing the foe. Some of those who returned by way of our camp wished to get food, and they spoke about food. About three turned aside from the trail, and reached the Omahas. As they did not wish to kill the latter, they hit them as soldiers do. They did not shoot at them with their guns, and those from this place, the Omahas, bringing the trouble on themselves, shot at the Dakotas. The Omahas contended with them; they killed one another. The Dakotas were scared off, as they were few. They went back to tell the rest. They all came. This Gahięe-jīñęa talked the Dakota language well. The Dakotas called to us to speak of what had occurred: "We were coming back to eat. We had returned, having our fill of the foe. And though we did

not wish to injure you, you desired to contend with us." Gahige-jĩnga said as follows: "Begone!" They had gone again, many persons. As the Omahas were few, the Dakotas fled, drawing the former far away in pursuit, tempting them, as it were. The Omahas left their lodges at a distance. At length many Dakotas came, the others having arrived at the camp of the six tribes. They attacked the Omahas, who fled towards their village in great disorder. They killed many of the Omahas. The Dakotas ceased pursuing and stood still. When the Dakotas chased the Omahas close to their village, they ran around the fugitives, and destroyed many of those who were not on horseback. Some of the Omahas who were mounted took men behind them, and each had a third man clinging to the horse's tail. If any one heard that his relation was killed or captured, he stopped his flight, and went to him, both dying together. When they told one old man, "Your son has been killed," he said, "Ho! I will stop running." He went thither. He went headlong, pushing in among the combatants, who were standing very thick. He perished with his son. At length they stopped pursuing. "Let us cease," said the Dakotas. The Omahas were shot down in great numbers. The Dakotas spoke of talking to Gahige-jĩnga. "We will talk to you. Come this way," said the Dakotas. When Gahige-jĩnga went thither on foot, one Dakota, who was mounted, came there to talk to him. They talked together. Another Dakota, who sat in the rear, was aiming at him. As the Omahas saw him who was sitting and aiming at Gahige-jĩnga, one of them called over to their friend to make him aware of the danger. "Yonder sits one of those in the distance, aiming at you. Stop standing there." When the Dakota shot this way at him, he killed him. "Gahige-jĩnga would not listen to any one!" said the Omaha, "though I said 'You are tempted!'" They ceased. The occurrence mentioned having put a stop to the pursuit, the Dakotas ceased fighting. All the Omahas that were killed were more than thirty. Night was coming when they ceased. The rest were coming back to their village, which was not far off.

## HOW THE DAKOTAS FOUGHT THE PAWNEES AND AVENGED THE DEATH OF MAWADA<sup>ŋ</sup>ŦI'S BROTHER.

RELATED BY A<sup>ŋ</sup>PA<sup>ŋ</sup>-LAŊGA.

Wáqe-hébe aká Pañ'ka wa'ú wagŋá<sup>ŋ</sup>i. Pañ'ka amá úda<sup>ŋ</sup>qti aŋi<sup>ŋ</sup>i.  
 White man part the (sub.) Ponka woman married. Ponkas the (pl.) very good had him.  
 Cin'gajin'ga wi<sup>ŋ</sup> t'a<sup>ŋ</sup>-biamá, nújnga amá. T'é amá é cin'gajin'ga paban'ga  
 Infant one he had they say, boy they Died they that child before  
 t'a<sup>ŋ</sup>i tē. Nuda<sup>ŋ</sup> aŋé 'íŋai tē ŋáŋi<sup>ŋ</sup>áa. Aŋai tē. Jí ŋa<sup>ŋ</sup>baŋqti eca<sup>ŋ</sup> gŋi<sup>ŋ</sup>i 3  
 he had it. To war to go he spoke of to the Pawnees. He went. Lodge very edge of near to he sat  
 tē ŋáŋi<sup>ŋ</sup> i<sup>ŋ</sup>c'áŋe 'ŋe akí-biamá Níkaci<sup>ŋ</sup>ga ávatē íŋŋi<sup>ŋ</sup> ŋinké, á-biamá.  
 when Pawnee old man to speak reached home. Person what thing is sitting, by it, said they, they say.  
 Gáŋu atí gŋi<sup>ŋ</sup> ŋinké, níŋaci<sup>ŋ</sup>ga wi<sup>ŋ</sup>, á-biamá. T'ídi ahí-bi ŋi, éŋiŋe édedí  
 In that he has he is sitting, person one, said he, they say. There they arrived, when, behold, he was sitting there

- akáma. Najíha māsai éga<sup>n</sup>, indé ča<sup>n</sup> ma<sup>n</sup>čín'ka áčahaqti gáxa-biamá. Ě'di  
they say. Hair cut off as, face the earth sticking tightly on he made it, they There  
(ob.) say.
- ahí-bi ega<sup>n</sup>, uča<sup>n</sup>-biamá. Ačín' akí-biamá. Íwa<sup>n</sup>xá-biamá. Eáta<sup>n</sup> ma<sup>n</sup>hni<sup>n</sup>'  
arrived, having, they held him, they They took him home, They questioned him, Why you walk  
they say say.
- 3 á, á-biamá. Nuda<sup>n</sup> ma<sup>n</sup>bői<sup>n</sup>, á-biamá. Edáda<sup>n</sup> ukít'ě hni<sup>n</sup>' á, á-biamá.  
? said they, they On the war- I walk, said he, they What nation you are ? said they, they  
say. path say.
- Caa<sup>n</sup> bői<sup>n</sup>, á-biamá. Pañ'ka cti hčbe bői<sup>n</sup>, á-biamá. Čé hébai uxíğčai  
Dakota I am, said he, they Ponka too part I am, said he, they This he was he told not of  
say. say.
- bají-biamá; Uma<sup>n</sup>ha<sup>n</sup> hébai uxíğčai-bají-biamá; wáge hébai cti uxíğčai  
himself they say; Omaha he told not of himself, they white he was too he told not of  
say; say; man a part
- 6 bají-biamá. Ě gátě uxíğčai xi, é Uma<sup>n</sup>ha<sup>n</sup> hébai ci wáge hébai uxíğčai  
himself they say. That afore- he told of himself if, that Omaha he was again white he was a part he told of  
said thing himself
- xi, níčě tá-bi ečéga<sup>n</sup> xi, uxíğčai-bájii tě. T'čcai tě há; ána<sup>n</sup>jín'gče gíaxa-  
if, they would let he thought when, he did not tell it about They killed an upright frame they made  
him live himself him
- biamá. Wa'ai ukéta<sup>n</sup> ga<sup>n</sup>'čai éga<sup>n</sup> wé'e isnačě usá-biamá níkaci<sup>n</sup>ga ta<sup>n</sup>.  
they say. Farming to gain they wished as hoe to grose they burnt him, man the  
with they say (std.).
- 9 Wat'éčě úju aká Čáčín' aká Ěndé-sneđe ijáje ačín'-biamá. Caa<sup>n</sup> uxíğčai tě  
Murderer prin- the Pawnee the Face long his name he had they say. A Dakota he confessed  
cipal (sub.) (sub.) himself
- Čaa<sup>n</sup> na'a<sup>n</sup>-bi t'čcai tě, gíča-bají-biamá. Ta<sup>n</sup>wañgčai<sup>n</sup> učéwinxičá-biamá.  
Dakotas they heard it, he was when, they were sad, they say. Tribe they assembled themselves,  
they say killed they say.
- Ugín 'íča-biamá. Ta<sup>n</sup>wañgčai<sup>n</sup> đéča<sup>n</sup>bahá-biamá. Učéwinxičá-biamá.  
To seek they spoke of. Tribe in seven places, they say. They assembled themselves,  
theirs they say.
- 12 Ágaqčaqti ě'di a-í-biamá. xañ'ge atii tě há. Wa'ú cín'gajín'ga edábe  
Just as when mov- there they approached, Near they came Woman children also  
ing on the hunt they say.
- waa<sup>n</sup>'ča a-íi tě há Ga<sup>n</sup>-ke-qčei ahii tě. Ci wanáče ákikihiđe ma<sup>n</sup>čín'i tě,  
leaving them they ap- Going for a long time they ar- Again soldiers paying attention they walked,  
proached in a line rived. to those with them
- égaxe wačlii íxiqúhai éga<sup>n</sup> Ě'di ha<sup>n</sup>-ima<sup>n</sup>'čín' ačai tě, níkaci<sup>n</sup>ga d'úba  
round to scare they feared as. There walking by night they when, person some  
about them off for themselves went
- 15 xíman'gčai tě ha<sup>n</sup>' tě. Čáčín' xan'gěqčei ahii tě, čé d'úba aká a<sup>n</sup>'ba ča<sup>n</sup>-  
absconded night when. Pawnee very near they when, this some the day just  
arrived (sub.)
- běqčei cañ'ge wáčizai tě. Cañ'ge wáčín agčai, á-biamá Čáčín' amá. Wáčín  
in sight horse they took them. Horse having them they have said, they say Pawnees the Having  
them (sub.) them
- ačá-biamá. Náčuháqčei úqče amáma. Wáčín atí-biamá. Kí Caa<sup>n</sup> amá  
they went, they Very nearly they overtook them, Having they came, they And Dakotas the  
say. they say. them say. (pl.)
- 18 gá-biamá: Wuhú! d'úba íxináqče áiáčai éi<sup>n</sup>te, čawáčín atí. Čáčuháqčei  
said as follows, Wuhu! some hiding them- they may have gone, there they come Very nearly  
they say: selves chased by the foe.
- úča<sup>n</sup> amá. Hau! ké, čéčai-gá, á-biamá Caa<sup>n</sup> amá. Jan'de kč na<sup>n</sup>ha<sup>n</sup>'ha<sup>n</sup>-  
they they Ho! come, send ye, said, they say Dakotas the Ground the they made tremble  
held say. (sub.) (ob.) under their feet

biamá; na'íddai tē, hégaji amá: Gu! <sup>they made a drum-</sup> <sup>they were many,</sup> <sup>Gu!</sup> <sup>This Pawnees</sup> <sup>the</sup> <sup>turned themselves around,</sup> <sup>they say;</sup>  
ming sound as they ran, they say;

a'he agtá-biamá. <sup>Ūčahaqti</sup> <sup>é'di</sup> <sup>ačai tē,</sup> <sup>cañ'ge</sup> <sup>a'sagi</sup> <sup>ágč'i-bi</sup> <sup>ega'.</sup>  
fleeing they went homeward, Sticking very there they went, horse swift they sat on, because.  
they say. close to them

Gáawa ucté amá a'he agtá-biamá <sup>čáči</sup> amá. <sup>Wi'áqtei</sup> <sup>igadize-lina</sup> 3  
Those the rest the fleeing went homeward, Pawnees the One riding round and round  
(sub.) they say (sub.)

gč'i'-biamá, cañ'ge učúnaji'-bi ega'. <sup>čéama</sup> <sup>a'wa'qčé</sup> <sup>da'čtea'</sup> <sup>tá amá</sup>  
sat they say, cañ'ge he depended on, because. These they overtake me (dubitative) they will  
they say sign

éi'te, ečéga' gč'i'-biamá. <sup>čaŋ'gčqčei</sup> <sup>ahí-biamá.</sup> <sup>Gčé</sup> <sup>amá.</sup> <sup>Ma'can'de</sup>  
it may thinking he sat they say. Very near they arrived, He went they Den (hole)  
be, homeward the, say, say, say.

unáji' <sup>gí'i'-biamá;</sup> <sup>éđiqti</sup> <sup>čina'sa</sup> <sup>amá</sup> <sup>cañ'ge</sup> <sup>ta'</sup> <sup>Caa'</sup> <sup>amá</sup> <sup>ánaŋge</sup> 6  
standing he carried him, just there stumbled they say horse the Dakotas the running  
in they say; they say; (std.) over him

na'tá-biamá níkaci'ga kē <sup>Ca'ca'</sup> <sup>čí</sup> <sup>ča'</sup> <sup>wáči'-biamá</sup> <sup>ucté</sup> <sup>amá.</sup> <sup>Ca'ca'</sup>  
trampled him to person the Without vil- the they had them, therest the Without  
death, they say; (reclining) stopping lago they say (sub.) stopping

čí <sup>ča'</sup> <sup>íčginaxiča</sup> <sup>wáči'</sup> <sup>a'-biamá.</sup> <sup>čí</sup> <sup>ča'</sup> <sup>úgidžazá-biamá.</sup>  
vil- the rushing on theirs having they approached, vil- the They scared them into  
lago they say. lago they say. theirs, they say.

<sup>čáči</sup> <sup>amá</sup> <sup>ákicugá-biamá.</sup> <sup>Ákikičá-biamá.</sup> <sup>čáči</sup> <sup>wi'</sup> <sup>úda'</sup> <sup>átaca'</sup>; 9  
Pawnees the were very they say. They con- they say. Pawnee one good exceed-  
(sub.) close together tended together ingly;

cañ'ge cti úda' <sup>ágč'i'-biamá;</sup> <sup>wáčaha</sup> <sup>cti</sup> <sup>úda'</sup> <sup>čáča</sup> <sup>kigčé-cta'</sup> <sup>wáčaha</sup>  
horse too good he sat on, they say; clothing too good. To the he continued  
lodge going back; clothing

áji <sup>učinaji'-bi-dé,</sup> <sup>ci</sup> <sup>cañ'ge</sup> <sup>áji</sup> <sup>áginaji'-bi-dé,</sup> <sup>igadize-hna'</sup> <sup>-biamá.</sup>  
differ- he stood in his, while, again horse differ- he stood on, while, he rode round and they say.  
ent they say; they say; out they say; round

Égičé <sup>téča-biamá,</sup> <sup>cañ'ge</sup> <sup>ta'</sup> <sup>cti</sup> <sup>čizá-bi</sup> <sup>ega'.</sup> <sup>čáda-báji</sup> <sup>níkaci'ga</sup> <sup>úda'</sup> 12  
At length they killed him, horse the too they took, because. They did not man good  
they say, (std.) they say cut him up

čínké. <sup>Ábana'-hna'</sup> <sup>-biamá,</sup> <sup>čaqube-hna'</sup> <sup>-biamá,</sup> <sup>Caa'</sup> <sup>amá.</sup> <sup>Ičiga'</sup> <sup>aká</sup>  
be who. They were gazing they say, they were express- they say, Dakotas the His wife's the  
at him ing wonder (sub.) father (sub.)

Čáčačégačike. <sup>Cañ'gaxá-biamá</sup> <sup>Caa'</sup> <sup>amá.</sup> <sup>A'zičagičé</sup> <sup>te,</sup> <sup>ai</sup> <sup>áča,</sup> <sup>á-biamá</sup>  
Rocaru rokarika. They ceased, they say Dakotas the he indeed, said, they  
(sub.) say (sub.) says say

Caa' <sup>amá.</sup> <sup>Ga'</sup> <sup>wá'ú-ma</sup> <sup>cti</sup> <sup>atí-biamá.</sup> <sup>Ca'</sup> <sup>nini</sup> <sup>i'</sup> <sup>gč'i'-biamá</sup> <sup>Caa'</sup> 15  
Dakotas the (sub.). And the women too came, they say. Yet tobacco using sat, they say Dakotas

amá. <sup>čáči</sup> <sup>amá</sup> <sup>gá-biamá:</sup> <sup>Íi-gá,</sup> <sup>á-biamá.</sup> <sup>Ukít'č</sup> <sup>čatfi</sup> <sup>há.</sup> <sup>Íi-gá</sup> <sup>há,</sup>  
the Pawnees the said as follows, Come ye, said they, they Foes you have Come ye  
(sub.) (sub.) say: say.

á-biamá. <sup>Ábagča</sup> <sup>taí,</sup> <sup>ečéga'</sup> <sup>éga'</sup>, <sup>ie</sup> <sup>gátč</sup> <sup>gáxai</sup> <sup>čáči</sup> <sup>amá.</sup> <sup>Nini</sup> <sup>i'</sup>  
said they, They will draw they thought as, words that made Pawnees the Tobacco using  
they say, back, (sub.).

gč'i'-ma <sup>ábagča</sup> <sup>taí,</sup> <sup>ečéga'</sup> <sup>éga'</sup>, <sup>wčba'-biamá.</sup> <sup>Cañ'ge-ma</sup> <sup>gčúba</sup> <sup>cañ'ge-</sup> 18  
those who sat they will draw they thought as, they called to them, The horses all horse  
back, they say.

unáji' <sup>tē</sup> <sup>učiپیqti</sup> <sup>úji-biamá</sup> <sup>čáči</sup> <sup>amá,</sup> <sup>ma'č'i'-i</sup> <sup>ába'č-qti'a'i</sup> <sup>tē.</sup> <sup>čéama</sup>  
standing the very full put them in. Pawnees the earth-lodge they were very thick  
in (col.) they say (sub.), upon.

cañ'gaxa-bi <sup>éska'</sup> <sup>ečéga'i</sup> <sup>tē,</sup> <sup>nini</sup> <sup>i'</sup> <sup>gč'i'-ma.</sup> <sup>Égičé</sup> <sup>Caa'</sup> <sup>amá,</sup> <sup>Ké!</sup>  
they ceased it might be they thought as, tobacco using those who sat. At length Dakotas the (sub.), Come!

- cañ'ge-ma iʕa<sup>n</sup>'a<sup>n</sup>wa<sup>n</sup>'ʕe tai. Jú-hna<sup>n</sup> wañ'gakiʕa tai, á-biamá. Wákiʕa-  
the horses let us place them. Body only let us contend against said they, they They fought  
them, say. them
- biamá. Jí kē úgidáazá-biamá. Múwahega-bají-biamá. Jí tē cti ugípi  
they say. Lodge the they scared them they say. They shot down a great they say. Lodge the too full  
(line of) back into theirs many
- 3 éga<sup>n</sup>, égihe úse-hna<sup>n</sup>'-biamá, ma<sup>n</sup>táa náʕe-a<sup>n</sup>'-biamá. Cañ'ge-ma cti gʕúba  
as, right they burnt they say. inside they burnt to they say. The horses too all  
into it regularly death
- wénacá-biamá, wéha-ʕa<sup>n</sup>'ʕa<sup>n</sup>. Égiʕe wábacibá-biamá. Jí kē wáca-  
they took they say, each one choosing some. At length they abandoned they say. Lodges the they forced  
from them (line of) them to leave
- biamá. Ní kē'ja úbaazá-biamá. ʕé Cáʕaʕégaʕke u ʕiñgés'qti, ca<sup>n</sup>'  
they say. Water to the they scared they say. This Recaru-rkarika wound without any, yet
- 6 gaskí t'é amá. Ní kē ú-ma t'ai tē, Caa<sup>n</sup> wi<sup>n</sup>' ca<sup>n</sup>'qti ga<sup>n</sup>' úti<sup>n</sup>-  
he died from they Water the those who they when, Dakota one without any reason he hit  
exhaustion say. were wounded them
- hna<sup>n</sup>'-biamá, wahéhajiḡti ga<sup>n</sup>'ʕai tē. Céna<sup>n</sup> éga<sup>n</sup> úʕa<sup>n</sup>-áda<sup>n</sup> gí-gá, á-biamá.  
regularly they say, very stout-hearted he wished as. Enough about take hold and come back, said they,  
times of them they say.
- Jáʕi<sup>n</sup> nujiñ'ga ma<sup>n</sup>'ʕida<sup>n</sup> wakan'dagí-biamá, niúʕuan'da é'di naji<sup>n</sup>'-biamá.  
Pawnee boy to pull the bow were very forward at, they say, island there they stood, they say.
- 9 ʕutúḡtia<sup>n</sup>, ma<sup>n</sup>' uka<sup>n</sup>'skaḡti ú-biamá; t'éʕa-biamá ní kē'di. Wuhú! ána'a<sup>n</sup>'ji  
Coming directly arrow just in a line wounded him, it killed him, they water in the. Strange! he did not  
to him, with him they say; say listen to (one-)
- áha<sup>n</sup>, á-biamá. Áḡʕawáʕe, ca<sup>n</sup>' gʕúba wénacá-biamá, há kē, cañ'ge-ma  
! said they, They made them yet all they took they say, hide the, the horses  
they say. suffer, from them
- cti, gʕúba Guáʕica<sup>n</sup>'ja Jáʕi<sup>n</sup> áhigi waʕa<sup>n</sup>'be éde, edíta<sup>n</sup>'da<sup>n</sup> Jáʕi<sup>n</sup> amá  
too, all. On the other side of that Pawnees many I saw them but since then Pawnees the (pl.)
- 12 Jcawí djúbaḡtei umúcta-biamá.  
Jcawí a very few remain after they say.  
the shooting

## NOTES.

409, 1. waqe-hebe. This was Paris Dorion, a half brother of Mawada<sup>n</sup>'ʕi<sup>n</sup>, being the son of a former husband of Mawada<sup>n</sup>'ʕi<sup>n</sup>'s mother.

409, 1. uda<sup>n</sup>'qti, pronounced u-da<sup>n</sup>'qti by the narrator.

410, 7. ana<sup>n</sup>'jiñgē, a kind of torture practised among the Pawnees, when they took captives that they wished to sacrifice to the deity. Two upright posts were planted in the ground, about three feet apart. Transverse poles were fastened to these at the top and bottom; but the lower one was about a foot or two above the ground, so as to allow room for a fire to be kindled under it. The captive was fastened within this frame, in a standing attitude, but with his hands and legs stretched out. The fire was made under him, and he was roasted to death.

410, 10. Ta<sup>n</sup>'wañgá<sup>n</sup> uʕewiñxiʕa-biama. Sanssouci said that these were the Jíciéi-t'a<sup>n</sup> (Plenty of lodge-poles), the Dakotas from Crow Creek Agency, with the Yanktons, and perhaps the Brulés.

410, 12. Ágaqʕa<sup>n</sup>'qti édi a-i-biama. They moved towards them with the whole camp or tribe, just as when going on the buffalo-hunt. "Ágaqʕa<sup>n</sup>" is equivalent to "áwaba<sup>n</sup>."

410, 18. ʕawaʕi<sup>n</sup> ati, v. from "ʕaʕi<sup>n</sup> ti," showing that there were pursuers, and that they were coming rapidly. Had there been no pursuers, "ʕugʕi<sup>n</sup>" would have been used.

410, 19. *čəčai-gǎ*, an uncommon use of “*čəčə*,” which is usually preceded by some other verb which it modifies. *Čəčai-gǎ* is here equal to “*ienaxičai-gǎ*” Attack, or “*tičai-gǎ*,” Pass ye on. *Gu+*! describes the sound made by the Dakotas as they ran.

411, 6. *ma<sup>h</sup>cande unaji<sup>n</sup> gi<sup>n</sup>-biama*. The horse carried him into a hole made by a wolf or by a badger.

411, 7-8. *Ca<sup>h</sup>ca<sup>n</sup> qii ča<sup>n</sup> ieginaxiča wač<sup>i</sup> a-i-biama*. After the Dakotas rode over the Pawnee they continued in pursuit of the rest, chasing them and forcing them to rush towards their own village. “*leginaxiča*” in this case is equivalent to “*agikibana*,” to rush homeward to their own as fast as possible;” and its subject is understood, “*č<sup>h</sup>č<sup>i</sup>*” ama,” not “*Caa<sup>n</sup> ama*.”

411, 9. *akicuga-biama*, was pronounced by the narrator with a very strong emphasis on the first syllable.

411, 14. *Cačəčəgačike*; in Pawnee, *Re-cá-ru ré-ka-rí-ka*. The Middle Chief.

412, 3. *egibe use-hna<sup>n</sup>-biama*. The Dakotas set fire to each lodge on the outside. The fire burnt inward and killed all the occupants.

412, 4. *weha-ča<sup>n</sup>č<sup>a</sup>*. *Weha* is from *iha*, to select; and *č<sup>a</sup>č<sup>a</sup>* is a distributive.

412, 4. *wabaciba-biama*. “*č<sup>h</sup>č<sup>i</sup>*” ama” is the subject, and “*Caa<sup>n</sup>-ma*,” the indirect object. On the other hand, “*waca-biama*” has “*Caa<sup>n</sup> ama*” for its subject, and “*č<sup>h</sup>č<sup>i</sup>-ma*” for its indirect object. Sanssouci said that there was one lodge where the Pawnees had plenty of ammunition. There they held their ground, killing many of the Dakotas. Then the latter, having turned their attention towards the fugitives from the other lodges, who were running towards the water, killed many.

412, 5. *Če Cačəčəgačike*, etc. Sanssouci said that this was not Middle Chief, but a man named *Tá-ri-ká-wa-hu*, who had been sick for some time. Sanssouci, Joseph La Flèche, James Dick (another Omaha), Peter G. Sarpy, and many others, visited the Pawnees, and came away with the robes in April of that year. The fight was in May. This was before Joseph La Flèche lost his goods, as narrated in the next paper. The Omahas had their village at *Omadi*, near the present town of Homer, Neb., while their agency was near *Bellevue*. Joseph La Flèche said that the *Tcawí* were not exterminated in this battle. Those who were killed included the old people, women, etc., of the *Tcawí*, *Zizíka-ákičisi<sup>n</sup>*, and *Witaháwičatá*, who had come together and settled near the agency at the request of their agent. Many of the young men were away; forty were absent on the war-path, and about as many had gone to make a friendly visit to some other tribe. Besides this, those who had not removed to the agency were not injured.

#### TRANSLATION.

A half-caste married a Ponka woman. The Ponkas were very kind to him. He had a son born to him. His first-born child died. He spoke of going on the war-path against the Pawnees. He departed. He was found by an aged Pawnee man, as he sat very near the village. “Where is the person sitting?” said the Pawnees. “A man has come to that place out of sight, and is sitting there,” said the old man. When they arrived there, behold, he was sitting there. He had cut off his hair with a knife and had covered his face with earth. When they arrived there they arrested him and took him back with them. They questioned him. “What is your business?” “I am on the war-path,” said he. “Of what nation are you?” said they. “I am a Dakota, and I am also of Ponka parentage,” said he. He did not confess that he was partly

of this tribe; he did not confess that he was partly white and partly of Omaha blood. As he thought that they would save his life if he confessed the aforesaid thing, that he was partly white and partly of Omaha blood, he did not confess it. They killed him; they made the upright frame for him, and they fastened him in it. As they wished to acquire good crops, they burnt him in the frame and greased their hoes with him. The principal Pawnee of those who killed him was named *Inde-suede* (Long Face). The Dakotas heard how he had confessed that he was a Dakota, so they were displeased at his murder. The tribes assembled themselves. They spoke of seeking their friend. The tribes were in seven places. They assembled themselves. They approached with all the people, just as when they traveled on the buffalo hunt. When they drew near they left their women and children, and approached the foe. After going for a long time they arrived. The policemen went along paying attention to those with them, as they were apprehensive of being surrounded and stampeded. When the Dakotas were walking thither by night, some men stole off from the main body. When they arrived very near to the Pawnees, these few took the Pawnee horses just at daybreak. "They have gone off with the horses," said the Pawnees. They pursued the Dakotas, and nearly overtook them. They came towards the main body of Dakotas when engaged in the pursuit. And the Dakotas said as follows: "Strange! There are some coming who went off by stealth, and their pursuers are coming rapidly and have nearly caught them. Ho! Come, rush on them." They made the ground tremble under their feet; they made a drumming noise as they ran in great numbers: "Gu+!" The Pawnees turned right about and fled homeward. Those Dakotas who had swift horses caught up with the retreating enemy, and stuck close to them. The other fleeing Pawnees went homeward. One of these sat riding round and round, as he depended on his horse. He sat thinking, "They cannot overtake me in any event; and even if they do, I can escape." They came very near him. He went homeward. The horse carried him into a hole in the ground and there stumbled. The Dakotas killed the fallen man by riding over him. The other Pawnees retained possession of the village. Without stopping they rushed on their own village, the Dakotas coming on after them. The Dakotas scared the Pawnees into their own village.

The Pawnees were standing very close together. They and the Dakotas contended together. One Pawnee was an uncommonly fine-looking man; his clothing was excellent and he rode a good horse. Every time that he retreated to the lodge he put on a different suit and mounted another horse. Then he rode round and round, braving the attacks of the Dakotas. At length they killed him because they took his horse. They did not mutilate the fine-looking man. They continued gazing at him and expressing their admiration. His wife's father was "The Middle Chief." The Dakotas ceased fighting. They said through the criers, "The chief says that you are to rest." And the women, too, came. The Dakotas sat smoking their pipes. The Pawnees said as follows: "Be ye coming hither. You have come as enemies. Come ye hither." The Pawnees made that speech, because they thought that the others would draw back through fear. They thought, "Those who sit smoking will draw back," so they called to them. The Pawnees filled the stables very full, having put all their horses in them; and they stood very thick upon their earth lodges. They thought it probable that these who sat smoking had ceased fighting. At length the Dakotas said, "Come! let us put the horses aside, and attack them on foot." They fought them, scaring them back into



their lodges. They shot down a great many. They set fire to the lodges, and the fire burnt right through, killing those within, the lodges being full. They took all the horses from them, each Dakota selecting ponies for himself. At length the Pawnees abandoned their possessions to the Dakotas, the latter having forced them to leave their lodges. They scared them into the water. This Middle Chief died from sheer exhaustion, not having been wounded at all. When the wounded ones died in the water one Dakota was constantly hitting them, without any reason but that he wished to be very stout-hearted. "You have taken hold of enough. Come back," said his friends. The Pawnee boys were very forward in learning to pull the bow. They stood on an island. An arrow was coming directly toward the Dakota. It went right to the mark, wounding him and killing him in the water. "Strange! he did not listen to any one!" said the Dakotas. They were caused to suffer, yet they took all the skins and horses from the Pawnees. I have seen many Pawnees beyond that place, but since then very few of the Teawi have survived.

## HOW JOSEPH LA FLÈCHE LOST HIS GOODS.

DICTATED BY HAXE-ŋA<sup>NA</sup>.

Máŋe ɣi t'aŋgáqɣa<sup>n</sup> a-fi tẽ. Uma<sup>n</sup>/ha<sup>n</sup> amá Baɣɔi ta<sup>n</sup>/wa<sup>n</sup> tẽ'di ɣɣi<sup>n</sup>/i.  
 Winter when the fall hunt they came. Omahas the (sub.) Sarpy town at the sat.  
 Wí ɣé uáne bɣé, ɣáɣa. Iɣapaha<sup>n</sup>-máɣi wénaxiɣai tẽ, ca<sup>n</sup> uɣai tẽ uána'a<sup>n</sup>.  
 I buf- I hunted I went, to that I knew it I not that they were at yet they the I heard of it.  
 falow place. tacked, told it (ob.)  
 ɕikíma áɕuta<sup>n</sup>ɣtia<sup>n</sup>, Nicúde baca<sup>n</sup> é'di, atí-biamá ɣaɣɣa<sup>n</sup>. Ga<sup>n</sup>/ki Djó aká 3  
 Tekamah in that very direc- Missouri bend at, they came, they hunting And Joe the  
 tion, River say party. (sub.)  
 é'di a-fi tẽ há. Baɣɔi amá úɕi<sup>n</sup>wi<sup>n</sup> ɣi aɕi<sup>n</sup>/kiɣai Djó. Uma<sup>n</sup>/ha<sup>n</sup>-má ɣaza<sup>n</sup> adi  
 there he came Sarpy the trading house caused to have Joe. Omahas the among  
 (sub.) it  
 ɣiɣti-ha ɕi<sup>n</sup>wi<sup>n</sup> ma<sup>n</sup>ɕi<sup>n</sup>/kiɣai tẽ Baɣɔi aká. Éɣiɣe ɕikíma duáɕica<sup>n</sup> ugáɣɕi  
 deer- skin to buy caused him to walk Sarpy the At length Tekamah this side of point of  
 (sub.) (sub.) timber  
 ké'ɣa é'di ɣi tẽ há Uma<sup>n</sup>/ha<sup>n</sup> amá. Éɣiɣe nú amá 'ábae aɕai tẽ há. D'úba 6  
 at the there camped , Omahas the (sub.) At length man the (sub.) hunting went Some  
 ɕti nuda<sup>n</sup> aɕai tẽ; wa'ú, i<sup>n</sup>c'áge, ɕi<sup>n</sup>ɣai<sup>n</sup>/ga edábe, waa<sup>n</sup>/ɕa aɕai tẽ há. Djó  
 too to war they went; woman, old man, child also, leaving them they went . . Joe  
 aká, ɣɣeda<sup>n</sup>-náɣi, Ta<sup>n</sup>/wa<sup>n</sup>-gáxe, ɕéna uɕai tẽ. Éɣiɣe Uma<sup>n</sup>/ha<sup>n</sup> nuda<sup>n</sup>  
 the, Hawk- standing, Village- maker, those only remained. At length Omahas to war  
 aɕé amá Caa<sup>n</sup> sigɕé tẽ wɕai tẽ há. Wa'ú, ɕi<sup>n</sup>ɣai<sup>n</sup>/ga edábe, wagi<sup>n</sup>adẽ 9  
 those who Dakotas trail the they found them Woman, child also, near to them  
 went (their own)  
 ɣɕai ɣi, kí-báɣi; ɕéna wai<sup>n</sup> tẽ Caa<sup>n</sup> amá. ɕi 'ábae-má ɣai<sup>n</sup>ɣa ɣi<sup>n</sup> ɣɕai  
 they then, they did not exterminated them Dakotas the (sub.) Again those who carry- they  
 went back reach again; (sub.) hunted fresh meat ing went  
 back

- tě, 'ci c'nawaḥē-má kfi tē hā. Djó wat'a' kě b'úgaqti Caa' amá g'ina-  
when, again those who were ex- they Joe goods the all Dakotas the took  
terminated reached home (ob.) (sub.)
- caí tē hā. Can'ge-má cti b'úga g'ina-caí tē hā. Ga' can'ge-má cti b'úga  
from him The horses too all they took from him And the horses too all
- 3 w'nacaí tē ʔi ɕa' b'úga. G'eda'-náji' iɕádi enáqtei ni'ʔa júgig'ge.  
they took from village the all Hawk- standing his father he only alive he with his.  
them
- Wa'ú-ma, i'c'úge edábe, wi'dénaqti t'éwaḥai tē, g'ēba d'úba-qi-éga' Uma'-  
The women, old man also, just one half they were killed, forty about the Oma-  
ha'-má. Ucté amá a'he aḥai tē utcije k'ə'ja. Ucté amá cin'gajin'ga  
has. Those who re- fleeing they went thicket to the. The rest children  
mained
- 6 wa'gí' a'he-hna' i tē, é ni'ʔa b'úga. Gan'ki wí ʔizabahe k'ə'ja pi.  
carrying they fled as, that alive all. And I ʔizabahe to the I  
them went.
- Nikacin'ga ʔi g'ēba-qi-éga' a'ɕi'. Lé amá héga-báji. Hégaʔi ʔé-ma t'éa'-  
Person lodge ten about we were. Buffalo the were a great A great the buffa- we  
(sub.) many. many. loes
- wa'ḥai. Waiin', mé-ha g'ē cti hégaʔi, áda' ákaqtei a'ni-hna' a'ma'ɕi'.  
killed them. Robes, winter-robcs the too a great therefore very near we camped we walked.  
(pl.) many, regularly
- 9 ʔéɕu uʔaʔa ɕan'di ʔáɕi' ta'wa' duáɕican'di éqtei aṅgáʔii. É'di ha'  
Hero the fork at the Pawnee town on this side of just that we came back. There night  
a'ja' i, a'ʔi. Égiɕe, ha'ega'tce aṅgidaha' i ʔi, can'ge-ma b'úgaqti w'-  
we lay we camped. Behold, morning we arose again when, the horses all were  
down,
- ɕiṅgaí tē hā. Síʔte aṅguginai, ca' b'úga. Maja' a'wa'waʔa aḥai tē  
missing to us Trail we followed theirs in fact all. Land to which they the  
(our own), went
- 12 weaṅgidaha' aṅga'ḥai tē, má ɕiṅgē tē. Égiɕe wama'ɕa' aḥai kē; égiɕe  
we know of ours we desired, snow none. when. Behold, stealing them they had gone behold,  
back in a line;
- wáɕi' aḥai kē. Wiaṅgugihé aṅgáḥai. Égiɕe ʔáɕi' wama'ɕa' aḥai kē.  
having they had gone We sought them we went. Behold, Pawnees stealing them had gone home-  
them back in a line. (our own) ward.
- Cé Ni-b'áaska itáxaʔa wanáce ta'wa' ɕan'di ʔáɕi' amá é'di g'ɕi' amá. É'di  
That Platte River towards the soldiers town by the Pawnees the there sat. There  
head (sub.)
- 15 wáɕi' akí amá. Kí é'di wiaṅgugihé aṅgáhi. Kí ha' ʔi, ʔáɕi' can'ge  
having they reached home. And there we sought our own we arrived. And night when, Pawnees horse  
them
- ɕá-ma éga' a'wa'ma'ɕa' i. Kí wanáce ʔi ʔaṅg'g'qtei qáɕa aḥi Uma'ha'  
their (pl. ob.) like we stole them. And soldier lodge very near back were Omaha  
again coming
- nuij'ga ɕábɕi'. Égiɕe ʔáɕi' nuda' g'ge-má wákipai tē. ʔáɕi' amá áhiḡi  
boys three. Atlength Pawnees on the war- those going they met them. Pawnees the many  
path homeward (pl.)
- 18 ɕa'ja Uma'ha' nuij'ga aká wi' gaqɕi. Kí aṅgú aṅgaɕi' can'ge éga'  
though Omaha boys the one killed him. And we we who moved horse so  
a'wan'gaɕi' aṅgáʔii. ʔi ɕan'di aṅgáʔii ʔi, Djó wat'a' b'úga g'ina-caí-bi,  
we had them we were com- Village to the we came home when, Joe goods all they had taken  
ing back. from him,
- ai, aná'a'. Caa' amá c'nawaḥē-bi Uma'ha'-má, ai, aná'a'.  
they. I heard it. Dakota the had destroyed them the Omahas, they I heard it.  
said it, (sub.) said it,

## NOTES.

415, 1. Baḡi ta<sup>wa</sup>, "Baḡi's town," situated in Iowa, opposite Bellevue, Neb. "Baḡi" is the Omaha name for the late Peter G. Sarpy, one of the pioneers of Nebraska, and a native of Saint Louis. He married, according to Indian law, Nik'úmi, a woman of Iowa and Oto parentage, and thus became the stepfather of Nik'úmi's daughter, now known as Mrs. Mary La Flèche. Mr. La Flèche ("Djo") was employed by Sarpy, who sent him to trade among the Omahas and other tribes.

415, 3. ḡikima aḡta<sup>qtia</sup>, refers to Arizona Point, on the Missouri, just beyond the town of Tekamah, Neb.

415, 6-7. d'uba cti nuda<sup>a</sup> aḡai tē. "None of the Omahas went on the war-path at this time. All were out hunting for game. Some went as far north as the present reservation. This was in the winter of 1846, when the Omahas had their winter camp at the mouth of Papillion Creek, below their village."—Sanssouci.

416, 3. ḡeda<sup>a</sup>-naji<sup>a</sup> iḡadi enaḡci ni<sup>a</sup>ḡa jugigḡe. The rest of this family were killed in the attack.

416, 4-5. wi<sup>a</sup>denaḡti t'ewaḡai tē Uma<sup>a</sup>ha<sup>a</sup>-ma. "About seventy-five Omahas were killed. The Mormons helped to bring the wounded Omahas to Bellevue. My wife remembers this occurrence. She was very young, and was with her parents at a place about five miles below the scene of the slaughter."—Sanssouci.

416, 6. ḡizabahe, a locality at the head of the Elkhorn River, in Nebraska. The name seems to denote that there were many sand hills in that region. The hunters divided into two parties before they arrived there. Gabige-jīḡa (Little Chief) was the head of one party, and ḡaxe-ḡa<sup>a</sup>ba (Two Crows) followed him. The younger Δ<sup>a</sup>pa<sup>a</sup>-ḡaḡa (Big Elk) was the head of the other, which Sanssouci joined. Sanssouci was then trading among the Indians.

416, 7. heḡa-baji and heḡaji were pronounced he+ḡa-baji and he+ḡaji by the narrator. ḡaxe-ḡa<sup>a</sup>ba is said to speak the language far more correctly than any other man.

416, 9. ḡaḡi<sup>a</sup> ta<sup>wa</sup> duaḡicandi. Columbus, Neb., now stands at this place.

416, 14. wana<sup>a</sup>ce ta<sup>wa</sup> ḡandi. The Pawnees were then dwelling by Fort Kearney, near Grand Island.

## TRANSLATION.

The Omahas went on the hunt in the winter. They dwelt at Sarpy's town. I went to hunt the buffaloes in that unseen place, so I have no direct knowledge of the attack; yet I heard the report about it. The hunting party came to the bend of the Missouri, just beyond Tekamah. And Joe arrived there. Sarpy caused Joe to keep a trading-post. He caused him to walk among the Omahas, trading for deer-skins. At length the Omahas camped at the point of timber this side of Tekamah. At length the men went hunting; and some, too, went on the war-path, leaving the women, the old men, and the children. Joe, Standing Hawk, and Village Maker were the only young men who remained there. At length the Omahas who had gone on the war-path found the trail of Dakotas. They were still near the women and children, and when they went back to them they did not return to them, as the Dakotas exterminated the latter before the men reached home. And the hunters carried fresh meat homeward; and

they, too, reached home after the people had been destroyed. The Dakotas had deprived Joe of all his goods. They had taken all his horses, and all the horses of the whole tribe. Standing Hawk and his father were the only survivors of their household. Just half of the women and old men were killed, about forty in number. The rest fled into the bushes, carrying the children, and all of these were alive. And I reached Gizabahe. We men were occupying about ten lodges. The buffaloes were very numerous. We killed a great many buffaloes. There were a great many robes and winter robes; therefore we used to pitch our tents at very short intervals. We returned to the forks of the river, just this side of the Pawnee towns. There we camped and lay down for the night. Behold, when we arose again in the morning, all our horses were missing. We followed their trail. We wished to ascertain about our horses, to what land they had gone, before there was any snow, which would cover the trail. Behold, after stealing them, they had carried them homeward, leaving a trail in a long line. We departed, seeking our property. Behold, the Pawnees had taken them homeward. The Pawnees dwelt by the soldiers' town towards the head of the Platte River. And there we arrived when seeking them. And when it was night, we stole the Pawnees' horses in like manner. And three Omaha young men were coming back again very close to the soldiers' lodges. At length they met the Pawnees who were returning from the war-path. Though the Pawnees were many, the Omaha young men killed one. And we who moved were bringing back horses in like manner. When we came back home to the village, I heard them say that all of Joe's goods had been taken from him. I heard them say that the Dakotas had destroyed the Omahas.

### BATTLE BETWEEN THE DAKOTAS AND OMAHAS IN 1847.

TOLD BY MAXE-ΦA<sup>2</sup>BA.

- Mé xī, déje épa<sup>2</sup>be xī, égiçe Caa<sup>n'</sup> cī wénuda<sup>n</sup> ahfi, cī wákiça ahfi.  
 Spring when, grass came in when, behold, Dakotas again to war arrived, again to fight us they sight against us arrived.
- Wa'ú waqé gēiçqu'a abii. Kī Caa<sup>n'</sup> amá š'di ahfi tē. Wénaxiçai tē  
 Woman cache to empty their own arrived. And Dakotas the (sub.) there arrived. They attacked them
- 3 wa'ú-má. Wa'ú aká çábçei<sup>n</sup> tē na<sup>n'</sup> çauká Maxéwaçš aká šduihai tē, jingá-  
 the women. Woman the three the grown the ones Maxewašš the joined, small (sub.) who (sub.)
- qtei, iha<sup>n'</sup> kē t'ékiçai tē'di. Kī qii ça<sup>n</sup> wéahide waqé gēiçqu'a-má  
 very, his mother the they killed when. And village the at a distance cache those who emptied (ob.) her for him theirs
- cénawaçá-bi, ai. Wa'ú win<sup>n'</sup> ni<sup>n'</sup>ja agçí aká é uçai. Ga<sup>n'</sup> cénujin'ga amá  
 they destroyed them, said they. Woman one alive who came back that told. And young men the (sub.) it is said, they.
- 6 cañ'ge-ma wagíka<sup>n</sup>ta<sup>n</sup> cī š'di açai, wáçige. Ga<sup>n'</sup> ðahé-de níkaci<sup>n</sup>ga bēuqaçti  
 the horses tied their own again there went, chasing them. And hill when person all
- akfi na<sup>n</sup>cta<sup>n'</sup>i. Kī wí hácida<sup>n</sup> agçé xī, agçá-baji-má ca<sup>n'</sup> š'di akí. Wa'ú-  
 they they stopped going. And I afterward I went when, those who did not after there I came Old (sub.) came going. go homeward while again to.

jīnga klu agtí amá, é Maxéwaḡe eḡa<sup>n</sup>ba ni<sup>n</sup>ʔa agtí. Wawéamáxe:  
 woman she was she came the that Maxéwaḡe too alive came back. I questioned her:  
 wounded back (mv. sub.),

Īndáda<sup>n</sup> ukít'ai ā, wa'újīnga, ehé. Pañ'ka ebḡéga<sup>n</sup>. Uma<sup>n</sup>ha<sup>n</sup> ié uáwakiaí  
 What tribewere I old woman, I said. Ponkas I think. Omaha speech they talked  
 they to me

hě, aí wa'újīnga aká. Ké, aṅgáḡe taí; a<sup>n</sup>wa<sup>n</sup>da<sup>n</sup>be taí, ehé. Kíctawágu 3  
 said old woman the (sub.). Come, let us go homeward; let us see them, I said. Kictawagu

kí nújīnga āji wi<sup>n</sup> céna ḡábḡi<sup>n</sup> aṅgáḡai. Kí ucté amá háci agtí. Éḡa<sup>n</sup>be  
 and boy another one enough three we went. And the rest after were In sight  
 coming.

aṅgákii ʔi, dahádi níaci<sup>n</sup>ga wi<sup>n</sup> é'di naji<sup>n</sup>. É'di aṅgákii ʔi, weáhusai  
 we got back when, on the hill man one there stood. There we got back when, scolded us

i<sup>n</sup>c'áge aká. E'a<sup>n</sup> hau, aḡa<sup>n</sup>i ʔi, Ha<sup>n</sup>ega<sup>n</sup>tcé'qti wa'ú-ma wáḡḡi. Īndáda<sup>n</sup> 6  
 old man the What is I we said when, Early in the morning the women they killed What  
 (sub.), the matter them.

hníta<sup>n</sup> ḡaḡḡi<sup>n</sup>-báda<sup>n</sup> waḡsindai é<sup>n</sup>te. ʔáciqti ákiáḡtai tē, aí. Ha<sup>n</sup>éga<sup>n</sup>-  
 you you sat and you delayed it may be? Long ago they had come he  
 worked at and gone, said. Some time

téga<sup>n</sup> wáḡḡi ícpaha<sup>n</sup> ʔi, uhná ḡákí etéde. Kí wa'újīnga cka<sup>n</sup>ḡi'áqti nañká-  
 in the they killed you knew if, you you should have And old woman totally unable running very  
 morn- them it told it reached home. to move swiftly to get  
 ing

piqti kí te, ehnéga<sup>n</sup> ā, ehé. Gaí: ḡéḡaṅkée há. Waḡḡona ja<sup>n</sup>i. Gáḡu 9  
 there reach will, you think it I said. He said: These are Visible they lie. In that  
 soon home as follows: the ones place

t'éwaḡai, aí. Ga<sup>n</sup> é'di aṅgáḡtai ʔi, é'di aṅgákí wa'ú ḡaṅká. Ma<sup>n</sup> ḡé a<sup>n</sup>wa<sup>n</sup>-  
 they killed, he And there we went home when, there we reached woman the Arrow the we pulled  
 them, said. ward again (pl. ob.). (pl. ob.)

ḡionúdai waii<sup>n</sup> eḡai ḡé a<sup>n</sup>ḡizai-de aṅḡubéta<sup>n</sup> ihea<sup>n</sup>ḡai. Éḡiḡe caṅgáḡi<sup>n</sup>  
 out of them robe their the we took while we wrapped them we laid (them) down. At length horseman  
 (pl. ob.) in

bḡḡaḡti akí, níaci<sup>n</sup>ga ḡéḡahiwi<sup>n</sup>-qti-éga<sup>n</sup> akíi. Ga<sup>n</sup> aṅgáḡa-báji; é'di 12  
 all reached men hundred about reached And we went not; there  
 there again, there again.

a<sup>n</sup>wa<sup>n</sup>da<sup>n</sup>be a<sup>n</sup>náji<sup>n</sup>i. Éḡiḡe níkaḡahi wi<sup>n</sup> akíi. Íckadábi aké. Ké, a<sup>n</sup>wa<sup>n</sup>-  
 we looked at them we stood. At length chief one reached Íckadabi it was Come, let us  
 there again. he.

ḡiḡe taí há, aí. Níaci<sup>n</sup>ga bḡḡa, Ahaú! aí. Sigéé ké wianḡubai, a<sup>n</sup>wa<sup>n</sup>ḡiḡai.  
 chase them he said. Men all, Oho! they said. Trail the we followed them, we chased them.

Gicka<sup>n</sup>qti-báji, íḡapíḡi<sup>n</sup> wéuhe a<sup>n</sup>ma<sup>n</sup>ḡi<sup>n</sup>i Júga-hna<sup>n</sup> pahaṅga wéuhe 15  
 Not going very fast, slowly following them we walked. Body only before following  
 them

a<sup>n</sup>ma<sup>n</sup>ḡi<sup>n</sup>i sigéé ké. Caṅgáḡi<sup>n</sup> amá áḡahadi wíuta<sup>n</sup> ḡḡi<sup>n</sup>i. Éḡiḡe watícka  
 we walked trail the. Riding horses the (sub.) at the outside next to us they sat. At length creek

aká jaṅgáḡehai; uḡéḡa-báji; qáde há, ḡiḡe kúbe baza<sup>n</sup> aḡḡai ké. Ga<sup>n</sup>  
 the extended wide in it was not a hollow; grass canes deep pushing they went And  
 (sub.) all directions; among homeward.

aḡḡaṅka<sup>n</sup>ha<sup>n</sup> unásude ga<sup>n</sup> sigéé únai. Caṅge áḡḡi<sup>n</sup>-ma dahé weahidéqti 18  
 on both sides it had been so foot-prints they sought them. Horses those who sat hill at a great distance  
 burnt bare

sigéé únega<sup>n</sup> nañge ʔúwi<sup>n</sup>xai. Kí níkaci<sup>n</sup>ga qáde kúbe ké'di wíuhe aká  
 trail they sought running they went And man grass deep in the followed the  
 them, as around. (sub.)

ʔaṅḡéḡtei ahíi ʔi, Caa<sup>n</sup> amá bispé ja<sup>n</sup>i iḡa<sup>n</sup>. A<sup>n</sup>ḡi<sup>n</sup> wéḡa-baḡi<sup>n</sup> níaci<sup>n</sup>ga  
 very near arrived when, Dakotas the crouching lay suddenly. He came very near finding man  
 (sub.) them

wi<sup>n</sup>áḡtei aká, cī ʔiḡéisa<sup>n</sup>ḡa agtí. Caṅge tan'di aḡḡi éga<sup>n</sup> áḡiḡḡi<sup>n</sup>. Ga<sup>n</sup> 21  
 one the again turned about he was Horse to the he came as he sat on his. And  
 (sub.), coming back.

- ákiha<sup>n</sup> bčúgaqti cañ'ge ágč<sup>i</sup>n únai, égaxe ákikipai Wačútada wi<sup>n</sup>  
 beyond all horse sitting on they sought around in they met one Oto one  
 them, another.
- juáwagče. Wačútada aká wahúta<sup>n</sup>č<sup>i</sup>n ač<sup>i</sup>n'; wí ma<sup>n</sup> abč<sup>i</sup>n'. Gépe. há:  
 he with us. Oto the (sub.) gun had; I arrow I had. I said as follows :
- 3 Kageha, qáde čan'di č'di bispé ja<sup>n</sup>i, ebčéga<sup>n</sup>. Učáse te há, ehé. Hau.  
 Friend, grass in the there crouching they lie, I think. You will set it afire I said. ¶
- Uman<sup>n</sup>ha<sup>n</sup> wi<sup>n</sup> agč<sup>i</sup>. Ga<sup>n</sup> a<sup>n</sup>náji<sup>n</sup> edita<sup>n</sup> usé ač<sup>i</sup>n' agč<sup>i</sup>ai. Ga<sup>n</sup> unáhe  
 Omaha one came back. And we stood thence setting having they went And confagration  
 it afire it homeward.
- ámusta čahé gě áta<sup>n</sup> cañ'ge ágč<sup>i</sup>n-má bčúga bačése naj<sup>n</sup>i, unáhe ámusta  
 right above hill the how horse those who sat all in groups stood, confagration right above  
 it (pl. ob.) far on
- 6 da<sup>n</sup>be naj<sup>n</sup>i, égaxe naj<sup>n</sup>i. Unáhe aká náhega-báji, qáde aká čkúbe  
 looking they stood, all around they stood. Confagration the burnt with much grass the deep  
 tion (sub.) heat, etc., (sub.)
- éga<sup>n</sup>. Cañ'ge ágč<sup>i</sup>n-ma cáčě-čti-éga<sup>n</sup> juáwagče anáji<sup>n</sup> wí čti, uta<sup>n</sup>nadi.  
 as. Horse those who sat on six about I with them I stood I too, apart.
- Égiče unáhe amá nfaci<sup>n</sup>ga čančádi ahíi tě. Égiče ba<sup>n</sup> awána'a<sup>n</sup>. Čagč<sup>i</sup>ai  
 At length confagration the persons to the arrived. At length calling I heard them. I go homeward to you  
 tion (moving)
- 9 há, hu<sup>n</sup>! ai. Caa<sup>n</sup>-ma náčča<sup>n</sup>bewáčai. Égiče wakide ákiagč<sup>i</sup>ai.  
 halloo! they said. The Dakotas the fire made come out. At length shooting at they had come  
 us and gone.
- Wa'ú čáqč<sup>i</sup> čkí Pañ'ka hni<sup>n</sup> éinte učá čpai-gá, ai čkadabi aká. Kí  
 Woman you killed you were Ponkas you are it may to tell send ye this said Ickadabi the And  
 them coming back be it way, (sub.)
- Caa<sup>n</sup> amá ía-báji. Kí čkadabi aká: čkadabi wíebč<sup>i</sup>n' há, ai tě, kikin  
 Dakotas the they spoke And Ickadabi the (sub.); Ickadabi I am he he said when, fighting  
 not.
- 12 'čpai. A<sup>n</sup>b íčaugče ákikičai. Wáči<sup>n</sup> ačai éga<sup>n</sup> mi<sup>n</sup>da<sup>n</sup>be anaqti-éga<sup>n</sup> ahíi  
 they Day throughout they contended them Having they as hour about how many it ar-  
 spoke of. with one another. went
- te, égiče Caa<sup>n</sup> wi<sup>n</sup> úi. Égiče Caa<sup>n</sup> č<sup>i</sup>n wi<sup>n</sup> wáčai, čka<sup>n</sup>č<sup>i</sup>ai. Učé amá  
 when, at length Dakotas one was At length Dakota the one they made he was unable it ar-  
 wounded. (mv.) them abandon to move. him,
- agč<sup>i</sup>ai. Égaxe íča<sup>n</sup>čai Uman<sup>n</sup>ha<sup>n</sup> amá. Cañ'ge ta<sup>n</sup> aa<sup>n</sup>bča. Júga-hna<sup>n</sup> bč<sup>i</sup>n'.  
 went Around in they placed Omahas the Horse the I left. Body only I was.  
 homeward a circle (sub.)
- 15 Čka<sup>n</sup>-č<sup>i</sup>á aká man'dě ač<sup>i</sup>n'. Wábaaze-hna<sup>n</sup> amá Uman<sup>n</sup>ha<sup>n</sup>-má, waji<sup>n</sup>-  
 Unable to move the bow had. He scared them off regu- they say the Omahas, temper  
 (sub.) larly
- pibaji Caa<sup>n</sup> aká: Hácida<sup>n</sup> č'di pí. Č'di pí tě ca<sup>n</sup>ca<sup>n</sup> íčanaxbča bčé Caa<sup>n</sup>  
 had Dakota the Afterward there far. There I when without I attacked him I went Dakota  
 (sub.) rived. arrived stopping
- činké. Ča<sup>n</sup>ge pí č<sup>i</sup>, ančide-hna<sup>n</sup>i ča<sup>n</sup>'ja, ma<sup>n</sup> gě wódaji-hna<sup>n</sup> čéčě-hna<sup>n</sup>i.  
 the one Near at hand far when, he shot at me regu- though, arrow the elsewhere regularly he sent them  
 who. rived larly (pl. ob.) away.
- 18 Ga<sup>n</sup> áqč<sup>i</sup> Caa<sup>n</sup> činké; man'd íčati<sup>n</sup> há. Áza<sup>n</sup> iheáčě, kí Wačútada aká  
 And I killed Dakota the (ob.); bow I hit him with. I hit him and knocked and Oto the (sub.)  
 him
- jáhai tě. Ga<sup>n</sup> níaci<sup>n</sup>ga amá íkinai. Čádai. Čáde čicta<sup>n</sup> č<sup>i</sup>, a<sup>n</sup>wa<sup>n</sup>č<sup>i</sup>qe;  
 spared him. And persons the snatched at They cut him Cutting they fin- when, we chased them;  
 (sub.) the pieces. up. up
- učé amá wáči<sup>n</sup> ačai. Či č'di ančáčai. Ččabé čúgaqti č'di égihaqti áki-  
 the rest having they they went. Again there we went. Tree very thick there right headlong had  
 them into

ágçai Caa<sup>n'</sup> amá. Ci níkagahi ahí-bi ehé aká, Íckadábi aká, gaí: Hau!  
gone Dakotas the (sub.), Again chief arrived I said the one who, Ickadabi the (sub.), said as follows: Ho!

cañ'gaxái-gá. Gaskí gí'a<sup>n'</sup>ziqíçë gíi-gá, aí. Ga<sup>n'</sup>téga<sup>n'</sup> xí, ci wáçakíhna tai,  
cease ye. Panting to rest one's self he ye com- he Some time when, again you contend with will, them

aí. Hau! éga<sup>n'</sup> te, aí. ġaháya bəúga akíçí. Cañ'ge-má cti gí'a<sup>n'</sup>ziwagiçai. 3  
he said. Ho! so let it be, they said. At the hill all sat together on. The horses too they caused them, their own, to rest.

Caa<sup>n'</sup> amá qçabé ukíçí gíi<sup>n'</sup>i, wa'a<sup>n'</sup> za'ç'qti gíi<sup>n'</sup>i. Qçabé uçúnaji<sup>n'</sup> aká  
Dakotas the (sub.) tree sitting together in sat, singing making great they sat. Tree were depending on confusion

Caa<sup>n'</sup> aká. Íi-gá! an'gákikíça tai, é-hna<sup>n'</sup>, an'gabágçá tá-bi eçéga<sup>n'</sup> éga<sup>n'</sup>.  
Dakotas the (col. sub.). Be ye coming! let us contend together, they said regularly, we will draw back they thought as.

Í'ta<sup>n'</sup>! na<sup>n'</sup>hébe gíi<sup>n'</sup>i-gá. Ga<sup>n'</sup>tcéga<sup>n'</sup> xí, ga<sup>n'</sup> an'gákikíça taité, aí. Hau. 6  
Hold! waiting sit ye. Some time when, of course we contend to- gether shall, he said. ¶

Égiçe Waçútada amá ahíi tē. Eca<sup>n'</sup> i<sup>n'</sup>wiñ'gíi, áda<sup>n'</sup> úwagiça ahíi. Níka-  
At length Otos the (sub.) arrived. Near we sat to them, therefore to tell it to they arrived. To chase

éiçe ahíi Waçútada amá. Qçabé ça<sup>n'</sup> an'gubázai tē, Waçútada amá atíi.  
the foe arrived Otos the (sub.). Tree the we scared them when, Otos the came. (ev. col.) into (sub.)

Ga<sup>n'</sup> níkagahi aká gaí tē: Í'ta<sup>n'</sup>! na<sup>n'</sup>hébai-gá. Ga<sup>n'</sup>tcéga<sup>n'</sup> xí, ga<sup>n'</sup> an'gákíça 9  
And chief the (sub.) says as fol- Hold! wait ye. Some time when, of course we contend to- gether

taité, aí. Ga<sup>n'</sup> Waçútada amá na<sup>n'</sup>çta<sup>n'</sup>i. Bəúga an'çíi. Yáci an'çíi,  
shall, he said. And Otos the stopped going. All we sat. A long time we sat, every one,

ca<sup>n'</sup> mi<sup>n'</sup>da<sup>n'</sup>be wi<sup>n'</sup> ákiha<sup>n'</sup>-qti-éga<sup>n'</sup> an'çíi. Hau. Níkagahi aká mañ'gçé  
in fact hour one beyond about we sat. ¶ Chief the erect

naji<sup>n'</sup>i. Íekíçai: Hau! ceta<sup>n'</sup> há. Ké! wákíçai-gá, aí. Ga<sup>n'</sup> wan'giçe, 12  
stood. He proclaimed: Ho! so far Come! contend with them, he said. And every one,

Abañ! aí Qçabé ça<sup>n'</sup> búya há Égaxe iça<sup>n'</sup>waçái-gá. Masáni hí-ba ga<sup>n'</sup>  
Oho! said. Tree the (col.) round Surround ye them. The other side reach and so

gíi-gá, aí. Ga<sup>n'</sup> wákíçai. T'ékiça-báji xíci. Égiçe Uma<sup>n'</sup>ha<sup>n'</sup> wi<sup>n'</sup> t'éça-bi,  
he coming he said. And they fought them. They did not kill a long time. At length Omaha one was killed, back, said. one another time.

aí. Uma<sup>n'</sup>ha<sup>n'</sup> wi<sup>n'</sup> t'éçai há, aí. É'di pí xí, égiçe an'ka-báji; háçezahá 15  
they said. Omaha one has been killed they said. There I ar- when, behold, not so; just on the surface

çinké. Wágata gíi<sup>n'</sup>i xí, Caa<sup>n'</sup> aká éta<sup>n'</sup>çíi kídai, á kē úi. Hau. Ci  
the one who. Aiming he sat when, Dakota the first shot at arm the he ¶ Again

ga<sup>n'</sup>tcé xí, Waçútada wi<sup>n'</sup> t'éçai, é t'éççqti<sup>n'</sup>i. Égiçe Caa<sup>n'</sup> aká ci wi<sup>n'</sup>  
some time when, Oto one was killed, he was killed indeed. At length Dakotas the again one (col.)

t'éçai, é Uma<sup>n'</sup>ha<sup>n'</sup> amá wa<sup>n'</sup>t'éçai Ci Caa<sup>n'</sup> aká Waçútada wi<sup>n'</sup> t'éçai. 18  
was that Omahas the (sub.) were the slayers. Again Dakotas the (sub.) Oto one they killed.

Caa<sup>n'</sup> aká, a<sup>n'</sup>wañ'gabágçá yáci a<sup>n'</sup>ma<sup>n'</sup>çíi, t'éawaçé-hna<sup>n'</sup>i. Qçabé ça<sup>n'</sup> ca<sup>n'</sup>  
Dakotas the we drew back from them a long time they were killing us. Tree the at any (col.) rate

ua<sup>n'</sup>sii-gñ, aí Íckadábi aká. Wáçpagçai tē, égiçe t'çíçé-hna<sup>n'</sup>i te. Ga<sup>n'</sup>  
leap ye into, said Ickadabi the (sub.). You draw back when, beware they kill regularly lest. And

qçabé ça<sup>n'</sup> ca<sup>n'</sup> ua<sup>n'</sup>sii níçaci<sup>n'</sup>ga bəúga. Qçabé ça<sup>n'</sup> wi<sup>n'</sup>détan-di hí xí, ci 21  
tree the at any rate leaped in men all. Tree the (col.) to one-half of the distance ar- when, again rived

- a<sup>n</sup>na<sup>n</sup>'cta<sup>i</sup>, a<sup>n</sup>wañ<sup>n</sup>gabágčai. Ci ga<sup>n</sup>toé jin'ga xi, Íckadabi aká gai: Ca<sup>n</sup>'  
we stopped going, we drew back from them. Again a little while when, Ickadabi the said as At any  
(sub.) follows: rate
- ua<sup>n</sup>'sii-gă. Wăcpagčai xi, égičē t'égičē-hna<sup>n</sup>'i te, ní. Na<sup>n</sup>'b éča<sup>n</sup>'be a<sup>n</sup>wañ<sup>n</sup>'  
leap in. You draw back if, beware they kill regularly lest, he said. Two coming out of it we had
- 3 ga<sup>n</sup>'i aŋgáhii, akiwa ni<sup>n</sup>'qa a<sup>n</sup>wa<sup>n</sup>'čizai. Uma<sup>n</sup>'ha<sup>n</sup>-ma wi<sup>n</sup>' Caa<sup>n</sup>' t'éčai kē  
them we arrived, both alive we took them. The Omahas one Dakotas they killed the  
(sub.) him (ob.)
- a<sup>n</sup>čan'gidaha<sup>n</sup>-bajī aŋgidadaí. Ci Wačútada t'é kē edábe aŋgidadaí. Caa<sup>n</sup>'  
we knew not ours we cut up ours. Again Oto who was dead also we cut up ours. Dakota
- wi<sup>n</sup>' ičanaxibčā xi, níahičē. Wahúta<sup>n</sup>'čī<sup>n</sup> kē gčóna<sup>n</sup> ga<sup>n</sup>' ní kē égihičē. Ní  
one I attacked him when, he fell into the water. Gun the he let drop as water the it fell right into. Water
- 6 kē uáa<sup>n</sup>'si ga<sup>n</sup>' éča<sup>n</sup>'be gčí xi, á tē akíčā ubčā<sup>n</sup>'. Naji<sup>n</sup>'akičéga<sup>n</sup> Uma<sup>n</sup>'ha<sup>n</sup>-ma  
the I leaped into as he came again when, arm the both I held. As I made him stand the Omahas
- dádeawákíčē. Caa<sup>n</sup>' ucté-ma watčicka kē ákičē a<sup>n</sup>'he-ma Uma<sup>n</sup>'ha<sup>n</sup> amá  
I made them cut him up. Dakotas the rest creek the crossing those who fled Omahas the  
(sub.) (ob.) together
- wákípaí há. Čé Caa<sup>n</sup>' amá wahúta<sup>n</sup>'čī<sup>n</sup> gē ují čingé ačī<sup>n</sup>'i éga<sup>n</sup>' t'éwačai.  
met them This Dakotas the (sub.) gun the filled without they as they were  
(pl. ob.) had killed.
- 9 Ca<sup>n</sup>'qti ga<sup>n</sup>' múkiha<sup>n</sup>'i. Mi<sup>n</sup>' ičéqtia<sup>n</sup>'i xi, cénawačai Caa<sup>n</sup>'-ma.  
They shot at one another even till Sun it had fully when, they destroyed the Dakotas.  
night set

## NOTES.

418, 1. Me xi, i. e., in the spring after La Flèche lost his goods, as told in the preceding paper.

419, 214-20, 1. Ga<sup>n</sup> akiha<sup>n</sup> bęugaqti, etc. The Omahas divided into two parties, and went all around the creek till they came together again. Then they went beyond for a short distance, but as the trail was lost they returned to the stream.

420, 4. a<sup>n</sup>naji<sup>n</sup> edita<sup>n</sup> use ačī<sup>n</sup> ačai. The Omahas set fire to the grass on both sides of the stream.

420, 6. nahega-bajī, pronounced na+hega-bajī by the narrator.

420, 12. A<sup>n</sup>b ičaugčē akikičai. Two Crows was mounted, and his horse was nearly killed by a bullet.

422, 3-4. Uma<sup>n</sup>'ha<sup>n</sup>-ma wi<sup>n</sup> - - aŋgidadaí. His name was Ȟawáha.

422, 7. dádeawákíčē. Frank La Flèche said that "dáde" is often used in the sense of "scalping;" though instead of it, the narrator might have employed the phrase "najiha hébe čizéawákíčē (hair, part, I caused them to take it), I made them scalp him."

## TRANSLATION.

When the vegetation came up in the spring, the Dakotas came on the war-path to attack us again. The women went to empty the *caches* and the Dakotas arrived there. They attacked the women. Maxewačē, who was very small, joined the three women who were the eldest, when the Dakotas killed his mother. And it was said that the women who emptied the *caches* had been destroyed when far away from the village. One woman who had come home alive told that. Then the young men put



lariats on their ponies, and went thither in pursuit. And when the men reached the hill again, they stopped going. And I, when I went homeward later, came again to the place where they had stopped. The old woman who came back wounded, as well as Maxewaŋe, came home alive. I questioned her: "Of what tribe were they, old woman?" said I. "I think that they were Ponkas. They talked to me in the Omaha language," said the old woman. "Come," said I, "let us go homeward; let us see them." Only three of us went: Kictawagu, another youth, and I. The rest were coming after. When we got in sight, a man stood on the hill. When we reached there again, the old man scolded us. When we said, "What is the matter?" he said: "They killed the women early in the morning. What could you have been doing that you delayed so long? They departed long ago." "If you knew that they killed them at some time in the morning, you should have gone home to tell it. And did you think that an old woman, who was altogether unable to move, could reach home soon by running very swiftly?" said I. He said as follows: "These are the ones. They lie in sight. They killed them in that place, which is out of your sight." And as we went thither on our homeward way, we reached the women. We pulled out the arrows, and wrapping the bodies in their blankets, we laid them down. At length all the horsemen, fully a hundred, reached there on their way home. Then we did not depart; we stood looking at the dead.

At length a chief reached there; it was Ickadabi. "Come," said he, "let us chase them." All the men said, "Oho!" We followed their trail; we pursued them. We did not go very fast; we walked along very slowly as we followed them. We who went in advance went on foot following their trail. The horsemen sat at the outside, next to us. At length the creek extended wide; it was not in a ravine; but it was covered with grass and tall canes, through which the foe had pushed when going homeward. And as the ground had been burnt bare on both sides, the Omahas sought their trail. Those on horseback rode back and forth on the hills in the distance, seeking their trail. And when the man who followed them in the tall grass came very near, the Dakotas crouched down suddenly. The one man came very near finding them, but he turned around and came back. He came back to his horse and mounted him. And all the mounted men sought for them beyond the stream; having passed all around, they met one another. An Oto was with us. The Oto had a gun, and I had a bow. I said as follows: "My friend, I think that they lie crouching in the grass. You will please set it afire." An Omaha came back. And starting from the place where we stood they went along setting the grass afire. And the horsemen stood all around in groups on the hills, as far as the latter extended, looking directly down on the flames. The fire burnt fiercely, as the grass was tall. I stood apart, with about six horsemen. At length the fire reached the men. I heard a call: "I go homeward to you, halloo!" said one. The fire made the Dakotas come forth. At length they shot at us, and had gone along.

"Send your voices this way, and tell us if you who came and killed women are Ponkas," said Ickadabi. But the Dakotas did not speak. And Ickadabi said, "I am Ickadabi." As he said it, they spoke of fighting. They contended with one another throughout the day. When the Omahas had pursued them for several hours, a Dakota was wounded. The Omahas made them abandon one of their number who was unable to move rapidly. The rest of the Dakotas went homeward. The Omahas surrounded the

man who had been left. I left my horse, and went afoot. The man who could not go rapidly had a bow. The Dakota was desperate, and he was constantly scaring back the Omahas. I arrived there later. When I reached there, forthwith I went to attack the Dakota. When I got near, though he shot at me repeatedly, he always sent the arrows elsewhere. And I killed the Dakota; I hit him with the bow, and felled him; and the Oto speared him. Then the men snatched for pieces of the body. They cut it up. When they finished cutting it up, we chased the foe; the rest had gone in pursuit. And we went thither. The Dakotas had gone headlong into a very dense forest. And the chief that I said had arrived, even Ickadabi, said as follows: "Ho! cease ye. Come back and rest yourselves awhile from panting. After some little time you may contend with them again." "Ho! so let it be," said they. All sat together at the hill. They also caused their horses to rest. The Dakotas were sitting together in the forest; they sat singing and making a great uproar. The party of Dakotas were depending upon the forest. They kept on saying, "Come ye! let us contend together," as they thought that we would draw back through fear of them. "Hold! sit and wait. After some little time, of course, we shall contend together," said Ickadabi.

At length the Otos arrived. We dwelt near to them; therefore some went thither to tell them of the fight. The Otos came to chase the foe. They came when we had scared the Dakotas into the forest. And the chief said as follows: "Hold! wait. When some little time shall have elapsed, of course we shall contend with them." And the Otos stopped going. We all sat for a long time, say, for a little more than an hour. The chief stood erect and proclaimed: "Ho! it is ended. Come! contend with them." And all said, "Oho!" The forest was a curvilinear one. "Surround them. Go to the other side and be coming back," said the chief. And they fought them. They did not kill one another for a long time. At length it was said that an Omaha was killed; but when I arrived there, behold, it was not so; he was but slightly wounded. When he sat aiming at the foe, a Dakota was the first to shoot at him, wounding him in the arm. Again, when some time had elapsed, an Oto was wounded and was killed outright. At length one of the Dakotas was killed by the Omahas. And the Dakotas killed an Oto. We drew back from the Dakotas for a long time, and they continued killing our men. "Leap ye into the forest at all hazards," said Ickadabi. "Beware lest they continue killing some of you, if you draw back from them," said he. And all the men jumped into the woods at all hazards. When we had gone half-way through, we faltered and stopped. Again, after a little while, Ickadabi said as follows: "Jump in at all hazards. If you falter before them, beware lest they continue killing you." We brought two of them out of the timber, capturing both of them alive. The foe had killed an Omaha; and not recognizing him in the excitement, we dismembered him as well as the Oto, our ally. When I attacked a Dakota, he fell into the water. As he let his gun drop, it fell right into the stream. I leaped into the water, and as he came again to the surface, I caught hold of him by both arms. Having made him stand, I caused the Omahas to scalp him. The Omahas met the other Dakotas who fled together across the stream. As these Dakotas had no loads in their guns, they were killed. They shot at one another even till night. When the sun had fully set, the Dakotas were destroyed.

# HOW THE OMAHAS FOUGHT THE DAKOTAS AFTER THE LATTER HAD KILLED A<sup>N</sup>PA<sup>N</sup>-LA<sup>N</sup>GA'S BROTHER.

RELATED BY A<sup>N</sup>PA<sup>N</sup>-LA<sup>N</sup>GA.

Uma<sup>n</sup>'ha<sup>n</sup> amá wanáse gçi<sup>n</sup>'i tē. Wiji<sup>n</sup>'çe amá ȳe-jĩn'ga kide açaí tē, ha<sup>n</sup>'-  
Omahas the surrounding sat. My elder the buffalo-calf to shoot went, morn-  
(sub.) the herds brother (sub.) at

ega<sup>n</sup>'tce. Wi<sup>n</sup>' júgçai tē. Uhnúckadi ȳe-jĩn'ga wi<sup>n</sup>' t'čçai tē; dāde naji<sup>n</sup>'i tē.  
ing. One went with him. In a valley buffalo-calf one they killed; cutting they stood.  
it up

Caa<sup>n</sup>' amá wagçade a-fi tē, cañ'ge ágçĩ cādēqti-éga<sup>n</sup>. Wahúta<sup>n</sup>'çĩ ujíajĩ 3  
Dakotas the creeping up were sp. horse sitting on about six. Gun not loaded  
(sub.) on them proaching,

naji<sup>n</sup>' tē wiji<sup>n</sup>'çe ta<sup>n</sup>, áma aká man'dē açi<sup>n</sup>'i. Wónaxíçai-de, yu'e' a-i-  
stood my elder the other the bow had it. They attacked when, rushing were  
brother (std. one), (sub.) them forward coming

biamá Caa<sup>n</sup>' amá. yu'e' a-i-bi ega<sup>n</sup>, t'éwaçai-biamá, wapé çĩngéga<sup>n</sup>.  
they say Dakotas the Rushing were coming, having, they killed they say, weapon they had none,  
(sub.) they say as.

Égiçe uça agçi. Uma<sup>n</sup>'ha<sup>n</sup> na<sup>n</sup>'ba t'éwaçai, é uça agçi. Caa<sup>n</sup>' amá 6  
At length the came Omaha two they killed that to tell they came Dakotas the  
it back. (sub.) them, back. (sub.)

a<sup>n</sup>'he agçai tē wat'éçē amá. Ė'di abí éga<sup>n</sup>, wa'i<sup>n</sup>' agçi. Caa<sup>n</sup>' amá  
fleeing went home- murderers the There they as, carrying they came Dakotas the  
ward (sub.). arrived them home. (sub.)

aki-biamá. Jĩ ça<sup>n</sup>'já aki-biamá. Ígadizá-biamá; ȳi uçica<sup>n</sup>-hna<sup>n</sup>'-biamá.  
reached home, Village to the reached home, They rode round and lodge they went around regularly,  
they say. they say. round, they say; they say.

Héga-bajĩ-biamá; Pañ'ka edába-biamá; ákikĩji gçi<sup>n</sup>'i tē edábe. Iha<sup>n</sup>' 9  
They were a great many, Ponkas were also, they say; the tribes coming together they sat also. His  
they say; mother

ugĩne d'úba ededí-çan amá. Wanáçqĩ'i-gā hā, á-biamá. É wat'éçē úju  
he seeks some the company is there, Hasten ye said he, they That murderers prin-  
his they say. cipal

aká içádi aká wanáçqĩ'wáçē ȳi kē uhá-biamá. Gibázu ijáje açi<sup>n</sup>'-biamá  
the (one) his the causing them to hasten lodges the went along, they Kipazo his name he had, they say  
who) father (sub.) (line of) say.

içádi aká, níkagahi úju aká Pañ'ka ȳi kē cĩ uhá-biamá. Éwaçai 12  
his the chief principal the Ponka lodge the again he went along, You have them  
father (sub.), (sub.). (line of) they say. for relations

wagçqize tai, nágçe wáçizai ȳi, wéçagĩcpaha<sup>n</sup>'i ȳi, á-biamá. Pañ'ka-  
you take them will, captive they take them when, you recognize yours if, said he, they say. The Pon-  
kas

ma céça-bajĩ-biamá. Cĩ Ė'di égiçan aça-biamá Uçcha-bajĩ ȳi'c'tē, çieoni<sup>n</sup>  
kas did not heed, they say. Again there to say it to he went, they say. You do not join even if, you are the  
say. ones

taité hā, á-biamá. Çĩ an'gaçikĩçan tañ'gata<sup>n</sup>, á-biamá. Açé naji<sup>n</sup>'-biamá 15  
shall (be) said he, they say. You we contend with you we will, said he, they say. Going stood they say

Caa<sup>n</sup>' amá. Ca<sup>n</sup>' wábaha kē'd ugçĩ<sup>n</sup>'i-de wa'ú amá ga<sup>n</sup>' açé naji<sup>n</sup>'-biamá.  
Dakotas the In fact Indian car- in the sat in while woman the so going stood they say.  
(sub.) riage (sub.)

- Ki Pañ'ka úju aká, Wégasápi aká, Pañ'ka ɣi ɕa<sup>n</sup> uhá-biamá. E'a<sup>n</sup>qti  
 And Ponka principal the (sub.), Whip the Ponka vil- the went along, they Just how  
 lage (circle) say.
- gáxe taí éda<sup>n</sup> wábana<sup>n</sup> hné cka<sup>n</sup>'hna ɕáɕi<sup>n</sup>'cé é'di oné etéde, á-biamá  
 they will do (in thought) to witness you go you wish you who move there you should have said, they say  
 gone,
- 3 Wégasápi aká. Ė'di aɕaí tē ha<sup>n</sup>'i tē, Wégasápi Ma<sup>n</sup>'tcu-wáɕihi júgigɕe,  
 Whip the (sub.). There they went it was when, Whip Ma<sup>n</sup>'tcu-wáɕihi he with his,  
 the (sub.).
- gañ'ki Pañ'ka amá cti Ėgiɕe a-í-naji<sup>n</sup>' amáma. ɕískié uɕéwiñɕiɕaí tē,  
 and Ponkas the too. At length they were approaching and standing, they say. All together they assembled when,
- wanáce uɕéwiñɕiɕaí, d'úba ákikihiɕe aɕa-biamá. Wanáce amá égaxe  
 police they assembled, some watching over one another Police the all around  
 (pl. sub.)
- 6 ma<sup>n</sup>'ɕi<sup>n</sup>'-biamá; uɕúciaɕá cti d'úba, ubáhiaɕá cti, háciaɕá cti. Wanáce  
 walked they say; at the front too some, at the sides too, behind too. Police  
 wénaxiɕa-hna<sup>n</sup>'-biamá; wasnin'de ma<sup>n</sup>'ɕi<sup>n</sup>'i-ma úti<sup>n</sup>'-hna<sup>n</sup>'-biamá. Wégasápi  
 they attacked them regularly, they delaying those who walked they hit them regularly, Whip  
 say;
- aká wéhusá-biamá. Ukít'ē íwiɕaha<sup>n</sup>'-hna<sup>n</sup>'-ma<sup>n</sup>'i. ɕíjǔ-baji-hna<sup>n</sup>'i ɕa<sup>n</sup>'cti.  
 the scolded-they, they say. Nation I have always known you in particular You were always unfor- heretofore.  
 (sub.)
- 9 Éata<sup>n</sup> úna<sup>n</sup>'pe i<sup>n</sup>'ɕéona<sup>n</sup>'i á. Wa'ú égiɕa<sup>n</sup>'qti ja<sup>n</sup>' hni<sup>n</sup>' ɕa<sup>n</sup>'cti, á-biamá  
 Why punishment do ye threaten I Woman you did just so you were heretofore, said, they say  
 to me did
- Wégasápi aká. Ki ukít'ē aká núi há, á-biamá. Íwiɕaha<sup>n</sup> taí minke,  
 Whip the (sub.). And nation the are men said he, they say. I know you will I who,  
 á-biamá. Ė'di aɕaí tē, ha<sup>n</sup>' ima<sup>n</sup>'ɕi<sup>n</sup>' a-í-biamá.  
 said he, they There they when, night walking by they approached, they say.
- 12 Uma<sup>n</sup>'ha<sup>n</sup> aka-ɣáɕica<sup>n</sup> bɕé. Uma<sup>n</sup>'ha<sup>n</sup> amá ɕáze tē na<sup>n</sup>'za gáxai.  
 Omahas towards those who are I go. Omahas the evening when embank-  
 (sub.) ment made.
- Húɕuga gɕi<sup>n</sup>'i ɕa<sup>n</sup> ca<sup>n</sup>'ca<sup>n</sup> na<sup>n</sup>'za gáxai. Cín'gajiñ'ga na<sup>n</sup>'za weɕéckaxe te,  
 Tribal circle they sat the always embank- they Children embank- you are to make for  
 ment made. ment them,
- aí aɕa+. Atí tá-bité, aí aɕa+, á-biamá. Ki na<sup>n</sup>'za gáxai tē Uma<sup>n</sup>'ha<sup>n</sup> amá.  
 he indeed. It is said that they he indeed, said (one), they And embank- ment Omahas the  
 says will surely come, says say. (sub.).
- 15 Gañ'ki ɣiha ké uɕúkihehébe gáxai iɕáugɕe; ɣici gē ákiɕis'i<sup>n</sup>'s'i<sup>n</sup> gáxai  
 And tent- the one after another, as they throughout; tent- the interwoven they  
 skins (line of) faras they would go made poles (ob.) made
- iɕáugɕe A<sup>n</sup>'ba ɣa<sup>n</sup>'ge; waɕácka<sup>n</sup> te, aí áɕa. Atí-bi, aí aɕa+, aí. Ė'ɣa  
 throughout. Day near at hand; you will do your best, he indeed. It is said he indeed, said Thither  
 says they have come, says he.
- ha<sup>n</sup>' wada<sup>n</sup>'be ahi<sup>n</sup>'-hna<sup>n</sup> amá; waná'a<sup>n</sup> agɕí, na<sup>n</sup>'ide waná'a<sup>n</sup> agɕí. Waɕá-  
 night acounts were arriving; hearing them they making a hearing them they came back, drumming with the feet came home. You will
- 18 cka<sup>n</sup> te, aí áɕa. Ė'be uɕíka<sup>n</sup> te ɕiñgē áɕa, aí. Wapé ké bɕúgaqti háha  
 do your best, he indeed. Who he help you will there is indeed, he said. Weapon the all ready  
 says none
- aɕágɕahni<sup>n</sup>' ɕaja<sup>n</sup>' te, aí áɕa; maɕúde wahúta<sup>n</sup>'ɕi<sup>n</sup> uɕágiji te, aí áɕa; atí-bi,  
 you have yours you lie will, he indeed; powder gun you put in will, he indeed; it is said  
 says they have come,
- aí áɕa, aí.  
 he indeed, he said.

A<sup>n</sup>'ba aká éça<sup>n</sup>'be. Weánaxiça cu-íçai; égxaxé ãan'de na<sup>n</sup>'íðai. Cañ'ge  
 Day the came forth. They charged on us in coming all around ground they made a Horse  
 (sub.) this way; (on) by running, drumming noise

çéçuta<sup>n</sup> d'úba wéka<sup>n</sup>'ta<sup>n</sup> gçise éga<sup>n</sup> nañ'gai; uwáçica<sup>n</sup> nañ'gai. Caa<sup>n</sup>' amá  
 hence some lariat broke as they ran; around us they ran. Dakotas the (sub.)

cañ'ge-ma wáçia<sup>n</sup> agçai, gacibe nañ'ge ahi-ma. Wáçe wi<sup>n</sup>' gaza<sup>n</sup>'adi 3  
 the horses having went outside running those who arrived. White one among

gaçça<sup>n</sup>'-madi éduihe; cañ'ge ta<sup>n</sup>' cti éçia<sup>n</sup> agçai. Máctu Çida<sup>n</sup> ijáçe açi<sup>n</sup>'.  
 to those who were he joined; horse the too having they went Mr. Reed his name he had.  
 hunting (std. ob.) for him homeward.

Caa<sup>n</sup>' amá cañ'ge i<sup>n</sup>'i tá amá, é-hna<sup>n</sup> amá. Gi<sup>n</sup>'i etéga<sup>n</sup>-báji, ca<sup>n</sup>' ie égiça<sup>n</sup>-  
 Dakotas the horse give will, he said they were not yet words he said to (some one)

hna<sup>n</sup>' amá. Wéga<sup>n</sup>'ze wi<sup>n</sup>'déta<sup>n</sup>-qtcí-éga<sup>n</sup> iñi égxaxé wákiçai. Ca<sup>n</sup>'-ama iñi 6  
 regularly they say. Measure about one-half lodges all around they contended against us. By and by lodges

ké Uma<sup>n</sup>'ha<sup>n</sup> amá úgidá-qtiá<sup>n</sup>'i; na<sup>n</sup>'zaça égiha agfi. Iñi ké'ça kidai Caa<sup>n</sup>'  
 the Omahas the entered their own; to the rear headlong they were shot at Dakotas  
 (line of) (sub.) coming back.

amá, ca<sup>n</sup>' niáça wakíðai. Cañ'ge-ma t'éwaçai áhigi. Caa<sup>n</sup>' ma<sup>n</sup>' eçai ké  
 the, yet at random they shot at them. The horses they killed them many. Dakotas arrow theirs the

ati-hna<sup>n</sup>'i iñi ké. Uma<sup>n</sup>'ha<sup>n</sup> amá iñha umágude-hna<sup>n</sup>'i; ki Caa<sup>n</sup>'-ma éça<sup>n</sup>'be 9  
 they came lodges the tent- (sub.) skins out holes in regularly; and the Dakotas in sight  
 regularly (ob.)

i iñi wakíde çéçé-hna<sup>n</sup>'i Uma<sup>n</sup>'ha<sup>n</sup> amá. Uma<sup>n</sup>'ha<sup>n</sup> wi<sup>n</sup>', çaxe-ça<sup>n</sup>'ba iñi çé,  
 came when, shot away at them regularly Omahas the (sub.). Omaha one, Crow two his elder brother,

éga<sup>n</sup> t'éça-biamá Caa<sup>n</sup>' amá. Iñha iñagá umá'ude iñi, ugás'i<sup>n</sup> amá. Égiçe  
 so they killed him, Dakotas the Tent- large cut a hole in when, he peeped they At length  
 they say (sub.) skin

çéçti 'éça<sup>n</sup>'çai. Uçúci-náji<sup>n</sup> ijáçe açi<sup>n</sup>'. Gacibaya ma<sup>n</sup>'çi<sup>n</sup>'i tē, Uma<sup>n</sup>'ha<sup>n</sup> 12  
 right on they put it. At the he stands his name he had. At the outside they walked when, Omaha  
 the forehead (front)

wi<sup>n</sup>' t'éçai, ca<sup>n</sup>'ha i<sup>n</sup>'i. Héga t'éçai há, ai Çi gacibaya ma<sup>n</sup>'çi<sup>n</sup>'i tē, çí  
 one was killed, wolf-skin he wore. Buzzard is killed they Again at the outside they walked when, again  
 said.

wi<sup>n</sup>' t'éçai. Úha<sup>n</sup>-ãa<sup>n</sup>'ga t'éçai há, ai Çi gacibaya ma<sup>n</sup>'çi<sup>n</sup>'i tē, Çáçin-  
 one was killed. Kettle large is killed they said. Again at the outside they walked when, Çáçin-  
 said.

na<sup>n</sup>'páji úi há. É t'éçai éga<sup>n</sup>, Mawáda<sup>n</sup>'çi<sup>n</sup> é'di açai; úi iñbe keça<sup>n</sup>'. 15  
 na<sup>n</sup>'páji was That was killed as, Mandan there went; he was lower the.  
 wounded

Mawáda<sup>n</sup>'çi<sup>n</sup> t'éçai, ai. Mawáda<sup>n</sup>'çi<sup>n</sup> múbçij iéçai. Caa<sup>n</sup>'-ma cti, t'éwaçai-  
 Mandan is killed, they said. Mandan they made him fall sud- The Dakotas too, those who were  
 denly by shooting him.

ma, wágçisnu agçé-hna<sup>n</sup>'i; dá gē waka<sup>n</sup>'ta<sup>n</sup> cañ'ge-ma çisnúwakiçai.  
 killed, they dragged they went home- head the they tied them the horses they made them drag  
 them along ward regularly; (pl. ob.) them.

Égiçe intéde é'di a-f-báji. Cañ'gaxai Uçúciaya Caa<sup>n</sup>' na<sup>n</sup>'ba t'éwaçai. 18  
 At length now, but there they were not approaching. They ceased. At the front Dakotas two were killed.

É'di wénaxiçai ahi<sup>n</sup> ega<sup>n</sup>, waçádai Uma<sup>n</sup>'ha<sup>n</sup> amá; wáçnuonúde, ga<sup>n</sup>'  
 There rushing on them arrived having, cut them up Omahas the (sub.); cut them in many pieces, so

wégiti<sup>n</sup> çéçai. Xagé agçá-biamá. Ga<sup>n</sup>' aki-biamá Caa<sup>n</sup>' amá, wagi<sup>n</sup>'i<sup>n</sup>.  
 they threw back and Crying they went homeward, And reached there Dakotas the carrying  
 hit them with, they say. again, they say (sub.), their own.

- Lí paŋgáqti tē'di Mawáda<sup>n</sup>fi<sup>n</sup> watcígaxá-biamá. Ufíza<sup>n</sup> té waŋ'giçe gǫi<sup>n</sup>-  
 Tent very large at the Mandan they danced they say. Middle the all caused  
 wakičá-biamá Caa<sup>n</sup> t'e-má. Jacáge á tē uča<sup>n</sup>wakičá-bi ega<sup>n</sup>, wa'a<sup>n</sup>  
 them to sit, they say Dakotas the dead ones. Deer-claws arm the made them hold, they say having, singing  
 3 gǫi<sup>n</sup>wakičá-biamá. Wa'a<sup>n</sup> júwagče gǫi<sup>n</sup>-biamá. Lí tē waŋ'giçe ca<sup>n</sup>  
 they made them sit, they say. Singing with them they sat, they say. Tent the all in fact  
 gǫi<sup>n</sup>wakičá-biamá t'é čaŋ'ka. Lí tē áčíáza tē ca<sup>n</sup>ca<sup>n</sup> nan'de kē ma<sup>n</sup>čín'k  
 made them sit they say dead the ones who. Tent the they when without sides the earth (sods)  
 opened and stopping  
 put it on the poles  
 ágaspá-biamá. Lí tē čicta<sup>n</sup>-bi xǫ, a<sup>n</sup>he agčá-biamá. Uma<sup>n</sup>ha<sup>n</sup>-má atí te,  
 they weighted, they say. Tent the they finished, when, fleeing they went home- ward, they say. The Omahas come will,  
 6 al, áda<sup>n</sup> a<sup>n</sup>he agčá-biamá Caa<sup>n</sup> amá. Kí Uma<sup>n</sup>ha<sup>n</sup>-mádi t'éwačai-ma  
 they there- fleeing went homeward, Dakotas the And among the Omahas the dead ones (ob.)  
 said, fore they say (sub.).  
 wagiqai. Hé-jaŋka-jaŋ'ga dǫhi-qtí 'čéa<sup>n</sup>čai, t'éčai. Wanúkige sí tē 'éča<sup>n</sup>-  
 they buried Horn forked large right in the they put it on, they killed Wanníkige foot the they put  
 their own. (of fawn) neck him.  
 čai. Ágaha-wacúce 'éča<sup>n</sup>čai, é t'éčęqtia<sup>n</sup>i. Ic'áge-wahíçe úi jibe  
 it on. Ágaha-wacuce they put it on, that they killed outright. Ic'áge-wahíçe they lower  
 wounded leg  
 9 keča<sup>n</sup>. Jǫfi<sup>n</sup>-gahíge dǫ ča<sup>n</sup> 'éča<sup>n</sup>čai.  
 the. Jǫfi<sup>n</sup>-gahíge head the they put it on.

(The following is an incomplete account of the same occurrence, which

Two Crows gave:)

- Nugé gáqčá<sup>n</sup> aŋgáčai Uma<sup>n</sup>ha<sup>n</sup>-má. Sía<sup>n</sup>čai: Jǫfi<sup>n</sup>-ma júwagča-báji;  
 Summer on the hunt we went the Omahas. They were alone: the Pawnees were not with them;  
 Uma<sup>n</sup>ha<sup>n</sup>-ma-hna<sup>n</sup> gáqčá<sup>n</sup>i. Ga<sup>n</sup> Wačé kē gáké aŋgúha aŋgáčai. Djó  
 The Omahas only were on the hunt. And Elkhorn the that we followed we went. Joe  
 12 aká 'di níkagahi íčigčá<sup>n</sup>-ma édufhe ma<sup>n</sup>čín'i. Aŋgáčai éga<sup>n</sup> jé wéa<sup>n</sup>čai.  
 the there chief those who ruled joining walked. We went as buffalo we found them.  
 Jé-ma héga<sup>n</sup>jí t'éa<sup>n</sup>wa<sup>n</sup>čai, égaxe ga<sup>n</sup> t'éa<sup>n</sup>wa<sup>n</sup>č aŋgǫi<sup>n</sup>i; ca<sup>n</sup> áhigia<sup>n</sup>qti  
 The buffaloes not a few we killed them, all around so we killed them we sat; in fact very many times  
 a<sup>n</sup>wa<sup>n</sup>nas aŋgǫi<sup>n</sup>i. Ca<sup>n</sup> níaci<sup>n</sup>ga wi<sup>n</sup>áqtei jé-ma gǫéba cti, agčín'satá<sup>n</sup>-  
 we surrounded we sat. In fact man only one the buffa- loes ten too, by  
 15 ča<sup>n</sup>čá<sup>n</sup>, gǫéba-na<sup>n</sup>ba-ča<sup>n</sup>ča<sup>n</sup> cti, t'éwačé-hna<sup>n</sup>i. Ga<sup>n</sup> wanáse tē aŋgúčí'age  
 fifteen, by twenties too, killed them regularly. And to surround them we were unwilling  
 éga<sup>n</sup> aŋgǫi<sup>n</sup>i, weábčai. Jé-ma wea<sup>n</sup>i<sup>n</sup> ga<sup>n</sup> éga<sup>n</sup> aŋgǫi<sup>n</sup>i. Égiče ha<sup>n</sup>-  
 some- what we sat, we had our fill. The buffa- loes we carried and so we sat. At length early  
 ega<sup>n</sup>tcé'qtei mi<sup>n</sup> 'éča<sup>n</sup>bají'qtei, ja<sup>n</sup>agídaha<sup>n</sup> xǫ, égiče jé amá áčkaqtei áiama.  
 in the morning sun had not risen at all sleep I rose from when, behold, but the very close were coming.  
 fast (sub.)  
 18 Wi<sup>n</sup>áqtei Djó aká t'éča-báji ca<sup>n</sup> bačúwi<sup>n</sup>xe ačín'i, ca<sup>n</sup> wéahide ačín' ačai;  
 Only one Joe the (sub.) did not kill it yet turning around he had it, yet far off he took it;  
 úkiza kč'ja ačín' ačai. Kí ca<sup>n</sup>ge ta<sup>n</sup> a<sup>n</sup>wa<sup>n</sup>i Djó aká. Ga<sup>n</sup> jé čín' t'éčę  
 no one there to the he took it. And horse the loaned to me Joe the And fast (sub.) to kill it  
 a<sup>n</sup>čl, áda<sup>n</sup> t'éáčę-ga<sup>n</sup> a<sup>n</sup>dádai. Jú kē wí ačín', ga<sup>n</sup> jahánuxa sía<sup>n</sup>čé 'i<sup>n</sup>i  
 asked there- I killed it and we cut it up. Body the I carried, and green hide alone carried  
 me, fore it

Djó aká. Añgágƣai éga<sup>n</sup> ɿ ké aŋgíacĕ aŋgágƣai. ɿfi ƣa<sup>n</sup> éƣa<sup>n</sup>be aŋgáki  
 Joe the We went home- as tent the we were near we went home- Tents the in sight of we got  
 (sub.). ward to ward. back  
 ɿi, égiƣe ié d'úba wáƣiqai. Añgágƣai ké'ia uka<sup>n</sup>ska wáƣi<sup>n</sup> a-íi dúda.  
 when, at length buf- some they chased We went home- to the right in a line having they were this  
 falo them. ward with them coming way.  
 ɿaŋ'ge aŋgáki ɿi, ié-ma wabáɿuwi<sup>n</sup>xe aƣai. Égiƣe níaci<sup>n</sup>ga amá ɿaháwagƣe 3  
 Near we got when, the buffa- wheeling around went. Behold, men the shield  
 home loes  
 aƣi<sup>n</sup>i tĕ níkaƣiƣe aƣai.  
 had when chasing the foe went.

(When Two Crows had dictated this, several Omahas entered the room, and he would not tell the rest.)

## NOTES.

This event occurred in 1849 or 1850, in Nebraska, south of the Niobrara, and near the Nisni, a branch of the Loup Fork of the Platte.

425, 7. wa'ín agƣi. This refers to the Omahas, who went after the bodies of the two who had been slain.

425, 9. hegabaji-biama, pronounced he+gabaji-biama.

425, 9-10. iha<sup>n</sup> uŋine d'úba, etc. This refers to the Omahas, whom the Dakotas regarded as few, and as separated from "their mothers," *i. e.*, the main body of the tribe.

426, 1-2. E'á'qti - - ƣaƣi<sup>n</sup>ce édi one etede: "You who are wishing to go and see what is to be done, should have gone thither." This was said to each head of a household.

426, 3. édi aƣai ha'í tĕ. Sanssouci preferred to say, "édi aƣai ha'í tĕ ɿi," making "ha'í tĕ," it was night; and "ɿi," when.

426, 8-10. ukítĕ Iwidaha<sup>n</sup> tai miŋke. The Ponkas camped so near to the Dakotas that Whip could reprove the latter while pretending to scold the former.

426, 9. Eata<sup>n</sup> una<sup>n</sup>pe i'ƣeona<sup>n</sup> á. A<sup>n</sup>pa<sup>n</sup>-qaŋga said this was equivalent to "Eata<sup>n</sup> na<sup>n</sup>'pea<sup>n</sup>'ƣakiƣai á." Sanssouci said that this should be, "Eáta<sup>n</sup> úƣa<sup>n</sup>pi i'ƣeona<sup>n</sup> ǵi<sup>n</sup>te." He derived "úƣa<sup>n</sup>pi i'ƣeona<sup>n</sup>" from "úƣa<sup>n</sup>pi ǵiƣa<sup>n</sup>."

426, 12. na<sup>n</sup>za gaxai. Sanssouci said that some of the Omahas made an excavation as a shelter for their horses. The embankment was about four feet high. It was in the shape of a crescent, and was between the tribal circle and the bluffs.

427, 1. weanaxiƣa cu-iƣai, from "wenaxiƣa cu-iƣĕ." "Cu-iƣĕ" must be distinguished from "cu-ƣeƣĕ," which denotes sudden motion from the place of the speaker and his party toward the party of those addressed.

427, 4. Mactu ƣida<sup>n</sup>. Mr. Reed had come to reside among the Omahas in order to study the language, and to assist the principal missionary, Rev. Mr. McKenny.

427, 5. Ca<sup>n</sup>-ama denotes a reversal of the previous state after moving awhile.

427, 7. Ugida-qtiá<sup>n</sup>i: ugide is the possessive of ude; "qtiá<sup>n</sup>" is added for emphasis, showing that the Omahas were driven back so forcibly that they went as far into their lodges as they could get.

427, 12. 'eƣa<sup>n</sup>ƣai is almost a synonym of u, to wound.

427, 15. jibe kéƣa<sup>n</sup>. The addition of "ƣa<sup>n</sup>" seems to convey the idea of past action or condition.

427, 19. waonunude ga<sup>n</sup> wegiti<sup>n</sup> ƣeƣa-biama. The Omahas mangled the bodies of the two Dakotas, one of them being that of Kipazo's son, the murderer of A<sup>n</sup>pa<sup>n</sup>-qaŋga's

brother. They disemboweled them and threw pieces towards the foe, who cried with rage as they retreated.

427, 20 aki-biama Caa<sup>a</sup> ama, wagi<sup>ia</sup>. This was not their home, but some place on their homeward way.

428, 2. Jacage a tē n̄a<sup>a</sup> wakiča-bi ega<sup>a</sup>. Sanssouci said that this should read: Jacage na<sup>a</sup> be tē ūwagičisna<sup>a</sup>-bi ega<sup>a</sup>, n̄a<sup>a</sup> wakičā-bi ega<sup>a</sup>; literally, "Deer-claws—hand—the—they slipped on for them, they say—having—they caused them to hold them, they say—having."

428, 4-5. Ji tē ačiaza tē agaspa-biama. They had the tent spread open over the tent-poles, and they kept the sides down with sods of earth, which they placed all around the tent after they had put their dead inside.

#### TRANSLATION.

The Omahas continued surrounding the buffaloes. My elder brother went one morning to shoot at a buffalo calf, and some one went with him. They killed a calf in a valley, and stood cutting it up. The Dakotas approached them by crawling, there being about six horsemen. My brother had no load in his gun, and the other Omaha had a bow. The Dakotas attacked them, coming with a rush. They killed the two, as they had no weapons. At length some one came back to tell it. They came back to tell that two Omahas had been killed. The Dakota murderers fled homeward. The Omahas went to the place and brought the bodies back. The Dakotas reached their home at the village. They rode round and round; they went around the lodges repeatedly. The Dakotas were very numerous, and the Ponkas were there too, the tribes having come together. "Some buffalo calves are there, seeking their mothers. Hasten ye." This was said by Kipazo, the father of the principal murderer, as he went along the line of lodges. He was the head-chief of the Dakotas. He also went along the line of Ponka lodges. "When they capture your relations, the Omahas, you can take them, if you recognize them," said he. The Ponkas did not heed him. So he went again to say it to them. "If you do not join the party, you shall certainly be the ones whom we will attack," said he. The Dakotas were departing. The women sat in the Indian carriages, and so they were departing. And the principal Ponka, Whip, went along the line of Ponka lodges. "You who are wishing to go and see what is to be done, should have gone thither," said he. Whip, his son Ma<sup>a</sup>ten-wačihī (Grizzly-bear-scares-off-the-game), and the Ponkas too, departed at night. At length they were approaching the place of meeting, where they stood. When they assembled themselves all together, some of the police who had assembled went watching one another. The police walked all around: some at the front, some at the sides, and some in the rear. The police attacked the company from time to time, hitting those who showed any disposition to walk leisurely. Whip scolded them. "I have always known your nation in particular. Heretofore you were always unfortunate. Why do you threaten to punish me? You are they who have always acted just like women. And that tribe (*i. e.*, the Omahas) is composed of men, not women. I will know how you behave on meeting them," said he. When they went thither, they approached as they walked by night.

Now I will speak about the Omahas. In the evening the Omahas made an embankment or wall, inside of which they placed the tribal circle. The crier proclaimed thus: "He says, indeed, that you are to make an intrenchment for the children. He says,



indeed, that it is said, 'They will surely come.' The Omahas made the embankment. And they planted the tent-poles all along it, interweaving them. Then they placed outside of these the tent-skins, all along the embankment, one after another, as far as they would go. "He says that day is at hand, and that you will do your best. He says, indeed, that they have come," said the crier. The night scouts were continually arriving there, having heard the noise made by the feet of the coming foe. "He says, indeed, that you will do your best. You have none to help you. You will lie with all your weapons in readiness. You will fill your guns with powder. They have come, indeed," said the crier.

The day came forth. They charged on us in coming this way; they made the ground resound all around as they ran. Some of the horses from this place broke their lariats and ran; they ran around us. The Dakotas carried homeward the horses which arrived outside by running. A white man joined the hunting party and was among the Omahas during the fight. They carried off his horse too. His name was Mr. Reed. He continued saying, "The Dakotas will give me my horse again;" but there was not the slightest prospect of that. In about half an hour they contended with us all around the lodges. By and by the Omahas were driven back into their lodges; they were coming back right along to the rear. The Dakotas shot at random when they shot at the lodges. They killed many horses. The arrows of the Dakotas came regularly to the lodges. The Omahas cut holes in the tent-skins, and when the Dakotas came in sight the Omahas shot away at them. The Dakotas killed an Omaha, Two Crows' elder brother, in that manner. He cut a large hole in a tent-skin and peeped out. At length he was wounded right in the forehead. His name was Uŋcui-naji (Stands-at-the-front). When they walked on the outside of the embankment, an Omaha who wore a wolf-skin was hit. "Buzzard is wounded," they said. And another was wounded when they walked outside. "Big Kettle is wounded," they said. A third was ȡaŋi<sup>n</sup>-na<sup>n</sup>paji (He-who-fears-not-a-Pawnee). When Mandan heard that he had been wounded, he went thither, and was wounded himself, in the leg, below the knee. "Mandan is wounded," they said. When the Dakotas shot at Mandan, they made him fall suddenly. They dragged off any of the Dakotas who had been killed; having put ropes around their necks, they made the horses drag them away. But now, at length, they were not approaching. They ceased fighting. Two Dakotas had been killed at the front. The Omahas rushed on them, and cut up the bodies on reaching them; they cut them in many pieces, and threw them back at the enemy, who went homeward crying. And the Dakotas reached a place again, carrying the bodies of their fallen comrades. They danced the Mandan dance at the very large tent. They caused all the dead Dakotas to sit in the middle. Having made them hold deer-claw rattles on their arms, they made them sit as if they were singing. They sat singing with them. In fact, they caused all the dead to sit in the tent. When they had opened the tent, and had put it over the poles, without delay they weighted down the sides with sods. When they finished it, they fled homeward. They said, "The Omahas will come," therefore the Dakotas fled homeward. And among the Omahas they buried their own dead. He-jañka-ŋaŋa (Big-forked-horn) had been wounded right in the neck and killed. Wanukige was wounded in the foot. Agaha-wacuce was wounded and was killed at once. I<sup>n</sup>c'age-wahiŋe was wounded in the leg, and ȡaŋi<sup>n</sup>-gahige (Pawnee chief-who-keeps-a-sacred-pipe) on the head.

## TRANSLATION OF TWO CROWS' VERSION.

The Omahas went alone on the summer hunt, without the Pawnees. We followed the course of the Elkhorn River. Joe joined the chiefs, those who governed the tribe. As we proceeded we discovered buffaloes. We killed a great many of them. We surrounded and killed them a great many times. In fact, there were men who killed them by tens, fifteens, and even by twenties. So we were almost unwilling to surround them again, as we had our fill. We continued bringing in the buffaloes. At length, very early one morning, long before sunrise, when I arose from sleep, behold, the buffaloes were coming very near. Joe did not kill one which he chased around and then to a distance to a lone spot. Then Joe loaned me the horse and asked me to kill the buffalo. So I killed it and we cut it up. I carried the meat, and Joe bore the hide. We went back to the camp, which was not far from us. When we got back in sight of the lodges, behold, they chased some buffaloes. They were coming this way, right in a line with us as we went back to camp. When we had nearly reached the camp, the buffaloes wheeled around and departed. Behold, the men had shields and went in pursuit of the enemy.

HOW MAWADA<sup>n</sup>CI<sup>n</sup> WENT ALONE ON THE WAR-PATH.

DICTATED BY FRANK LA FLÈCHE.

- Mawáda<sup>n</sup>ci<sup>n</sup> nuda<sup>n</sup> ačá-bi xī, enáqtcí ačá-biamá. Ifi čan'di ahí-bi  
 Mandan to war went, they when, he alone went he said. Village at the he arrived,  
 say he said
- xī, ifi ča<sup>n</sup> baza<sup>n</sup> ačá-bi xī, can'ge-unáji<sup>n</sup> wi<sup>n</sup> čicíhai tē. Kí wa'ú wi<sup>n</sup> áci  
 when, vil- the among he went, when, horse stands in one he pulled open. And woman one out  
 lage he said
- 3 atí-bi xī, da<sup>n</sup>'bai tē hā. Lé-qtí yáya agčá-biamá. Kí Mawáda<sup>n</sup>ci<sup>n</sup> aká  
 came, he when, she saw him . Speaking to the she went back, he And Mandan the  
 said very (much) lodge said. (sub.)
- can'ge čańká wáči'a a<sup>n</sup>'he agčai tē, cénuijin'ga hégaži čiqá-biamá. Uqčá-  
 horse the ones failed with fleeing went when, young men a great chased him, he Not over-  
 that them homeward many said.
- baji ákiágčai tē. An'ba xī'ji ja<sup>n</sup>'i tē, wéahide akí-bi xī. Ha<sup>n</sup>' xī, cī ē'di  
 taking him he had gone again. Day when he slept, far off he reached when. Night when, again there  
 him said
- 6 ačá-biamá. Kí ifi ča<sup>n</sup> učica<sup>n</sup>-hna<sup>n</sup> ma<sup>n</sup>ci<sup>n</sup>'i tē, ja<sup>n</sup>' wagíčē. Bčúgaqti  
 he went, he said. And village the going around it, regularly he walked, to wait for them to go to sleep. An
- ja<sup>n</sup>'-bi xī, cénuijin'ga na<sup>n</sup>'ba ja<sup>n</sup>'-baji, wa'a<sup>n</sup> xúwi<sup>n</sup>-xe ma<sup>n</sup>ci<sup>n</sup>'i tē. Ha<sup>n</sup>'ska<sup>n</sup>-  
 slept, he when, young man two not sleeping, singing wandering around they walked. Mid-  
 said
- ska<sup>n</sup>' ké'qa híi xī, cénuijin'ga na<sup>n</sup>'ba amá agčai tē hā, ja<sup>n</sup>'. Ma<sup>n</sup>ci<sup>n</sup>'-yi tjebe  
 night to the it at- when, young man two the went homeward, to sleep. Earth lodge door  
 rived (sub.)

iba-t'a<sup>n</sup> gahá akija<sup>n</sup>i tē. Kī akīḡa ja<sup>n</sup>'t'ai xī, áma gaqḡí ga<sup>n</sup>'ḡai tē (Mawá-  
 handle it had upon they lay to- And both sound when, the to kill wished (Man-  
 da<sup>n</sup>ḡi<sup>n</sup> aká). Íḡapiḡi<sup>n</sup>ḡtci é'ja aḡai tē. Ė'di ahi-bi xī, áma aká ḡágha<sup>n</sup>'i  
 dan the). Very carefully thither he went. There he arrived, when, the raised his head  
 tē, nackí ḡa<sup>n</sup> sábaḡiḡti ma<sup>n</sup>'zepe-jin'ga íti<sup>n</sup>-biamá. Áma aká ḡáha<sup>n</sup> 3  
 when, head the very suddenly ax little he hit with it, he said. The one the (sub.) to arise  
 átiáḡai tē há. Kī ḡiḡai tē há. A<sup>n</sup>'ha-biamá Mawáda<sup>n</sup>ḡi<sup>n</sup> aká. Φiḡé  
 started And they chased him Fled he said Mandan the (sub.). Chasing  
 ma<sup>n</sup>ḡi<sup>n</sup>-bi xī, ba<sup>n</sup>' ma<sup>n</sup>ḡi<sup>n</sup>-biamá ḡáḡi<sup>n</sup>-jin'ga amá. Íí amá bḡḡḡḡti  
 walked, he said when, hallooing walked he said Pawnee young the (sub.). Lodge the (sub.) all  
 ḡiḡá-biamá, wa'ú amá ctē, cínuda<sup>n</sup> amá ctē. Cí ḡi'á-biamá. Cí a<sup>n</sup>'ba xī, 6  
 chased him, he said woman the even, dog the even. Again he failed, he said. Again day when,  
 ja<sup>n</sup>'-biamá, utḡḡe ma<sup>n</sup>'te. Cí ha<sup>n</sup>' xī, é'di aḡá-biamá. A<sup>n</sup>'ba xan'ḡḡḡtci  
 he slept, he said, thicket within. Again night when, there he went, he said. Day very near  
 xī, cañ'ge ḡi wi<sup>n</sup>' ḡicḡai tē há. Cañ'ge wi<sup>n</sup>' ka<sup>n</sup>'ta<sup>n</sup>-biamá. Kī áci aḡḡá-bi  
 when, horse lodge one he pulled open Horse one he tied he said. And out he went home-  
 ward, he said  
 ega<sup>n</sup>, ḡiḡebe éḡa<sup>n</sup>be akí-ḡti-bi xī, ḡáḡi<sup>n</sup> wi<sup>n</sup>' ákipá-biamá uhíacka. Kī 9  
 having, door emerging he had just reached when, Pawnee one he met him, he said close by. And  
 ḡáḡi<sup>n</sup> aká na<sup>n</sup>'pai tē Mawáda<sup>n</sup>ḡi<sup>n</sup>. Kī Mawáda<sup>n</sup>ḡi<sup>n</sup> aká cañ'ge ta<sup>n</sup>' ḡicta<sup>n</sup>'-  
 Pawnee the feared to see him Mandan. And Mandan the (sub.) horse the (ob.) not letting  
 báḡi ḡisnú aḡḡá-biamá, ja<sup>n</sup>'ḡi<sup>n</sup>. Kī ḡáḡi<sup>n</sup> aká é'di éga<sup>n</sup>ḡti ba<sup>n</sup>' ḡahéḡabaji-  
 him go pulling went homeward, running. And Pawnee the just then halloo- was making a great  
 him along he said, ing  
 hna<sup>n</sup>'-biamá. Kī Mawáda<sup>n</sup>ḡi<sup>n</sup> aká cañ'ge ta<sup>n</sup>' áḡḡi<sup>n</sup> iḡa<sup>n</sup>'i tē, xigḡit'ut'ús'a 12  
 noise by calling, he said. And Mandan the horse the (ob.) sat on him and- when, bucking repeatedly  
 said, (sub.)  
 ḡi'í<sup>n</sup>-biamá, kī a<sup>n</sup>'ḡ iḡéḡa-biamá. Φábḡi<sup>n</sup>a<sup>n</sup>' a<sup>n</sup>'ḡ iḡéḡai xī'jī, za'ái amá;  
 it carried him, and threw him off, he said. Three times it threw him off when, they made an up-  
 roar, he said;  
 náḡuháḡtci atí-biamá. Cínuda<sup>n</sup> amá ctí, wa'ú amá ctí, nú amá ctí, bḡḡga  
 very nearly they came to him, Dog the too, woman the too, man the too, all  
 he said. (sub.) (sub.) (sub.)  
 ḡiḡai tē. Cañ'ge ḡi<sup>n</sup> ca<sup>n</sup>'ca<sup>n</sup> áḡḡi<sup>n</sup> ákiáḡḡa-biamá. 15  
 chased him. Horse the without sitting on he had gone again, he  
 (mv.) stopping said.

## NOTES.

Mawada<sup>n</sup>ḡi<sup>n</sup> told his story to Frank La Flèche, from whom the collector obtained it, in November, 1881. The event occurred when Mawada<sup>n</sup>ḡi<sup>n</sup> was very young, say about thirty-five years ago.

432, 1-2. ḡii ḡandi ahi-bi xī. As the Pawnees camped in a rectilinear inclosure or line, the proper phrase would have been, "ḡii kēdi," etc. "ḡii ḡa<sup>n</sup>" refers to a curvilinear encampment, such as the Omahas and cognate tribes use.

432, 6. ja<sup>n</sup> wagiḡé, synonym, ja<sup>n</sup> wéadai tē.

432, 8.-433, 1. ma<sup>n</sup>ḡi<sup>n</sup>-ti ḡiḡebe iba-t'a<sup>n</sup>. The shape of the earth-lodge, including the covered way leading to the inner door, resembles that of a frying-pan. The lodge is the pan, and the covered way represents the handle. The two young Pawnees lay on top of the covered way.

## TRANSLATION.

When Mandan went on the war-path, he went by himself. When he arrived at the village of the enemy, he went among the lodges, and pulled open a stable. But a woman came out of a lodge, and saw him. Speaking many words, she went back to her lodge. And when Mandan was fleeing homeward, after having failed to capture the horses, a great many young men pursued him. He managed to get away without being overtaken. When it was day he slept, when he came again to a remote place. When it was night, he went thither again. And he continued going around the village, as he waited for the people to go to sleep. When all the others slept, two young men who did not sleep continued rambling around and singing. When it approached midnight, the two young men went homeward to sleep. They lay together upon the covered way which was over the door of an earth-lodge. And Mandan desired to kill one of them when both were sound asleep. He went thither very carefully. When he reached there, the young man whom he did not intend to kill raised his head, and Mandan hit him very suddenly on the head with a hatchet. The other one started up and chased him. Mandan fled. When the young Pawnee continued chasing him, he was hallooing. All the villagers chased him, even the women and dogs. And he failed again in his attempt to steal a horse. And when it was day he slept within a thicket. And at night he went thither. When day was very near at hand, he pulled open a stable. He put a lariat on a horse. Having gone out, he had just come out in sight when he met a Pawnee, close to the door. And the Pawnee was afraid at the sight of Mandan. And Mandan did not let the horse go; he ran homeward, pulling the horse along. And just then the Pawnee halloood, and made a great noise by calling. And when Mandan sat all at once on the horse, the latter bucked repeatedly as he carried him, and finally threw him off. When he had been thrown off three times, the Pawnees made an uproar; they almost overtook him. The dogs, the women, and the men, all pursued him. Still sitting on the horse, Mandan had come and gone.

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 ǂAČI<sup>N</sup>-NA<sup>N</sup>PAJ<sup>Ń</sup>'S WAR PARTY IN 1853.
 

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## RELATED BY HIMSELF.

T'añ'gaqč<sup>a</sup> ɣáqti a'č<sup>a</sup>n'kide gaqč<sup>a</sup> aŋgáčai. Ca' edáda<sup>n</sup> waa<sup>n</sup>'si-  
 Fall hunt deer we shot at on the hunt we went. In fact what leaping animal  
 jín'ga bčúgaqti aŋ'gunai A-íi a'č<sup>i</sup>u' újawaqti<sup>a</sup>i. Ca' ɣáqti, mišá, qúga,  
 little all we hunted them. Approach- we were, in excellent spirits. In fact deer, raccoon, badger,  
 ing and pitching tents  
 3 mañ'ga, zizíka, ca' bčúgaqti, a'ba gč wa'i<sup>n</sup> agč<sup>i</sup>-hna<sup>i</sup>. ǂí gčéba a'č<sup>i</sup>u'.  
 skunk, turkey, in fact all day the carrying they came back regularly. Tent ten we were.

Āngáç éga<sup>n</sup>, a-íi. Cí éga<sup>n</sup>, cí újawaqta<sup>n</sup>’i. Āngáçai éga<sup>n</sup>, wáqe d’úba  
 We went as, they ap- Again it was so, again they were in excel- We went as, white man some  
 proached lent spirits.  
 and pitched tents.

wa'é igçi<sup>n</sup> amá kě'di aṅgáhii. Wáqe amádi aṅgáhii éga<sup>n</sup>, wačáte wa'íi,  
farming they who sat at by the we arrived. White by them we arrived as, food they gave  
man na.

úda<sup>n</sup>qtia<sup>n</sup>i. Égiçe uçéwi<sup>n</sup>awáçai. Níkaci<sup>n</sup>ga ukéçi<sup>n</sup> hnankáčě, ĩi-gă. 3  
it was very good. At length they collected us. Indian ye who are, be ye coming.

Añgúkikié tabácě. Ha<sup>n'</sup> x̣i añgúkikié taí, ai. A<sup>n</sup>ha<sup>n'</sup>, ai. Ha<sup>n'</sup> éga<sup>n</sup>  
We talk to each mst. Night when we talk to each will, they said. Yes, said thev. Night like

kě wágiāqí éga<sup>n</sup>, Aŋgáçe tai. Lí tē ʔaŋgáqti tē'di júawágçe ati. Égiçe,  
the for us they as, We go will. House the very large at the with us they came. Behold,

wáqe amá bęúgaqti ahíi há. (É Wazé guáŋica<sup>n</sup>, Ni-xébe ké'ia, wáqe 6  
white man the all arrived . (That Little Sioux beyond, Water-shallow at the, white  
(sub.) River man

pahan' gaqtei hi-má ǝdedí-ma há. Gǝadi<sup>n'</sup> pǝcúta<sup>n</sup> ga<sup>n'</sup> pǝ tǝ.) Uáwakiái.  
the very first those who they were there Across thence so it went.) They talked  
arrived with us.

Ahaú! kagéha, uwíkie miñké-ja, kagéha, edáda<sup>n</sup> edéhe xī, éga<sup>n</sup>qti ckáxe  
Oho! friend, I talk to I who, on the friend, what I say what if, just so you do  
you one hand

taí. A<sup>n</sup>čan'guda<sup>n</sup>'be tañ'gata<sup>n</sup>. Úda<sup>n</sup> xǐ'jì, éga<sup>n</sup> aŋgáxe tañ'gata<sup>n</sup>, ai 9  
will. We consider it we who will. Good if, so we do it we who will, said

(Uma<sup>n'</sup> ha<sup>n</sup> amá). Maja<sup>n'</sup> kě ućágaca<sup>n</sup> hné taí tē ubéí'age, ai (wáqe aká).  
(Omahas the). Land the you traverse you go will the I am unwilling, said (white man the).

Maja<sup>n'</sup> kē cé ɕagci<sup>n'</sup> qtcɪ ɕa<sup>n'</sup> e-hna<sup>n'</sup> ɕagci<sup>n'</sup>; kɪ edáda<sup>n</sup> wanágɕe ɕiɕɪa  
Land the this you sit just (on it) the that only you sit (on); and what domestic animal your

gacibe h́íwacáçê ciciñ'ge hã. Ega<sup>n</sup>ja, maja<sup>n'</sup> kě wiwíŋa, ai wáge aká. 12  
out of it you cause them you have none Though so, land the mine, said white the  
to arrive

Maja<sup>n'</sup> kě čičhajǐ; Iŋga<sup>n</sup>c'ai č'i<sup>n</sup>wi<sup>n'</sup>ajǐ, učaa<sup>n</sup>'si hă, ai Je-sa<sup>n'</sup> aká. Iŋga<sup>n</sup>c'ai  
Land      the is not yours;    Grandfather   he did not buy   you leaped , said   Buf- distant the   falo white (sub.).   Grandfather  
                                        it.  
   on it.

č<sup>h</sup>i<sup>n</sup>wi<sup>n</sup>/äji<sup>h</sup> tē<sup>h</sup> ícpaha<sup>n</sup> áda<sup>n</sup> íčápaha<sup>n</sup>-qti-ma<sup>n</sup>/, ai. Iáiga<sup>n</sup>čai čí<sup>n</sup>ké č<sup>h</sup>i<sup>n</sup>wi<sup>n</sup>/ tē<sup>h</sup>  
 he did not the you know it and I know it very well, he said. Grandfather the one he bought the  
 buy it. who it.

waji<sup>n/</sup> čiská-qti áda<sup>n</sup> ícpaha<sup>n</sup> áda<sup>n</sup>, ai, čajú-bají Uma<sup>n/</sup> ha<sup>n</sup> čínké. Je-sa<sup>n/</sup> aká 15  
you are very intelligent there- you know it ? he speaking con- Omaha the (ob.). Je-sa<sup>n</sup> the (anb.)  
fore said temptuously of

wáqe ɕĩnké maŋ'ge kě uti<sup>n</sup>/ti<sup>n</sup>. Eáta<sup>n</sup> gɕa<sup>n</sup>/ɕi<sup>n</sup>-a<sup>n</sup>ɕáɕě ǎ. Maja<sup>n</sup>/ ulha<sup>n</sup>/ge  
white the (ob.) breast the he hit re- Why do you make me foolish ? Land end  
peatedly.

kě      gacibe      jin'ga      ɕagɕi'n'.      Wieɕi'n'      ga'n'      nɪkaci'n'gaɕaɕiɕe      ɔni'n'      taté.  
the      out of it      a little      you sit.      It is I      as      you make yourself a man      you shall be.

Wani<sup>n'</sup> ɬa ewáji<sup>n</sup> jú<sup>t'a</sup> agcáte ka<sup>n'</sup> bca, ga<sup>n'</sup> uágine ma<sup>n'</sup> bci<sup>n'</sup>, ai Je-sa<sup>n'</sup> aká. 18  
 Animal of its own grows I eat mine I wish, so I seek mine I walk, said Je-sa<sup>n'</sup> the  
 accord (sub.).

Éga<sup>n</sup>ja, ca<sup>n'</sup> ubé<sup>l</sup>age, ai (wáqe aká). Íe té a<sup>n'</sup>pana'a<sup>n'</sup>jí, ca<sup>n'</sup> ákiha<sup>n</sup> hné  
 Nevertheless still I am unwilling, said (white man the). Speech the me you do not yet beyond you go  
 less.

ʔí'jǐ, ankíkina taté ǎǎ, ai wáqe aká.      Ákiha<sup>n</sup> beé tá miñke.      A<sup>n</sup>čákina té.  
 if, we fight shall, said white the man (sub.).      Beyond I go will I who.      You may fight me.

- Maja<sup>n'</sup> kē wiwīḡa ga<sup>n'</sup>, bēē tā minke, ai. A<sup>n'</sup>ha<sup>n'</sup>, ai, gasāni hnē ḡjī,  
Land the mine as, I go will I who, he said. Yes, said he, to-morrow you go it,  
wiḡa<sup>n'</sup>be cubēē tā minke hā, ai wāqe akā. Wāqe-jīn'ga ḡa<sup>n'</sup>baha ḡāḡa<sup>n'</sup>  
I see you I go to will I who said white the (sub.). Young white people neighboring that class  
ones
- 3 uḡēwi<sup>n'</sup>awāḡē-de, juāwagḡe cubēē tā minke, ai wāqe akā. Ha<sup>n'</sup>ega<sup>n'</sup>te  
I collect them when, I with them I go to you will I who, said white man the. Morning  
waha<sup>n'</sup>i éga<sup>n'</sup>, 'ābae u'ēḡa ga<sup>n'</sup>, aṅḡāḡai éga<sup>n'</sup>, ḡābḡi<sup>n'</sup> juāwagḡe. Wāqe amā  
they removed as, hunting scattered as, we went as, three I with them. White man the  
ḡḡēba-dúba-qti éga<sup>n'</sup> ahīi éga<sup>n'</sup>, wānase naji<sup>n'</sup>i. Ga<sup>n'</sup>i. Ceta<sup>n'</sup> na<sup>n'</sup>cta<sup>n'</sup>i-gā,  
forty about arrived as, heading us off they stood. They did so. That far stop moving,
- 6 ai. Ca<sup>n'</sup> aṅḡāḡai ḡi, ḡu'ē a-i éga<sup>n'</sup>, wahūta<sup>n'</sup>ḡi<sup>n'</sup> kē wāḡi. Aṅḡūḡi'ḡai-de  
they said. Yet we went when, with a they as, gun the they tried. We were unwilling,  
said. rush approached (ob.) to get from us. when  
wakīdai: Ku! ku! ku! Aṅḡāḡai éga<sup>n'</sup>, uḡē kē'ḡa wāḡi<sup>n'</sup> ahīi. ḡā-bajīi-gā.  
they shot at us: Ku! ku! ku! We went home- as, remain- to the having us they Do not go.  
ward ing reached.
- Hnai ḡi, wikīde tāi minke. Uḡan'da ḡa<sup>n'</sup> aṅḡūnaji<sup>n'</sup>i; ékpa wēnaji<sup>n'</sup>i wāqe  
Ye go if, I shoot at will I who. Island the we stood in it; stood surrounding us white  
you man
- 9 amā. Waḡākide hniḡta<sup>n'</sup>i, ai. A<sup>n'</sup>ka-a<sup>n'</sup>ḡi<sup>n'</sup>-bāji hā, wējai wāqe amā.  
the (sub.). You shot at us you finished, he said. We are not so doubted white man the  
(sub.). their word (sub.).  
A<sup>n'</sup>ḡākide hniḡta<sup>n'</sup>i ga<sup>n'</sup>, ca<sup>n'</sup> bēē tā minke, ai. Maja<sup>n'</sup> wiwīḡa uāḡiḡa  
You have finished shooting at me as, at any rate I go will I who, said he. Land my I follow my  
own
- ma<sup>n'</sup>bḡi<sup>n'</sup>, ai. 'Ābae ma<sup>n'</sup>bḡi<sup>n'</sup>. Éata<sup>n'</sup> aja<sup>n'</sup>i ā. I<sup>n'</sup>ḡika<sup>n'</sup>i-gā. Cubēē tā  
I walk, said he. Hunting I walk. Why do you ! Make ye room for me. I go to you  
act so
- 12 minke, ai. Āḡahueḡe, wikīde téi<sup>n'</sup>ke, ai. Hau! éḡija<sup>n'</sup> cka<sup>n'</sup>hna ḡi,  
I who, said he. You speak saucily, I shoot at you will, he said. Ho! you do that you wish  
if,  
éḡaṅ-gā, ai Uma<sup>n'</sup>ha<sup>n'</sup> amā. Aḡai ḡi, wāqe amā wēḡika<sup>n'</sup>i. ḡahé kē  
do it, said Omahas the (sub.). They when, white men the made way for Hill the  
went (sub.) them. (sub.) them.
- aṅ'gahe aṅḡāḡai ga<sup>n'</sup> ḡamú aṅḡāḡai. Waticka kē aṅḡahii. Waticka kē  
we went over we went and down-hill we went. Stream the we reached. Stream the
- 15 ugḡi<sup>n'</sup> úda<sup>n'</sup>; ē'di aṅḡúḡi<sup>n'</sup>.  
to sit in good; there we sat in.  
Éḡiḡe wāqe amā éḡa<sup>n'</sup>be atīi, héga-bāji, ḡḡēbahiwi<sup>n'</sup>-na<sup>n'</sup>ba-qti-éga<sup>n'</sup>.  
At length white man the (sub.) in sight came, a great many, hundred two about.  
Aṅḡú ḡḡēba-ḡābḡi<sup>n'</sup>-qtei a<sup>n'</sup>ḡi<sup>n'</sup>. Waticka kē uspe aṅḡúḡi<sup>n'</sup>; ní ḡa<sup>n'</sup>haqtei  
We thirty just we were. Stream the sunken place we sat in; water on the very  
bank
- 18 kē aṅḡḡi<sup>n'</sup>i. Wanáḡe-jīn'ga ehé ḡi<sup>n'</sup> éḡa<sup>n'</sup>be hí. Wada<sup>n'</sup>be. Ga<sup>n'</sup> ḡa<sup>n'</sup>  
the we sat. Young-soldier I said the one who in sight arrived. He looked at them. He did so sud-  
denly  
ḡjī, á kē 'éḡa<sup>n'</sup>ḡai. T'ēa<sup>n'</sup>ḡai hau, ai. Dáda<sup>n'</sup> baskiḡe! t'ēa<sup>n'</sup>ḡḡetia<sup>n'</sup>i, ai.  
when, arm the he was hit on. They have ! he What angry! they have really  
(ob.) killed me he said. killed me, he said,  
Ahaú! ai. Ké! ca<sup>n'</sup> wia<sup>n'</sup>naxiḡa tāi, ai. Bēḡa a<sup>n'</sup>náji<sup>n'</sup>i, aṅḡúḡa<sup>n'</sup>ai. Éga-  
Oh! they said. Come! at any rate we dash on them will, they said. All we stood, we gave the scalp. In a  
yell.
- 21 zéze ga<sup>n'</sup> wia<sup>n'</sup>naxiḡa aṅḡāḡai. Wāqe-ma a<sup>n'</sup>wa<sup>n'</sup>baazaí. Ca<sup>n'</sup>ḡe áḡḡi<sup>n'</sup> wāqe  
row so wedashed on them we went. The white men we scared them off. Horse sat on white  
men



- Gasáni cǐ wacta<sup>n'</sup>bai ɲi, ɪ<sup>n'</sup>ta<sup>n</sup> úwakiéga<sup>n'</sup>i-gǎ, ai. A<sup>n'</sup>ja<sup>n'</sup>i. Ga<sup>n'</sup>ɲi Caa<sup>n'</sup>  
 To-morrow again you see them if, now do talk to them, said (one). We slept. And Dakotas  
 ɲi dúbai te. Ha<sup>n'</sup> tǎ<sup>n'</sup>di gǎéwakiɲai tǎ, wa'ú amá a<sup>n'</sup>hai. Ga<sup>n'</sup>ɲi nú amá  
 tent were four. Night when they sent them home- woman the fled. And man the  
 ward, (pl. sub.) (pl. sub.)
- 3 sía<sup>n'</sup>fé wagǎde a-fi tǎ, aǵú. Ga<sup>n'</sup> watǎcka jin'ga aǵúɲi kǎ hídeɲa  
 alone creeping up they were us. And stream small we camped the down-stream  
 to us coming.  
 ca<sup>n'</sup>ge-ma féa<sup>n'</sup>wa<sup>n'</sup>ɲai. Úwaɲica<sup>n'</sup>i tǎ Caa<sup>n'</sup> amá, ca<sup>n'</sup>ge-ma únai tǎ Égiɲe  
 the horses (ob.) we sent them. Went around us Dakotas the the horses (ob.) sought when. At length  
 (sub.) them  
 ca<sup>n'</sup>ge-ma wéɲai tǎ. Wéɲai éga<sup>n</sup>, ga<sup>n'</sup>ɲi wáɲi<sup>n</sup> aǵɲai tǎ. A<sup>n'</sup>ca<sup>n'</sup>gidaha<sup>n'</sup>-  
 the horses (ob.) they found them. They found as, after a having they went we did not know at all  
 them while them homeward.
- 6 baji<sup>n'</sup>qti éga<sup>n</sup>, cǐ 'ábae aǵǎɲai; ɲáqti-ma a<sup>n'</sup>wan'kidaí. Ǵáze hí éga<sup>n</sup>,  
 about our own as, again hunting we went; the deer we shot at them. Evening arrived as,  
 aǵǎɲai ɲi, égiɲe, cin'gajin'ga, wa'ú edábe, dáhe fégega<sup>n</sup> gǎ<sup>n'</sup>di ánaɲi<sup>n</sup>, xagé  
 we went home- when, behold, child, woman also, hill like these on them stood on, crying  
 ward  
 za'ǎ<sup>n'</sup>qti amá. Eáta<sup>n</sup> áda<sup>n</sup>. Ca<sup>n'</sup>ge bǎúgaqti wáɲi<sup>n</sup> ákiáǵɲai ɲa<sup>n'</sup>, ai tǎ.  
 they made a they Wherefore I Horse all having they have gone (past they said.  
 great uproar say.
- 9 Qe-í! wáɲi<sup>n</sup>-baji héga-baji, ai. Ga<sup>n'</sup> wéɲa-baji ga<sup>n'</sup> aǵɲi<sup>n</sup> a<sup>n'</sup>gaɲi<sup>n</sup>. Ahaú!  
 Alas! they have injured not a little, said And we sad so we sat we who moved. Oh!  
 us (they).  
 ai. Ga<sup>n'</sup> qáɲa aǵǎǵge taí. A<sup>n'</sup>wa<sup>n'</sup>ha<sup>n</sup> taí. A<sup>n'</sup>wa<sup>n'</sup>ha<sup>n</sup>i éga<sup>n</sup>, bǎúgaqti  
 said And back again let us go homeward. Let us remove the camp. We removed as, all  
 (one).  
 a<sup>n'</sup>wa<sup>n'</sup>i<sup>n'</sup>i<sup>n'</sup>, wa'ú, cin'gajin'ga, na<sup>n'</sup>-ma cǐ, bǎúga. Ga<sup>n'</sup> aǵǎǵɲai éga<sup>n</sup>,  
 we carried little woman, child, the grown too, all. And we went home-  
 packs, ward
- 12 watǎcka Zandé-búɲa é akǐi a<sup>n'</sup>ɲi<sup>n</sup>. A<sup>n'</sup>ja<sup>n'</sup>i éga<sup>n</sup> a<sup>n'</sup>ba. Úɲáda<sup>n</sup>da<sup>n</sup>béga<sup>n</sup>-  
 stream Zande-buɲa that we re we were. We slept as day. Do consider ye it  
 turned to  
 and camped  
 i-gǎ, ai. Ahaú! ehé, níkaɲi<sup>n</sup>ga ɲiúbaɲi ɲi<sup>n</sup>l, éga<sup>n</sup>wé'a<sup>n</sup> ga<sup>n'</sup>ɲa wáɲaɲé ebééga<sup>n</sup>.  
 a little, said Oh! I said, man injures one when, to do so in desirable I think.  
 (one). return  
 Níkaɲi<sup>n</sup>ga ukéɲi<sup>n</sup> cka<sup>n'</sup> eáwakiga<sup>n'</sup>i, na<sup>n'</sup>bé 'a<sup>n'</sup> wakíde, ca<sup>n'</sup> waɲita<sup>n</sup> gǎ 'a<sup>n'</sup>  
 Indian habits they are like us, hand how to shoot, indeed work the how  
 (pl. ob.)
- 15 cka<sup>n'</sup> gǎ' ctewa<sup>n'</sup>. Ugáhanaɲáze wagǎde, ca<sup>n'</sup>ge wénacai tǎ é cǐ éga<sup>n</sup>  
 habits the soever. Darknees to crawl up to horse snatching the that too so  
 (pl. ob.) them, from them (act)  
 a<sup>n'</sup>ɲa<sup>n'</sup>baha<sup>n'</sup>i, ebééga<sup>n</sup>. A<sup>n'</sup>ɲipii, ebééga<sup>n</sup>. A<sup>n'</sup>ɲiɲe taité, ehé. Sigé kǎ  
 we know, I think. We do it well, I think. We chase shall, I said. Trail the  
 a<sup>n'</sup>ɲa<sup>n'</sup>guhe taité, ehé. Wáqúbe uáha<sup>n</sup> tá mi<sup>n'</sup>ke, ehé, wí.  
 we follow it shall, I said. Sacred thing I cook will I who, I said, I.
- 18 Hau. Wáqúbe uáha<sup>n</sup>. Níkaɲi<sup>n</sup>ga uɲéwi<sup>n</sup>awáɲé. Ca<sup>n'</sup> ɲanúɲa ɲáqti uáha<sup>n</sup>;  
 ɲ Sacred thing I cooked. Man I collected them. And fresh meat deer I cooked;  
 ɲanúɲa tǎ ma<sup>n'</sup>zeská na<sup>n'</sup>ba ígaxe é-hna<sup>n</sup> uáha<sup>n</sup>. Néxe tǎ ma<sup>n'</sup>zeská sáta<sup>n</sup>.  
 fresh meat the silver two valued at that only I cooked. Kettle the silver five.  
 Wat'a<sup>n'</sup>, waɲi<sup>n</sup> jíde, waɲi<sup>n</sup> ɲú, haqúde sábe, unáɲi<sup>n</sup> bǎéɲa úgaxe na<sup>n'</sup>ba, bǎize;  
 Goods, blanket red, blanket green, robe black, shirt thin figured two, I took;  
 21 akíɲa wí<sup>n'</sup> bǎúga kǐ é<sup>n'</sup>di masáni dáxe: uɲúciaɲa itéaɲé. Fé wéku-ma,  
 both one round (one) and on it half a dollar I made it; in the middle I placed them. This those who were  
 invited,





- taí, ai. Wiúhai. Wiúhe ca<sup>n'</sup> ma<sup>n'</sup>ci<sup>n'</sup> a<sup>n'</sup>ba t iáugçe. Égiçe mi<sup>n'</sup> ç  
will, said (he). They fol- lowed them. Following still walked day the throughout. At length sun the
- iéçqtoi xí, akíii ké. Égiçe, cañ'ge-ma wáçin<sup>n'</sup> akíi tē. Jíi ké dúba. Ha<sup>n'</sup>  
had gone when, they reached. Behold, the horses having they had Lodges the four. Night  
very there again and camped. them reached there.
- 3 xí a'ja<sup>n'</sup>i, kí égasáni a<sup>n'</sup>wa<sup>n'</sup>çiqai. Ujañ'ge ké añgúha a<sup>n'</sup>ma<sup>n'</sup>çiri ça<sup>n'</sup>ja,  
when we slept, and the next day we chased them. Road the we followed it we walked though,  
añ'guçça-báji; çí hebádi a'ja<sup>n'</sup>i. Çí égasáni a<sup>n'</sup>wa<sup>n'</sup>çiqe añaçai. Çí añ'guçça-  
we did not overtake again on the way we slept. Again the next day we pursued we went. Again we did not over-  
them;  
báji; hebádi a'ja<sup>n'</sup>i. A<sup>n'</sup>ba dúba a<sup>n'</sup>wa<sup>n'</sup>çiqai; a<sup>n'</sup>ba wi<sup>n'</sup>déta<sup>n'</sup>hi, mi<sup>n'</sup>çuma<sup>n'</sup>ci  
take on the way we slept. Day four we pursued them; day half the length noon  
them; arrived,
- 6 tē<sup>n'</sup>di a<sup>n'</sup>na<sup>n'</sup>çta<sup>n'</sup>i, uwáççaqtia<sup>n'</sup>i. A<sup>n'</sup>wa<sup>n'</sup>çatai. Çí a<sup>n'</sup>wa<sup>n'</sup>çiqe añaçai. Égiçe  
at we stopped going, we were very tired. We ate. Again we pursued them we went. At length  
wateçcka ké ujáa kéja añaçhii xí, sigé ké ujáa baca<sup>n'</sup>ca ké uhá açai  
stream the fork at the we arrived when, trail the fork winding the follow- ing it  
ké há. Kí wiañ'ganase tai-éga<sup>n'</sup>, ujáa çúta<sup>n'</sup> ké añaçúha añaçai. Jamú  
gone . And we head them off in order that, fork straight the we followed we went. Down-hill
- 9 a'ja<sup>n'</sup>çin<sup>n'</sup> añaççe-hna<sup>n'</sup>i, kí uíça<sup>n'</sup>be gicka<sup>n'</sup>qti a<sup>n'</sup>ma<sup>n'</sup>çin<sup>n'</sup> añaççe-hna<sup>n'</sup>i,  
we ran we went always, and up-hill very fast we walked we went always,  
mi<sup>n'</sup>çuma<sup>n'</sup>ci híaji tē<sup>n'</sup>di. Égiçe mi<sup>n'</sup> ça<sup>n'</sup> hidéçqtoi tē<sup>n'</sup>díhi a<sup>n'</sup>na<sup>n'</sup>çta<sup>n'</sup>i. Na<sup>n'</sup>bá  
noon arrived not when. At length sun the bottom very it arrived at the we stopped going. Two
- wada<sup>n'</sup>be açai. Ga<sup>n'</sup>-çañka-jin<sup>n'</sup>ga xí, agii. Ugáhanaçaze édihi xí, çí  
to see went. They moved a little while when, they were coming back. Darkness it arrived when, again  
there
- 12 wateçcka ujáa baca<sup>n'</sup>ca ké itaxaçáçica<sup>n'</sup> ké añaçkii. É<sup>n'</sup>di añaçkii éga<sup>n'</sup>,  
stream fork winding the towards the head the we came to it again. There we reached us,  
it again  
wada<sup>n'</sup>be na<sup>n'</sup>ba hídeça çéa<sup>n'</sup>wañkiçai. Açai éga<sup>n'</sup>, égiçe sabájiçti Caa<sup>n'</sup>  
scouts two down-stream we sent them. They went us, at length very suddenly Dakota  
jí cáçdena<sup>n'</sup>ba wéçai. Kí wada<sup>n'</sup>be amá agii. Cáçgi! cáçgi! cáçgi! ai.  
tent twelve they found them. And scouts the were coming back. There they there they there they said  
are coming are coming are coming (some).  
back! back! back!
- 15 Añçia<sup>n'</sup>ça gçíbea<sup>n'</sup>çai. Égiçe wada<sup>n'</sup>be amá aççí. Núda<sup>n'</sup>hañga! wea<sup>n'</sup>çai.  
We threw ourselves down to hide. At length scouts the had come. O war-chief! we found them.  
Jí cáçdena<sup>n'</sup>ba açai ké há, ai. Wateçcka ké uhá a<sup>n'</sup>wa<sup>n'</sup>ha añaçgii. Égiçe  
tent twelve have gone said they. Stream the follow- ing it we followed (their trail) we were coming back. At length  
Caa<sup>n'</sup> jí cáçdena<sup>n'</sup>ba ké jíi çan<sup>n'</sup> é<sup>n'</sup>di añaçkii, çí<sup>n'</sup>úççqti tē<sup>n'</sup>di. Déde tē  
Dakota tent twelve the had been (past act) there we reached on our home- together deserted when. Fire the  
pitched ward way,
- 18 ceta<sup>n'</sup> ziqçcia<sup>n'</sup>. Ha<sup>n'</sup> hébe añ'guççe tañ'gaçin<sup>n'</sup>.  
so far very yellow. Night a part we pursue them we who will move.  
Caa<sup>n'</sup> amá wateçcka ké bas<sup>n'</sup>i<sup>n'</sup> uhaí, kí Caa<sup>n'</sup> ucté amá cañ'ge wáçin<sup>n'</sup>  
Dakotas the stream the upside went and Dakotas the rest horse had them  
(sub.) down along,  
amá wákipai. Ha<sup>n'</sup> tē wi<sup>n'</sup>déta<sup>n'</sup>çtihi xí, añ'guççai. Hau! nñkawasa<sup>n'</sup>, i<sup>n'</sup>ç'áge  
the met them. Night the just reached half when, we overtook them. Ho! warrior, old man  
ones who the distance

maja<sup>n'</sup> wéčaji<sup>n'</sup>gai éja<sup>n'</sup>mi<sup>n'</sup> hă. Hau! níkawasa<sup>n'</sup>, ha<sup>n'</sup> hébe aŋ'guqte tai.  
land they speak slight- I suspect Ho! warrior, night a part of let us overtake them.  
ingly of us

Wacka' ega' i-gă. Čiŋa', čiŋga' edálbe, učigihita-bájí éja'mi' hă. Ata' hi'  
Do your best. Your grand- your also, they are yearning for I suspect . At last  
mothers, grandfathers you, their own,

xī, écā<sup>n</sup>be gǎi etéda<sup>n</sup>, ecīgigai éja<sup>n</sup>mi<sup>n</sup> hǎ. Lǎdíta<sup>n</sup> ácā<sup>a</sup>n cāci<sup>n</sup>cé i<sup>n</sup>te. 3  
when, in sight he has apt: they say that I suspect . From the lodge what luck you are  
come about you moving !

Ujañ'ge kě a<sup>n</sup>čiqe a<sup>n</sup>ma<sup>n</sup>'čiri. Wada<sup>n</sup>'be amá áiačai xī íča-báji aqčii. Céta<sup>n</sup>  
 Road the we pursued we walked. Scouts the had gone when not finding had come So far  
 (sub.) (any one) back.

añ'guqça-báji, ai.      Wacícica jín'ga gáqa édí tē a<sup>n</sup>'éłai xǐ, masáni añgábii  
we have not overtaken said they.      Stream small (going) there the we forded when, the other we reached  
                                them,                 they.

xi, nuda<sup>n'</sup> haŋga wi<sup>n'</sup>, Niní ai<sup>n'</sup> tá minke, níkawasa<sup>n'</sup>, ai. Agáha-ma<sup>n'</sup> ɕi<sup>n'</sup> 6  
 when, war-chief one, Tobacco I use will I who, warrior, he said. Agaha-maɕi<sup>n'</sup>

akéi há. Hi<sup>n</sup>bé aṅgúgiṣa<sup>n</sup> aṅgiṣi<sup>n</sup>i. Hi<sup>n</sup>bé ɣa<sup>n</sup> ɕikúkuɕái-gá, ai Agáha-  
it was he Moccasin we put on our we sat. Moccasin to put on pull them on hastily, said Agaha-  
moccasins moccasins

*ma<sup>n</sup>'çi<sup>n</sup>* aká.    Hau! níkawasa<sup>n</sup>', nini ji<sup>n</sup>' hnícta<sup>i</sup> xi, cí tai.    Wí waja<sup>n</sup>'be  
the warrior, tobacco you finish when, you will. I I see them  
(sub.). use reach

béé, ehé. Ujañ'ge kě uáha ma<sup>n</sup>bci<sup>n</sup>. Aa<sup>n</sup>'aa<sup>n</sup>bci<sup>n</sup> ma<sup>n</sup>bci<sup>n</sup>. Qqabé kě 9  
I go, I said. Road the I followed I walked. I ran a little, now I walked. Tree the  
it and then (line of)

ugácabe ja<sup>n'</sup>.      ʒaŋ'gəqtci pí ɣĩ, caŋ'ge-ma ujaŋ'ge kě uhá ɕutíí éga<sup>n</sup>,  
making a distant shadow lay.      Very near I when, the horses road the follow-had come as,  
                                 arrived

wádasi éga<sup>n</sup>, wábci<sup>n</sup> dí. Uma<sup>n</sup>/ha<sup>n</sup> cañ'ge eɬai-ma wíqti awáǵpize.  
I drove them as, I had them I was Omahas horses their (pl. ob.) I myself I seized our  
along coming back. own again.

Wádasi agcé ga<sup>n'</sup> cé gci<sup>n'</sup> caŋka ɣaŋ'gɛqtcɪ wábcɪ<sup>n</sup> dí ɣɪ, cka<sup>n'</sup>ajɪ ɪca<sup>n'</sup>- 12  
I drove them I went so this sitting those who very near I had them I was when, not stirring I placed  
along back were coming back

awačē. Ė'ia agčē. Aja<sup>n'</sup>ja<sup>n'</sup>bei<sup>n'</sup>. Čé gei<sup>n'</sup> čaŋkása awáade agčē. Čéta<sup>n'</sup>.  
 them. Thither I went. I ran a little, now and then. This sitting to those who were I, being near I went back. So far

céfectēwa<sup>n'</sup>jī; nini ga<sup>n'</sup> gēi<sup>n'</sup> amá. Hau! níkawasa<sup>n'</sup>, nuda<sup>n'</sup>haūga edábe,  
they had not stirred in tobacco as they they were sit- Ho! warrior, war-chief also,  
the last; were ting.

céfectēwa<sup>n'ji</sup> ɕagɕi<sup>n'i</sup>. Ujaŋ'ge kē nɪkaci<sup>n'ga</sup> d'úba uhá agfi, ehé. Wá! 15  
not stirring in the you sat. Road the person some follow- are com- I said. Why!  
least

níkawasa<sup>n'</sup>, 'a<sup>n'</sup> éi<sup>n</sup>te.    A<sup>n</sup>wa<sup>n'</sup>waíáíca<sup>n</sup> ca<sup>n'</sup> a<sup>n'</sup>éi<sup>n</sup> taí éi<sup>n</sup>te, ai.    Gépe:  
warrior,    what is can be?    In what direction    by and by    we are    will    can?    said    I said as  
the matter    follow:

Nikawasa<sup>n'</sup>, nuda<sup>n'</sup>hañga edábe, xáciqti d'úba wábe<sup>n</sup> ageí, ehé. Há!  
Warrior, war-chief also, a very long time ago some I had them I came back, I said. Thanks!

nuda<sup>n</sup>'haŋga! há! nuda<sup>n</sup>'haŋga! há! nuda<sup>n</sup>'haŋga! ai. A<sup>n</sup>'čistúbai. 18  
war-chief! thanks! war-chief! thanks! war-chief! said They extended their  
thev. hands towards me.

Sidáhi a<sup>n</sup>íá-máji agcí taté áça, ai. Wáka<sup>n</sup>ta<sup>n</sup>'i-gă! wáka<sup>n</sup>ta<sup>n</sup>'i-gă! ehé.  
Toes not painting me I come shall indeed, said Tie ye them! tie ye them! I said.

- Hájiŋga wéka<sup>n</sup>ta<sup>n</sup>i éga<sup>n</sup>, iki wábaqtai. Hau! níkawasa<sup>n</sup>, čéču wan'giče  
 Cord they tied them with as, chin they tied them. Ho! warrior, here all  
 čiskie úča<sup>n</sup> gči<sup>n</sup>i-gä, ehé. Níkawasa<sup>n</sup>, nuda<sup>n</sup>haŋga edábe, a<sup>n</sup>wa<sup>n</sup>besni<sup>n</sup>-  
 together holding them sit ye, I said. Warrior, war-chief also, they found me out
- 3 ctéwa<sup>n</sup>-báji. Pi an'gi'a<sup>n</sup> tai, ehé. Ucté amá wagačqa<sup>n</sup> amá can'ge-ma  
 in the least not. Anew let us do it to him, I said. The rest servants the (sub.) the horses  
 waka<sup>n</sup>ta<sup>n</sup>i ga<sup>n</sup> cka<sup>n</sup>aji úča<sup>n</sup> gči<sup>n</sup>i. Hau! nuda<sup>n</sup>haŋga, é'di aŋgáče té, ehé.  
 tied them so motionless holding sat. Ho! O war-chief, there let us two go, I said.
- É'di aŋgáče, na<sup>n</sup>ba čéga<sup>n</sup>. Ugáhanadžaze, ca<sup>n</sup> bamámaxe aŋgáči.  
 There we went, two thus. Darkness, yet bowing the head repeatedly we went.
- 6 Égazéze ga<sup>n</sup>qti í amá. Nuda<sup>n</sup>haŋga, í uhaŋ'ge áma té'ja hné té, ehé.  
 In a line just so they camped. O war-chief, tent end the one to the you go will, I said.  
 A<sup>n</sup>ha<sup>n</sup>, é'di bčé tá minke, ai. Či, áwaté'di oné tá, ai. Jí uhaŋ'ge áma  
 Yes, there I go will I who, said he. You, by which you go will I said he. Tent end the other
- té'ja bčé tá minke, nuda<sup>n</sup>haŋga, ehé. 'A<sup>n</sup>qti ctéctewa<sup>n</sup> d'úba wábči<sup>n</sup> agči  
 to the I go will I who, O war-chief, I said. Just how notwithstanding some I have I have come
- 9 tá minke, ehé. É'di bčé. Égiče can'ge-ma ijébeqti ugáck iča<sup>n</sup> wačai amá.  
 will I who, I said. There I went. At length the horses (ab) the very fastened they had been placed.  
 door
- É'di pí. Can'ge amá áji a<sup>n</sup>wa<sup>n</sup>čibča<sup>n</sup>i éga<sup>n</sup>, ía<sup>n</sup>haí. Máhi<sup>n</sup> agčiže ga<sup>n</sup>  
 There arrived. Horse the different they smell me as, they fled Knife I took my so  
 (pl. sub.) for that reason.
- wéka<sup>n</sup>ta<sup>n</sup> gě máawásasa; wádasi agčé. Hau! níkawasa<sup>n</sup>, čéama cì d'úba  
 lariat the I cut them repeat- I drove them I went Ho! O warrior, these again some  
 (ob.) edly; homeward.
- 12 cì wábči<sup>n</sup> agči, ehé. A<sup>n</sup>čistúbai. Há! nuda<sup>n</sup>haŋga! há! nuda<sup>n</sup>haŋga!  
 again I have I have I said. They extended their Thanks! war-chief! thanks! war-chief!  
 them come, hands towards me.
- há! nuda<sup>n</sup>haŋga! nuda<sup>n</sup>haŋga, wéona<sup>n</sup>a<sup>n</sup>čagičé, ai. Ha<sup>n</sup> wi'áqtcì té,  
 thanks! war-chief! O war-chief, you cause us to be thankful, said they. Night just one when,  
 na<sup>n</sup>ba<sup>n</sup> wábčiže. Hau! Wágči<sup>n</sup>i-gä! wágči<sup>n</sup>i-gä! wágči<sup>n</sup>i-gä! ehé Can'ge-ma  
 twice I took them. Ho! Sit on them! sit on them! sit on them! I said. The horses (ob.)
- 15 wágajád iča<sup>n</sup>čai. Can'ge agči<sup>n</sup>-báji amédega<sup>n</sup> uska<sup>n</sup>skaqti áagajáde ga<sup>n</sup>  
 they straddled they did it Horse not ridden it was of that sort directly (on it) I straddled so  
 them suddenly.
- áagči<sup>n</sup> ga<sup>n</sup> xigčijemuxa ga<sup>n</sup>, a<sup>n</sup>a<sup>n</sup>čaqti ičéčai. Hau! níkawasa<sup>n</sup>, sindéhadì  
 I sat on it so kicking up his heels so, he threw me very far away. Ho! warrior, at the tail  
 iča<sup>n</sup>čai-gä. Aŋgáče tábaccé, ehé. Ca<sup>n</sup> čiskie<sup>n</sup>qti aŋgáči. Ca<sup>n</sup> a<sup>n</sup>na<sup>n</sup>a<sup>n</sup>baí.  
 place him. We go homeward must, I said. And all together we went homeward. We rode till day.
- 18 Gicka<sup>n</sup>qti aŋgči<sup>n</sup>i. Ca<sup>n</sup>qti a<sup>n</sup>na<sup>n</sup>mičuma<sup>n</sup>cii. Édihi xí, a<sup>n</sup>na<sup>n</sup>cta<sup>n</sup>i.  
 Very rapidly we sat. We rode even till noon. It arrived when, we stopped going.  
 Čka<sup>n</sup>ajiča<sup>n</sup>i. Égasáni xí, má ké ckúbe há. Snífe wáwakan'dičai.  
 They were suddenly The next day when, snow the deep. Feeling we were impatient from.  
 motionless.
- Sníawatai, sníawatai! Néčé úda<sup>n</sup>, ai. Can'ge-ma weágčae. Čéta<sup>n</sup> ačín<sup>n</sup>-gä,  
 We are cold, We are cold! To kindle good, said The horses I divided among them. This one have thou,  
 a fire they.
- 21 ehé dčabči<sup>n</sup>a<sup>n</sup>. Ké! ca<sup>n</sup> aŋgáče tai. Gicka<sup>n</sup>qti aŋgči<sup>n</sup>i. Ca<sup>n</sup>qti cì  
 I said eight times. Come! still let us go homeward. Very rapidly we sat. Still, indeed again



- cáde itáxaqa agčai' éga' ádačage taŋ'ga wi' ɛ'di aki tš. Kɪ Uma'ha'  
 six to the head went as headland large one there they reached it again. And Omahas
- d'úba, íaqti úne ma'čín'-ma ča', qéki ké'di gčín' akáma. Kɪ Uma'ha'  
 some, deer hunting those who had walked, foot of the at the were sitting, they say. And Omahas  
 them bluff
- 3 amá ucté amá eca' gčín' i tš wégidaha'-bají-biamá íaqti úne ma'čín' amá  
 the the rest near there sat the knew not about their own, they say deer hunting walked the  
 (sub.) them (sub.)
- čéamá. Caa' amá baxú ké'di ugás'í'-biamá. Égičé Uma'ha' na'ba  
 these. Dakotas the (sub.) peak at the peeped, they say. At length Omahas two
- watčicka ké'di aki-bi ega', mandé-ba gaxá-bi ega', niwáčičé ačai tš.  
 stream at the reached again, having, skin-boat made, they having, to cross in the they went.  
 they say say boat
- 6 Égičé Caa' amá wakida-bi ega', akičá t'éwačai. Ucté aká aki, ciŋ'gajin'ga,  
 At length Dakotas the (sub.) shot at them, having, both they killed them. The rest reached child,  
 they say they say home,
- wa'ú edábe. Aŋgú-aŋ'gata'-jata' caŋ'ge ágčín' wi' a-í. Masániataja' učá  
 woman also. Us from us who stood horse sitting on one was coming. From the other side to tell
- íča-biamá. Na'ba wáqči agčai, hu'+! á-biamá. Cé ha'adi weánaxíčai.  
 they sent (the voice) this way, Two they killed they went halloo! said they, he That last night we were attacked.  
 they say, them homeward, said.
- 9 Wakídai. Ha' a'čá'na' ma'čín', ca'ŋ'qti a'na'a'ba aŋgágčii, é čéča-biamá.  
 They shot at us. Night we walked by, we walked even till day we have come to they sent (the voice),  
 back, say it they say.
- Wáqči ké čébe-hna'í á, á-biamá (caŋ'ge ágčín' aká). Ma'čka-gaxe gaqčí  
 Killed the who only † said, they say (horse sitting on he who was). Ma'čka-gaxe they slew
- agčai, nújŋga júgčé, ai. Ca' aŋgágčé taŋ'gata' hau. Mandé-ha aŋgáxai  
 they went boy with him, said Yet we go home- we who will ! Skin-boat we make  
 homeward, they.
- 12 éde céta' aŋxígčí'ai. Itáxaqá-ma gáama bčúga cagčé tá amá, á-biamá.  
 but so far we have not finished for ourselves. Those up the stream those out all they go home- will they, said they, they  
 ward to you say.
- Agí 'íča-biamá, é učá aki. Égičé xagé agí átiágčai. Xagé agí há,  
 Coming they spoke of, that to he reached he coming they were coming they are  
 back they say, tell it home. back doing it suddenly. coming back
- ai. Ha'adi wakíde-ma ča' é da'cte uhé íhe akí éde, wi' t'éawačai tš, ai.  
 was Last night those who shot at us they perhaps path pass- they but one they killed (of) us, said  
 said. way again (some).
- 15 Ha'adi weánaxíčai amá ča' ádačage tš hidé ké'di gaqčí agčá-biamá, ai.  
 Last night they attacked us the ones who headland the bottom at the killed him went homeward, said  
 they say, he.
- Čijín'ge, Ma'čka-gaxe, gaqčí agčá-biamá, ai. Ágaha-ma'čín' (aká) i'wi'čai.  
 Your son, Ma'čka-gaxe, killed him went homeward, said he. Ágaha-ma'čín' (the sub.) told me.
- Íí ké bčúgaqti agí-biamá Íí amá bčúgaqti caŋgáki taŋ'gačín'. Wédai-gá,  
 Tent the all are coming back, Tent the all we reach you we will, as we Wait for us,  
 they say, (sub.) at home move.
- 18 aí tš ní masáni najín' amá. Íí amá bčúgaqti cakí tá amá. Wédai-gá,  
 said river on the other those who stood. Tent the all they will reach you Wait for us,  
 side (sub.) at home.
- á-biamá učá agčí aká. Na'bá ja' xí, égičé íí ké bčúgaqti agčí. Nicúde  
 they said, to tell it he who came Two sleep when, at length tent the all came back. Missouri  
 said he back.
- hidé ké'ra uhá agčai. Wanija bčúgaqti 'i' ma'čín'-biamá, újawačti.  
 bottom to the follow- they went ing it homeward. Animal all carrying walked, they say, a great  
 (mouth) homeward. abundance.



sunrise two went out as scouts, passing directly along in the path to be traveled by the war party (literally: *Mi' épa<sup>n</sup>ba-báji tēdi na<sup>n</sup>bá wada<sup>n</sup>be a<sup>n</sup>ai, uhé a<sup>n</sup>é tai éga<sup>n</sup> uka<sup>n</sup>/ska*).

439, 19. *sa<sup>n</sup> itata-q<sup>n</sup>ci ag<sup>n</sup>ai ké*; “*sa<sup>n</sup>*” refers to the light soil bare of grass; the horses feet had trodden down the stubble (*or*, burnt grass), leaving the lighter soil, which was seen in the distance. “*Itata*” shows that there were several horses, and that the ground was trodden thus in many places; and “*ké*” denotes the long line of such tracks on the homeward way.

440, 1. *a<sup>n</sup>ba t i<sup>n</sup>gaŋ<sup>n</sup>é, in full, a<sup>n</sup>ba tē i<sup>n</sup>gaŋ<sup>n</sup>é*. So, *mi<sup>n</sup> é i<sup>n</sup>q<sup>n</sup>ci, in full, mi<sup>n</sup> éa<sup>n</sup> i<sup>n</sup>q<sup>n</sup>ci*.

440, 20—441, 1. *i<sup>n</sup>c<sup>n</sup>age maja<sup>n</sup> we<sup>n</sup>ajīŋa, etc.* The old men who remain at home act as criers day and night. They go among the tents and to the bluffs where they exhort the distant warriors, after this style: “*Wacka<sup>n</sup> egañ<sup>n</sup>-gă. Nū hni<sup>n</sup> éga<sup>n</sup>, u<sup>n</sup>agaca<sup>n</sup> ma<sup>n</sup>hni<sup>n</sup>. Maja<sup>n</sup> áhe ga<sup>n</sup>ŋa<sup>n</sup>q<sup>n</sup>ti á<sup>n</sup>he ma<sup>n</sup>hni<sup>n</sup>. Águdi éja<sup>n</sup> cka<sup>n</sup>/hna xī, é<sup>n</sup>/di jañ<sup>n</sup>-gă há. Gúdugá-q<sup>n</sup>é ja<sup>n</sup> č<sup>n</sup>hé.*” The following is a translation of this address: “Do your best. You have gone traveling because you are a man. You are walking over a land over which it is very desirable for one to walk. Lie in whatever place you wish to lie (*i. e.*, when you are dead). Be sure to lie with your face the other way (*i. e.*, toward the enemy).”

441, 3. *čadita<sup>n</sup> a<sup>n</sup>a<sup>n</sup> ča<sup>n</sup>ŋi<sup>n</sup>ce i<sup>n</sup>te*. This is probably a quotation from the usual song of the women. When Hebadi-ja<sup>n</sup> of the *ya<sup>n</sup>ze gens* was addressed, they sang thus:

*Wanāq<sup>n</sup>č<sup>n</sup>!-ă! Á<sup>n</sup>pa<sup>n</sup>-a<sup>n</sup> ča<sup>n</sup>ŋi<sup>n</sup>cé i<sup>n</sup>te.*

Hasten! What are you doing that you remain away so long?

*Ŷ<sup>n</sup>uhá, čaa<sup>n</sup>/ča ca<sup>n</sup> ča<sup>n</sup>ŋi<sup>n</sup>cé.*

Elder brother, now at length, you have left him behind.

*Hebadi-ja<sup>n</sup>! Caa<sup>n</sup> jīŋ<sup>n</sup>ga kú<sup>n</sup>é a<sup>n</sup>ŋi<sup>n</sup> gr<sup>n</sup>-ă.*

O Hebadi-ja<sup>n</sup>! come back quickly with a young Dakota.

441, 7. *hi<sup>n</sup>be aŋgugīa<sup>n</sup> aŋgī<sup>n</sup>i*. They had removed their moccasins before crossing the stream.

441, 19. *si<sup>n</sup>dahi a<sup>n</sup>nia-majī ag<sup>n</sup>ŋi tate a<sup>n</sup>é*. This refers to going home on the horses, and thus avoiding traveling on foot, which would have pained their feet (*na<sup>n</sup>nie*). When *ča<sup>n</sup>ŋi<sup>n</sup>-na<sup>n</sup>pajī* caught the horses, he did not recognize them, as it was dark. After the rest had gone to fasten them, *Agaha-ma<sup>n</sup>ŋi<sup>n</sup>* returned and thanked him, saying: “They are our horses. We thank you.”

442, 4. *ēdi aŋga<sup>n</sup>é te*. *ča<sup>n</sup>ŋi<sup>n</sup>-na<sup>n</sup>pajī* meant *Agaha-ma<sup>n</sup>ŋi<sup>n</sup>* and himself.

442, 17. *ca<sup>n</sup> čiskieq<sup>n</sup>ti aŋga<sup>n</sup>ai*. They drove most of the horses. The warriors being mounted kept around the sides and rear of the herd.

443, 16. *Caa<sup>n</sup> i<sup>n</sup>wi<sup>n</sup>a<sup>n</sup>haŋga<sup>n</sup>ŋi<sup>n</sup>, in full, Caa<sup>n</sup> i<sup>n</sup>wi<sup>n</sup>a<sup>n</sup>he aŋga<sup>n</sup>ŋi<sup>n</sup>.*

444, 8. *na<sup>n</sup>ba waq<sup>n</sup>i ag<sup>n</sup>ai*. Sanssouci said that only one Omaha was killed at the big headland, and that there were more than two in the party which attempted to cross the river at that time.

444, 10. *Ma<sup>n</sup>cka-gaxe* belonged to the *Qu<sup>n</sup>a* or Raccoon section of the *Wasabe-hitajī*. Hence his name may contain an allusion to the myth of the Raccoons and the Crabs (*or*, *Craw-fish*).

444, 13. *agi i<sup>n</sup>pa-biama, e u<sup>n</sup>é aki*. This was told by *Agaha-ma<sup>n</sup>ŋi<sup>n</sup>*.

444, 14. *ha<sup>n</sup>adi wakide-ma, etc.* This was said by some of *ča<sup>n</sup>ŋi<sup>n</sup>-na<sup>n</sup>pajī*'s party.

445, 1-2. *maja<sup>n</sup> ma<sup>n</sup>ŋi<sup>n</sup>-č<sup>n</sup>i gaxe ča<sup>n</sup>ja aki*. At Sarpy, Neb., near mouth of the Platte.



We killed deer when we went on the autumnal hunt. We hunted all sorts of small leaping animals. When we approached any place to pitch the tents, we were in excellent spirits. Day after day we carried into camp different animals, such as deer, raccoons, badgers, skunks, and wild turkeys. We had ten lodges in our party. As we went, we camped for the night. And we camped again at night, being in excellent spirits. At length we reached a place where some white farmers dwelt. They gave us food, which was very good. At length they assembled us. "Come, ye Indians, we must talk together. Let us talk to each other at night." "Yes," said we. As they came for us when a part of the night had passed, we said, "Let us go." They came with us to a very large house. Behold, all of the whites had arrived. That place was beyond the Little Sioux River, at Boyer Creek, where the first white men were, across the country from this place. They talked with us. "Oho! my friends, though I, for my part, talk with you, you will do just what I say," said one. "We will consider it. If it be good, we will do so," said the Omahas. "I am unwilling for you to wander over this land," said the white man. *Je-sa* (White-Buffalo-in-the-distance) said, "As you keep all your stock at home, you have no occasion to wander in search of them; and you dwell nowhere else but at this place. (But we have wild animals, which are beyond our dwelling-place, though they are on our land.)" "Though you say so, the land is mine," said the white man. "The land is not yours. The President did not buy it. You have jumped on it. You know that the President has not bought it, and I know it full well," said *Je-sa*. "If the President bought it, are you so intelligent that you would know about it?" said the white man, speaking in a sneering manner to the Omaha. *Je-sa* hit the white man several times on the chest. "Why do you consider me a fool? You are now dwelling a little beyond the bounds of the land belonging to the President. It is through me that you shall make yourself a person (*i. e.*, you shall improve your condition at my expense). I wish to eat my animals that grow of their own accord, so I walk seeking them," said *Je-sa*. "Nevertheless, I am unwilling. If you go further, instead of obeying my words, we shall fight," said the white man. "I will go beyond. You may fight me. As the land is mine, I shall go," said *Je-sa*. "Yes, if you go to-morrow, I will go to you to see you. I shall collect the young white people all around, and go with them to see you," said the white man. Having removed the camp in the morning, we scattered to hunt for game. I went with three men. About forty white men arrived, and stood there to intercept us. They waved their hands at us, saying, "Do not come any further." As we still went on, they came with a rush, and tried to snatch our guns from us. When we refused to let them go, they shot at us: "Ku! ku! ku!" As we went back, we were driven towards the rest of our party. The leader of the white men said, "Do not go. If you go, I will shoot at you." We stood on an island; and the white men surrounded us. "You have already shot at us," said the Omahas. The white men doubted their word, saying, "It is not so about us." "You have already shot at us, so we will go at all hazards. I am following my trail in my own land. I am going to hunt. Why do you behave so? Make way for us. We will go to you," said *Je-sa*. "If you speak saucily to me, I will shoot at you," said the white man. "Ho! if you wish to do that, do it," said the Omahas. As they

departed, the whites made way for them. We went along a bluff, and then down hill, when we reached a creek. It was a good place for us to stay, so we remained there.

At length about two hundred white men came in sight. We were just thirty. We were in the hollow by the edge of the stream. Wanace-jiŋga, whom I have spoken of, arrived in sight. He looked at them. When he made a sudden signal, he was wounded in the arm. "They have wounded me! There is cause for anger! They have wounded me severely," said he. "Oho! come, let us attack them at any rate," said the Omahas. We all stood, and gave the scalp yell. Having formed a line, we went to attack them. We scared off the white men. All of them were mounted; but only one Omaha, Agaha-ma<sup>a</sup>ŋi, was on a horse. He rode round and round, and gave us directions what to do. "Miss in firing at the white men. Shoot elsewhere every time," said he. At length the Omahas intercepted the retreat of the whites. "Come, stop pursuing. Let us cease. It is good not to injure even one of the white people, who are our own flesh and blood," said Agaha-ma<sup>a</sup>ŋi. We returned to the women. Then we departed. We reached a place where we pitched the tents. There were a great many deer; they were exceedingly abundant. Throughout the day we walked shooting at the long line of deer, and they were moving back and forth among themselves. At evening, when the sun set, the hunters reached the camp. Some men had killed five, some four, others three, and so on. They were in a good humor. "To-morrow we will camp at that land," said they. And we fared as well the next day, killing many deer. Those who were on the hunt reached another place, where they camped. We pitched the tents by a stream. And all who went to hunt brought back game on their backs. Then, behold, it was proposed to go in different directions. We divided into three parties; one went to the right, one to the left, and the third kept straight ahead. I joined the last. When we camped, there were plenty of deer, and we killed them. Going on towards home, we camped again. At night the hunters returned, saying, "Two men were there who were Dakotas. We did not talk to them, and they did not talk to us." "Surprising! you should have talked to them. If you see them to-morrow, shake hands with them and talk to them," said one of us. At length they reached the camp the next night. The Dakotas were missing. "They went traveling in some direction or other, so we did not see them." "If you see them to-morrow, do talk to them," said one of us. We slept. There were four lodges of Dakotas. At night they sent the tents homeward, and the women fled. The men alone were coming, creeping up towards us. We sent the horses towards the mouth of the small stream by which we camped. The Dakotas surrounded us, seeking the horses. At length they found them and took them off. As we knew nothing at all about our loss, we went hunting again, and we shot deer. When we went towards the camp, as evening arrived, behold, the children and women stood on bluffs resembling these, and they made a great uproar by crying. "Wherefore?" said we. "They have taken away every horse!" said they. "Alas! they have done us a very great injury." And we sat very sad. "Oho! let us go back again. Let us remove the camp." When we removed, all carried little packs, the women, the children, and all who were grown. As we went homeward, we reached the stream called Zande-buŋa, where we camped. We slept, and it was day. "Do consider the matter a little," said they. "Ho!" said I, "I think that when one man injures another, it is desirable to repay him. The Dakotas are like us in their Indian habits. We know just as well as they how to use

the hands for shooting at foes or game, for working in any way. We know how to creep up to them in the darkness, and snatch their horses from them. I think that we can do it well. Let us pursue. We shall follow the trail. I, even I, will do the sacred cooking."

I did the sacred cooking. I collected the men. I cooked fresh venison, which I valued at two dollars. The kettle was worth five dollars. I put some goods in the middle of the tent; a red blanket, a green one, a black robe, and two figured calico shirts, the last of which I valued at a dollar and a half each. To those who had been invited, I said, "Ho! I leave this pile of things to you. I will seek that man who did the injury. I shall make every effort in walking to find him. Please give me your temper. I buy it of you." "Ho!" said they, "though we will give it to you, please do your best." They took a pillow, which they put in the middle with two gourd rattles. "We will sing for you to dance. As you have bought it, we will give it to you. You shall return after doing to them as they did to you." They sat singing, making the gourds rattle by striking them against the pillow. As the night was long, they beat the rattles even till day. And all those who desired to go on the war-path with me danced. "I will kill him," said one. Another said, "I will take hold of him." "I will take hold of one when he is not wounded at all," said a third. "I will snatch horses from them," exclaimed a fourth.

It was day. And as they had given something to me, I, too, gave presents all around. "You may take a sacred bag, and what is bound up with it (what is always fastened securely to it)," said my guests to me. When it was dark, we stole off one by one, secretly, without being detected by any one at all. The next day it was said, "They went on the war-path last night." We reached a place outside of the village, and there we slept. "Ho! warriors, go ye as scouts," I said. Those who go as scouts at night, usually go about a mile from the camp before they lie down. "Ho! warriors, when you become sleepy, come back," said I. \* \* \* When it was time for roosters to crow, I said, "Arise! arise!" All arose hurriedly. \* \* \* The next day the scouts came back very suddenly. As they were returning, two war-chiefs went out to meet them. "O war-chiefs, they have just taken them homeward on this side of the stream. The feet of the horses have recently made a series of bare spots along the ground where the grass has been burnt." They also referred to the fresh manure dropped by the horses as they went. "They have gone back, making a line of clusters of whitish-spots on the burnt grass," said they. "Ho! warriors, come, let us see it," said the war-chiefs. They went thither. "This is it," said the scouts. "Ho! warriors, it is that. Let us follow them," said the war-chiefs. They followed them, walking the whole day. At length, when the sun had just set, they reached again a place where they had been, and there they camped. Behold, the foe had reached home with the horses. The tents were four. We slept at night, and we pursued them the next day. Though we passed along the road, we did not overtake them, and we slept on the way. The next day we continued the pursuit; but we did not overtake them, so we slept on the way. We pursued them four days. When half of the day had gone, and it was noon, we stopped, as we were very tired. We ate, and then continued the pursuit. At length, when we reached the forks of a stream, the trail had gone up a crooked branch to the right hand. We went straight on to head them off. We ran down-hill, and walked fast up-hill till noon. When the sun was very low, we stopped. Two went as scouts. When they

had been absent but a short time, they returned. At dark we reached another place, having arrived again at the crooked branch, up towards its head. When we reached it again, we sent two scouts down-stream. As they went, they came very suddenly upon twelve Dakota tents. Then the scouts were returning to us. "There they come! there they come! there they come!" We threw ourselves down to hide. At length the scouts came back. "O war-chief! we discovered them. Twelve lodges departed," said they. We were coming back (*i. e.*, down the crooked branch), following the trail of the foe. At length we reached the place where the twelve Dakota tents had been pitched, when it was altogether deserted. They had gone, but the coals of the camp-fires were still very bright. "We will pursue them for a part of the night," said we.

These Dakotas had gone down-stream till they met the rest of their people who had our horses. We overtook them just at midnight. "Ho! warriors, I suspect that the old men at home are exhorting us. Ho! warriors, let us overtake them before this night ends. Do make a desperate effort. I suspect that your grandparents are yearning for you. I think that they are saying about you, 'When shall he come in sight after so long an absence? What are you doing that you are continuing so long away from the lodge?'" We kept in pursuit along the road. The scouts went and returned without finding any one. When we forded the small stream which went aside from the creek, and had reached the other side, one of the war-chiefs said, "Warriors, I will smoke." It was Agaha ma<sup>a</sup>gi<sup>i</sup>. We sat, putting on our moccasins after wading. Agaha-ma<sup>a</sup>gi<sup>i</sup> said, "Put on the moccasins hastily." "Ho! warriors, when you finish smoking, you may come. I, for my part, will go as a scout," said I. I followed the road. I ran a little, now and then. The long line of trees made a dark shadow in the distance. When I drew very near, the horses followed the road, and came directly to me, and I drove them before me, and was bringing them back to our men. I myself recovered the Omaha horses. I brought them very near to those who were sitting, and made them stand there motionless. Then I went to the men. I ran a little, now and then. I went back to these who were sitting, having been very close to them. They had not yet stirred at all; they were still smoking. "Ho! warriors and war-chiefs, you are sitting still. Some persons are coming back along the road," said I. "Why! warrior, what can be the matter? In what direction can we go after sitting here so long?" said they. I said as follows: "O warriors and war-chiefs, I brought some of them back a great while ago." "Thanks! O war-chief! thanks! O war-chief! thanks! O war-chief!" they said, as they extended the palms of their hands toward me. "We shall indeed come home without having our toes ache us from too much walking." "Tie them! tie them!" said I. They threw lariats over the horses' heads, and tied their lower jaws. "Ho! warriors, let all of you sit here and keep them together. Warriors and war-chiefs, they did not detect me at all. Let us do it again to them," said I. The rest of them, who were the servants of the war-chiefs, tied the horses, and sat motionless as they held them.

"Ho! war-chief, let us two go thither," said I. Then we two went thither. It was dark, yet we bowed our heads repeatedly as we went. They had camped just so, in a line. "O war-chief, you will go to the tent at the other end of the row," said I. "Yes, I will go thither; but how about you, to what one will you go?" said he. "O war-chief, I will go to the tent at the other end," said I. "No matter what happens, I shall reach home with some of them." I went thither. Behold, the horses were fastened just by the door. I arrived there. As the horses perceived that I had a different odor, they fled,

drawing back to the end of their lariats. Taking my knife, I cut one lariat after another, and went back, driving the ponies. "Ho! warriors," said I. "I have brought these, too." They extended the palms of their hands toward me. "Thanks! O war-chief! thanks! O war-chief! thanks! O war-chief! O war-chief, you cause us to be thankful," said they. In one night I had taken horses twice. "Ho! mount them! mount them! mount them!" said I. They mounted the horses at once. I mounted a horse which had never been ridden, and when I sat on him, he kicked up his hind legs, and threw me very far away. "Ho! warriors, place him in the rear. We must go homeward," said I. And we went homeward, having most of the horses all together. We rode till day. We went faster and faster, not stopping till noon. Then we stopped. The horses were suddenly motionless. The next day there was a deep snow. We were very impatient on account of the cold. "We are cold, we are cold. It is good to kindle a fire," said we. I divided my horses among eight of the party, saying to each one, "Keep that one. Come! still let us go homeward." We rode very rapidly. We rode even till night. And without sleeping at all, we rode even till day. Again we rode very fast, keeping on until night. We reached our camp the next day when the sun was very low, having traveled a great distance. The people said, "The warriors have come home, halloo! The warriors have come home, halloo! They have brought back horses, halloo!" We slept, as we had reached the camp.

At length the Dakotas came in pursuit of their horses. I saw just one when he was creeping up to us. I detected him when I went out of doors; it was dark, yet he was visible as he walked. I told my wife. "One of these Dakotas has come," said I. I seized my gun, but the Dakota, suspecting me, fell flat, sticking to the ground. He soon hastened away, walking softly. At day we fled, starting from the stream, Waqé-ŋjĩnga, a branch of the Little Sioux River. We fled southward to a ravine, where we camped for the night. At night it was dark. At length the Dakotas overtook us; they were many, but we were few. One of them peeped over the bluff at us. Now a white man resided there. He questioned him, saying, "Are you an Omaha?" "No," said the other, "I am a Dakota." Then two white men came down-hill, and came to see us. The white men said as follows: "You are Omahas. The Sioux are there, but they cannot be there for any good purpose." The white men did not speak the Omaha language, yet they managed to tell us. We were fleeing from the Dakotas. "As they told about the Dakotas, the horses should be secured," said our people. At length the Dakotas attacked us. They wished to snatch the horses from us. We fired at random, scaring off the Dakotas, and retaining possession of the horses. Without delay we were fleeing from the Dakotas. We fled southward, and traveled all night. We reached Ma'a-uhaŋge, The End of the Cottonwoods, below the Little Sioux. We made skin-boats, and crossed the Missouri in them. Thirty-six of our pursuers, who were returning north, came back to a large headland on the Iowa side. At the foot of the bluff were some Omahas, who had been hunting deer. These Omahas knew nothing about our party and the Dakotas. The latter crept to the edge of the bluff, and peeped over. At length two of these Omahas came to a creek, where they made a skin-boat, in which they attempted to cross the creek. At length the Dakotas shot at them, killing both. The rest of them, including the women and children, reached the bank of the Missouri in safety. A horseman from our party approached the river. They called over to him from the other side: "They have gone homeward after kill-

ing two of our party, halloo!" The horseman called over to them, saying, "We were attacked last night, when they fired at us. We walked by night, and having walked even till day, we have come back so far on our way home." Then he said, "Who has been killed?" "They went homeward after killing Ma'cka-gaxe and the youth with him. Still, we will go homeward. We have made skin-boats, but we have not yet finished them. All those who are up the stream will go homeward to you," said they. The horseman reached home, telling that they spoke of coming home. At length they were coming crying. "They are coming crying. Those who shot at us last night probably killed one of our people when they were on their way back to Dakota," said some of our party. Agaha-ma'phi told me, saying, "Those who attacked us last night went back after killing some one at the foot of the headland. It is said that they killed your son, Ma'cka-gaxe, and then went homeward." All of the lodges were coming. "We shall come home to you with all the lodges. Wait for us," said those who stood on the other side of the river. He who came back to tell it said, "They say, 'All of the lodges will come home to you. Wait for us.'" All returned to us in two days. They went homeward, following the course of the Missouri towards its mouth. All were carrying an abundance of game, and they had plenty of wild honey. At length they reached home at the place where the earth-lodges had been made. As they had reached home, they were in excellent humor. All the people danced in groups, dancing the Mandan dance. I rode the horse which I had brought home. I painted my face, and wore good clothing. I hit the drum, "Ku!" I said, "Let Waqa-naji take that for himself." I presented the horse to one who was not my relation. His kindred spread out the hands with the palms towards me, to show their gratitude. "You do not fear being poor. You are very brave! You have made yourself a great man!" said they.

## TWO CROWS' WAR PARTY IN 1854.

RELATED BY HIMSELF.

- Uma<sup>n'</sup>ha<sup>n'</sup> ta<sup>n'</sup>wañga<sup>n'</sup> guáfica<sup>n'</sup>ja Nibčaska kəjáfica<sup>n'</sup> aŋgəi<sup>n'</sup>i. Caa<sup>n'</sup>  
Omaha nation in the region beyond Platte River towards the we sat. Dakotas
- amá weánaxíča ahii; cañ'ge wággəi-báji, júga-hna<sup>n'</sup>, wénuda<sup>n'</sup> ahii. Ga<sup>n'</sup>  
the to attack us arrived; horse they did not sit on body only, to war against they And  
(sub.), us arrived.
- 3 Baioi ta<sup>n'</sup>wa<sup>n'</sup> é ugáqi ké'di aŋgəi<sup>n'</sup>i, Uma<sup>n'</sup>ha<sup>n'</sup> amá bəúgaqi aŋgəi<sup>n'</sup>i.  
Scipy village that point of by the we sat, Omahas, the ones who all we sat.
- Wa'ú d'úba wata<sup>n'</sup>zi ɬan'de ma<sup>n'</sup>te qai, ta<sup>n'</sup>wa<sup>n'</sup> ɬan'di Na<sup>n'</sup>pəhi<sup>n'</sup>éga<sup>n'</sup>, gəáte  
Woman some corn ground in buried, village at the. Hungry as, to eat  
their own back.
- téga<sup>n'</sup> gəíze agqai. Ki Caa<sup>n'</sup> amá égiqe nuda<sup>n'</sup> amá atfi tē hā, ɛdi. Éde  
in order to take they went the at length those on the war- came there. But  
that their own back. (sub.) path

wa'ú amá akfi xi, wénaxíçai tẽ, na"bá t'éwafai wa'ú çañká. Wa'ú-çi" wi"  
 woman the reached when, they were at- when, two were killed woman the ones Woman the one  
 (sub.) there tucked who. (mv. ob.)

çi" wahúta"çi" itin' biamá, gabçabçaze, nı́a gçi, t'éça-báji. Najı́ha má-  
 the gun they hit her with, gashing her repent- alive she came they did not Hair they  
 (mv. ob.) they say, edly, back, kill her.

wası́hiçti éga" máwaga"ı, wáçi" ákiágçai A"wa"çiqai éga", an'guçça-báji. 3  
 cut entirely off as they cut up, having it they had gone We pursued them as, we did not overtake  
 again. them.

Ugáhanadaze sigçé wéa"ça-báji. Akı xi, égiçe ha" xi, égiçe níkaci"ga  
 Darkness trail we did not find it. I reached when, at length night when, behold, man  
 home

an'giati. Ė'di pí há. Kı égiçe níaci"ga dúbá uçéwinçiče há, kı wı wé-  
 came for me. There I arrived. And behold, man four assembled them- and I the  
 selves

sátã" bçi". Ė'di pí. Égiçe gáı há: Hau! níkaci"ga dúbá uçéwi"waçá-gã, 6  
 fifth I was. There I arrived. At length they said as follows: Ho! man some assemble them,

ai. Çé níkaci"ga aká Caa" amá wáçijubáji tẽ, égi"wi"an' tai há, ai  
 they This people the Dakotas they said as, let us do so to them said  
 said. (sub.) (sub.)

níkaci"ga dúbá amá. Níkaci"ga dúbá amá, Nújı́nga-ma uçéwi"waçá-gã, ai.  
 man four the Man four the The boys collect thou them, said  
 (sub.) (sub.) they.

É eti níkaci"ga uçéwi"waçai wañgiçe. Wı eti nújı́nga uçéwi"awáçé. 9  
 They too man assembled them all. I too boy I assembled them.

Níkaci"ga gçéba-sátã" tẽ uçéwi"wa"çai. Gçépe: Hau! níkaci"ga an'ga-  
 Man fifty the we assembled them. I said as follows: Ho! man we who

çi" anğú awákiga"çtia"ı, níkaci"ga iqta wáçi"-má ea"wañkiga"ı; indásda"  
 are us they are just like us, man wantonly those who we are like them; what  
 treat them

wapé açi"ı, wahúta"çi" açi"ı, éga" anğáçi"ı. Égi"wi"an' tai há. Ké! çdi 1!  
 weapons they have, gun they have, like it we have. Let us do so to them Come! there

anğáçe tai há, ehé. Ga" bçúgaçti inahi"ı. Anğáça-báji ca"anğata", égiçe  
 let us go I said. And all were willing. We did not go when we stood awhile, behold,

níkagáhi amá uáwagiçi"agai. Wat'a" uçéwinçai níkagáhi amá. Çé níaci"ga  
 chief the they were unwilling Goods they collected chiefs the This man  
 (sub.) (sub.)

sátã" pahañ"ga uçéwi"wa"ç an'gata" wágiati. Ė'di anğáhıı xi, égiçe 15  
 five before we collected them we who stood they came for us. There we arrived when, behold,

wat'a" uçéwi"çai gçé égiçe weágikú aká níkagáhi aká. Égiçe çáji wágaji  
 goods they collected the behold, had invited us on chiefs the they com-  
 (ob.) account of them (sub.) manded us

nuda" tẽ. Hná-báji tai nuda" tẽ. Çé açi"-ı-gã, ai. Çé Iı́ga"çai çınkç"ıa  
 on the war-path. You will not go on the war-path. This have ye it, said this Grandfather to him  
 they.

açai, maja" wéçi"wi" açai; agçıı tẽdıhi xi, nuda" hné cka"hnai xi, íçigina- 18  
 they land to sell they they come at the when, to war you go you wish it, they are  
 went, home time willing for

hi"ı xi, hné tai, ai níkagáhi çáji amá. Ubçı"age há. I"ça-máji há  
 you if, you go will, said chiefs those who did I was unwilling I was displeased  
 not go.

Wat'a" bçıza-máji agçé. Ga" anğáça-báji: Iı́ga"çai çé-má weañ"gapai  
 Goods I took I not I went And we did not go: Grandfather those who we waited for  
 homeward. them (to)

- éga<sup>n</sup>, aṅgáḡa-báji. Agḡíi hā Iḡga<sup>n</sup>ḡai ḡa<sup>n</sup>-ḡáta<sup>n</sup>-má. Agḡíi ḡí, Djó  
 as, we did not go. They came home Grandfather those from (his city). They came when, Joe home
- ḡínk'ḡa pí. Nuda<sup>n</sup> bḡe ka<sup>n</sup>bḡéde níkaḡáhi amá a<sup>n</sup>ḡa<sup>n</sup>'nité ga<sup>n</sup>, bḡa<sup>n</sup>-máji hā.  
 to him arrived. To war I go I wished, but chiefs the they prohibited so, I did not go (sub.) me
- 3 I<sup>n</sup>ḡi<sup>n</sup>'wa<sup>n</sup>da<sup>n</sup>'ba-gā hā, ehé. Ahaú! ai. Ga<sup>n</sup>' hné cka<sup>n</sup>'hna ḡí, ga<sup>n</sup>' ḡá-gā,  
 Consider it for me I said. Oho! said he. Of course you go you wish if, by all means go,
- ai. Hau. Aki ḡí níka<sup>n</sup>ci<sup>n</sup>ga uḡéwi<sup>n</sup>awáḡe. ḡáḡi<sup>n</sup>-na<sup>n</sup>páji agḡhiawákiḡe,  
 said he. I reached when man I collected them. ḡáḡi<sup>n</sup>-na<sup>n</sup>páji I sent them for him,
- Wanaḡe-jin<sup>n</sup>ga cī agḡhiawákiḡe, cī atfi. Sín<sup>n</sup>'de-xa<sup>n</sup>'xa<sup>n</sup> agḡhiawákiḡe.  
 Wanaḡe-jin<sup>n</sup>ga again I sent them for him, and they came. Sínde-xa<sup>n</sup>'xa<sup>n</sup> I sent them for him.
- 6 Nújinga ábigi uḡéwi<sup>n</sup>a<sup>n</sup>wa<sup>n</sup>'ḡai. Ké! nuda<sup>n</sup> aṅgáḡai ka<sup>n</sup>'bḡa, ehé. Caa<sup>n</sup>'  
 Boy many we collected them. Come! to war we go I wish, I said. Dakotas
- amá wi<sup>n</sup>' aṅgáḡai ka<sup>n</sup>'bḡa, ehé. Ga<sup>n</sup>' ha<sup>n</sup>' ḡí uḡéwi<sup>n</sup>aṅḡiḡai. Ha<sup>n</sup>' wi<sup>n</sup>'  
 the one we slay him I wish, I said. And night when we assembled ourselves. Night just
- déta<sup>n</sup>ḡti ḡí aṅgá-i. Uma<sup>n</sup>'ha<sup>n</sup>.ta<sup>n</sup>'wa<sup>n</sup> ḡa<sup>n</sup>' aṅgáti ḡí, a<sup>n</sup>'ba. Gaṅ<sup>n</sup>'ḡí ákiha<sup>n</sup>  
 half the length when we were approaching. Omaha city the we came to when, day. And beyond
- 9 aṅgáhi, dúda. É'di wáḡe ctewa<sup>n</sup>'ḡiṅaí. Éḡiḡe ḡeska na<sup>n</sup>'ba édedí-amá  
 we arrived, this way. There white man at all there were none. At length ox two were moving there
- uta<sup>n</sup>'nadi. Kī nújinga amá wagáḡa<sup>n</sup> amá waḡáte ga<sup>n</sup>'ḡai, t'éwaḡe 'ḡai.  
 in a place between. And boy the (sub.) servant the to eat wished, killing them spoke of.
- Núda<sup>n</sup>haṅgá, a<sup>n</sup>wa<sup>n</sup>'ḡate taṅ'gata<sup>n</sup>, ai. Hau! wagáḡa<sup>n</sup>, áma ḡi<sup>n</sup>' t'éḡa-  
 O war-chief, we eat them we who will, said they. Ho! servant, the one the kill (mv. ob.)
- 12 báda<sup>n</sup> ḡatái-gā. Áma ḡi<sup>n</sup>' ca<sup>n</sup>'ḡi<sup>n</sup>'ḡai-gā, ehé. Edíta<sup>n</sup> ga<sup>n</sup>' aṅgáhi ga<sup>n</sup>'  
 and (pl.) eat it. The the let it alone, I said. Thence so we reached so
- a<sup>n</sup>'ja<sup>n</sup>'i hā. Cī edíta<sup>n</sup> aṅgáhi éga<sup>n</sup>, Ha<sup>n</sup>'ḡí ḡí uspe ké édi a-í a<sup>n</sup>'ja<sup>n</sup>'i. Edít  
 we slept Again thence we reached as, Henry house hollow the there we approached and slept. Thence
- aṅgáḡai ḡí, Húṅaṅga maja<sup>n</sup>' ubaṅ'ge ké cī é'di a-í a<sup>n</sup>'ja<sup>n</sup>'i Cī aṅgáḡai  
 we went when, Winnebago land end the again there we approached and slept. Again we went
- 15 éga<sup>n</sup>, Ni-báse ḡa<sup>n</sup>', Máḡude-wa'ái duáḡica<sup>n</sup>, é'di a-í a<sup>n</sup>'ja<sup>n</sup>'i. Ha<sup>n</sup>'ega<sup>n</sup>'tce  
 as, Ni-base the, Iowa farmed this side of, there we approached and slept. Morning
- aṅgíḡaha<sup>n</sup>'i ḡí, ékita<sup>n</sup> níka<sup>n</sup>ci<sup>n</sup>ga wéa<sup>n</sup>'ḡai. Hau! weaṅ'ḡapai tá-bi, a<sup>n</sup>'ḡa<sup>n</sup>'i  
 we arose when, just then person we detected them. Well! let us wait for them to we said appear,
- ḡí, ḡáḡi<sup>n</sup>-na<sup>n</sup>páji áḡiḡḡai ḡí uḡi'agáí. Géḡica<sup>n</sup> a<sup>n</sup>waṅ'ḡanase tá-bi, ehé  
 when, ḡáḡi<sup>n</sup>-na<sup>n</sup>páji they pass by when he was unwilling. On that side let us head them off, I said
- 18 (ṅa<sup>n</sup>'dearáḡica<sup>n</sup> iḡáhe, ehé) ḡí, ḡáḡi<sup>n</sup>-na<sup>n</sup>páji Nicúdearáḡica<sup>n</sup> iḡe 'ḡai. Kī  
 (on the side of the ground I pass I said) when, ḡáḡi<sup>n</sup>-na<sup>n</sup>páji towards the Missouri passing spoke And along of.
- gaṅ<sup>n</sup>'ḡí -uhé píaji aṅḡuḡia<sup>n</sup>'ḡai. Uwáḡeḡai éga<sup>n</sup> níaci<sup>n</sup>ga aṅ'ḡuḡa-báji.  
 then path had we got ourselves into. We were tired as man we did not overtake them.
- Nin<sup>n</sup>'duḡḡade aṅḡkii éga<sup>n</sup> aṅ'ḡuḡiḡa-báji. Ca<sup>n</sup>'ḡti aṅ'ḡuḡa-báji. Ha<sup>n</sup>' hā.  
 Creeping backward we reached as we did not overtake our own. In spite of we did not overtake them. Night



Na<sup>n</sup>peawahi<sup>n</sup>i éga<sup>n</sup> uwájeçai, añ'guqça-báji. Ha<sup>n</sup>'ega<sup>n</sup>'tce a<sup>n</sup>çan'xiçai xi,  
 We were hungry as we were tired, we did not overtake them. Morning we awoke when,  
 waçáte waçin'ge, wagáqça<sup>n</sup>-ma na<sup>n</sup>péhi<sup>n</sup>. Hau! Jáçin'-na<sup>n</sup>páji-há, ábae  
 food we had none, the servants were hungry. Ho! Jáçin'-na<sup>n</sup>páji, O' ábae  
 ma<sup>n</sup>çin'-gá. Wagáqça<sup>n</sup> na<sup>n</sup>péhi<sup>n</sup>, ehé. Açaí 'ábae Jáçin'-na<sup>n</sup>páji. Égiçe 3  
 walk thou. Servant hungry, I said. Went to hunt Jáçin'-na<sup>n</sup>páji. At length  
 jáqti wi<sup>n</sup> 'i<sup>n</sup> agçí. Éga<sup>n</sup> a<sup>n</sup>çátai.  
 deer one carry- ing he came back. So we ate.

A<sup>n</sup>'ba té ga<sup>n</sup> Nicúde gçadi<sup>n</sup> añgáçai. Nicúde xa<sup>n</sup>'ha ké'ia á-i-a<sup>n</sup>'ja<sup>n</sup>.  
 Day the so Missouri across to we went. Missouri bank at the we arrived and  
 River slept.

Ha<sup>n</sup>'ega<sup>n</sup>'tce xi, ní aká jin'ga-báji, nida<sup>n</sup>. Jáqti-ha t'éwaçai-ma mandé-ha 6  
 Morning when, river the was not small, a flood. Deer-skin those which had skin-boat  
 (sub.) been killed

añgáçai. Mandé-jin'ga ga<sup>n</sup>, man'dé gçé, waii<sup>n</sup> 'gçé, wahúta<sup>n</sup>çin' edábe,  
 we made. Boat small so, bow the blanket the gun also,  
 (pl. ob.), (pl. ob.),

añgúji Ní aká cehiaká xi dahádi énaçkáçehai, ní aká jin'ga-báji. Mandé  
 the we put River the yonder one house on the hill extended that far, river the not small. Boat  
 them in. (sub.)

ké añgúji xi, nía<sup>n</sup>'wa<sup>n</sup> añgáçin'i. Na<sup>n</sup>'jin'skéqçi ní ké masáni añgáhi; 9  
 (ob.) the we filled when, we swam we had them. Hardly river the the other side we reached;

uwájeçaqti<sup>n</sup>i masáni añgáhi. Masáni áian'gçin'i xi, hi<sup>n</sup>'bé añgúgi<sup>n</sup>a<sup>n</sup>  
 we were very tired the other side we reached. The other side we sat down when, moccasins we put on our  
 there moccasins

a<sup>n</sup>çicta<sup>n</sup>i xi, na<sup>n</sup>báha usaí. Caa<sup>n</sup> amá ngáca<sup>n</sup> ctewa<sup>n</sup> sigçé da<sup>n</sup>'be añgçin'i.  
 we finished when, in two places they sat Dakotas the traveled notwithstanding trail seeing it we sat.  
 the grass afire. (sub.)

A<sup>n</sup>çan'xináçte añgçin'i. Hau. Ké! wágaqça<sup>n</sup>, uçúda<sup>n</sup>'bái-gá. Cúde éçé 12  
 We hid ourselves we sat. ¶ Come! O servant, consider ye it. Smoke this

na<sup>n</sup>báha té; wi<sup>n</sup>'a<sup>n</sup>'wa é'di añgáçte tai á, ehé, Hau. Jáçin'-na<sup>n</sup>páji aká,  
 in two places tho; which one there we go will I said, ¶ Jáçin'-na<sup>n</sup>páji the,

Núda<sup>n</sup>hañgá, çéja téjáçica<sup>n</sup> añgáçte tai, ai Jáçin'-na<sup>n</sup>páji aká. Hau, ga<sup>n</sup>  
 O war-chief, this one behind towards the let-us go, said Jáçin'-na<sup>n</sup>páji the. Well, so  
 (sub.)

añgáçai; Nicúde a<sup>n</sup>'a<sup>n</sup>'çai, ga<sup>n</sup> añgáçai, áçiya. Itáçaya usaí, a<sup>n</sup>'wa<sup>n</sup>'jaçé 15  
 we went; Missouri River we left it, so we went, across by a near way. Up-stream it was set afire, we, being near it

añgáçai. A<sup>n</sup>'ja<sup>n</sup>'i há ha<sup>n</sup>' té. Ha<sup>n</sup> içaugçte a<sup>n</sup>'ma<sup>n</sup>'çin'i; ki çáçuháqçi a<sup>n</sup>'ba  
 we went. We lay down, night when. Night throughout we walked; and almost day

xi, a<sup>n</sup>'ja<sup>n</sup>'i. Níkaci<sup>n</sup>ga, ha<sup>n</sup>'ega<sup>n</sup>'tce té añ'guçixidai xi, wéa<sup>n</sup>'ça-báji. Ki  
 when, we slept. Man, morning when we looked around when, we did not find And  
 for them them.

Caa<sup>n</sup> ta<sup>n</sup>'wañgça<sup>n</sup> éjaçica<sup>n</sup> añgáçii, a<sup>n</sup>'biçaugçte. Añ'guçixidqçi a<sup>n</sup>'ma<sup>n</sup>'çin'i, 18  
 Sioux city towards we were re- throughout the We looked around very we walked,  
 turning, day. carefully for them

wéa<sup>n</sup>'ça-báji. Jáçéqçi mi<sup>n</sup> 'çá<sup>n</sup> dahé ké xa<sup>n</sup>'gçéqçi hí. Ké! añgáçte tai,  
 we did not find them. Late in the sun, the hill the very near to ar- rived. Come! let us go,  
 afternoon

wágaqça<sup>n</sup>. Ga<sup>n</sup> añgáçai. Ma<sup>n</sup> á sía<sup>n</sup>'çé, qçabé çingé há. Uqçé ikisa<sup>n</sup>'çin'  
 O servants. So we went. Cliff alone, tree there was none Quickly out of sight

añgáçte tai Sagçi éga<sup>n</sup>-i-gá, ehé. Ki añgáhi-báji té'di, Jáçin'-na<sup>n</sup>páji aká, 21  
 let us go. Do walk faster, I said. And we did not reach it when, Jáçin'-na<sup>n</sup>páji the  
 (sub.),

- Wakide-jin'ga eča<sup>n'</sup>ba bispé ihai, éta<sup>n'</sup>či<sup>n'</sup> wéčai níkaci<sup>n'</sup>ga-má. Kí anǵú cti  
 Wakide-jinga he too crouched suddenly, they first found them the people (ob.). And we too
- bisp a<sup>n'</sup>ja<sup>n'</sup>i. Jáči<sup>n'</sup>-na<sup>n'</sup>páji amá uča<sup>n'</sup> agči. Núda<sup>n'</sup>haŋgá, qəbə<sup>n'</sup> čé<sup>n'</sup>qci čan'di  
 crouch- we lay. Jáči<sup>n'</sup>-na<sup>n'</sup>páji the to tell it came O war-chief, tree this very at the  
 ing (sub.) back.
- 3 ja<sup>n'</sup> gəsai, gajáqi, ai. Hau! wágaqča<sup>n'</sup>, níkaci<sup>n'</sup>gai tē edáda<sup>n'</sup>-báji. Anǵáča-  
 wood they cut, they make said Ho! O warriors, they are people the it is nothing. We did  
 it sound, he.
- báji ca<sup>n'</sup>-aŋgata<sup>n'</sup> níaci<sup>n'</sup>ga áma aká agči. Hau! núda<sup>n'</sup>haŋgá, níkaci<sup>n'</sup>ga amá  
 not go after we stood awhile man the the came Ho! O war-chief, they are persons who  
 (sub.) other (sub.) back. are moving
- há, ai. Wa'úi éde Mawáda<sup>n'</sup>či<sup>n'</sup> wa'a<sup>n'</sup>i há, ai. Hau! níkawasa<sup>n'</sup>, ca<sup>n'</sup> ha,  
 said he. They are women but Mandan they sing said he. Ho! O warrior, enough
- 6 ehé. Hau. Ga<sup>n'</sup> aŋgáči. Jíŋga-qci ma<sup>n'</sup> onáde aŋči<sup>n'</sup>i, qáde búqa unácte  
 I said. ¶ So we went. Very small ground bare of vegetation we sat, grass round left after a  
 fire
- aŋǵúči<sup>n'</sup>i. Mi<sup>n'</sup> aká čáču<sup>n'</sup>hagci áiáči. Hau! wágaqča<sup>n'</sup>, ha<sup>n'</sup> ta aká. Mi<sup>n'</sup>  
 we sat in. Sun the (sub.) almost had gone. Ho! O servants, night will be. Sun
- aká áiáči há. Hau! Ké, wágaqča<sup>n'</sup> Jáči<sup>n'</sup>-na<sup>n'</sup>páji há! wada<sup>n'</sup>be ma<sup>n'</sup>či<sup>n'</sup>-gá.  
 the has set Ho! Come, O servant Jáči<sup>n'</sup>-na<sup>n'</sup>páji O! as a scout walk thou.
- 9 Níaci<sup>n'</sup>ga čaŋká ɣi čaŋká ánai éda<sup>n'</sup> wačawa-gá, ehé. Ėgiče Jáči<sup>n'</sup>-na<sup>n'</sup>páji  
 Person the ones camped the ones how many are they count them, I said. At length Jáči<sup>n'</sup>-na<sup>n'</sup>páji
- amá agči. Núda<sup>n'</sup>haŋgá, ɣi aká na<sup>n'</sup>bá aká há. Čan'ge wi<sup>n'</sup>áqci ači<sup>n'</sup> aká há,  
 the came O war-chief, tent the two are the ones Horse just one they have  
 (sub.) back. (sub.)
- núda<sup>n'</sup>haŋgá, é i<sup>n'</sup>wi<sup>n'</sup>ča agči. Hau! ca<sup>n'</sup> há, ehé. Hau! wágaqča<sup>n'</sup>, waŋ'-  
 O war-chief, that he told me he came back. Ho! enough, I said. Ho! O servant, let us
- 12 gakíča tai há. Wačacka<sup>n'</sup> tai há, ehé. Hau! pígi'a<sup>n'</sup> ci če-hna<sup>n'</sup>, Sin'de-  
 contend with them You will do your best I said. Ho! to do it again only this time Sinde-
- xa<sup>n'</sup>xa<sup>n'</sup>, wégaska<sup>n'</sup> čé ma<sup>n'</sup>či<sup>n'</sup>-gá, ɣi čaŋká ja<sup>n'</sup>taí ɣi, ehé. Uhná čagči te,  
 xa<sup>n'</sup>xa<sup>n'</sup> to try them walk thou, tent the ones they are if, I said. You tell you come will, back
- ehé. Ėgiče Sin'de-xa<sup>n'</sup>xa<sup>n'</sup> amá agči. Núda<sup>n'</sup>haŋgá, ja<sup>n'</sup>taí há, ai Sin'de-  
 I said. At length Sinde-xa<sup>n'</sup>xa<sup>n'</sup> came back. O war-chief, they are said Sinde-  
 (sub.) sound asleep
- 15 xa<sup>n'</sup>xa<sup>n'</sup>. Hau! Ké, wea<sup>n'</sup>naxíča tai há, wágaqča<sup>n'</sup>. Wapé gě pa-í gaxái-gá,  
 xa<sup>n'</sup>xa<sup>n'</sup>. Ho! Come, let us attack them O servants. Weapon the sharp make ye,  
 (pl. ob.)
- ehé. Máhi<sup>n'</sup> gě<sup>n'</sup> cti pa-í ɣixáxai; máhi<sup>n'</sup>si cti pa-í ɣixáxai; wahúta<sup>n'</sup>či<sup>n'</sup> pí  
 I said. Knife the also sharp they made arrow-heads also sharp they made gun anew  
 (pl. ob.) for themselves; for themselves;
- ugčji, ma<sup>n'</sup>zema<sup>n'</sup> dúba-ča<sup>n'</sup>ča<sup>n'</sup>, čabči<sup>n'</sup>-ča<sup>n'</sup>ča<sup>n'</sup> cti uči. Hau! núda<sup>n'</sup>haŋgá,  
 they loaded ball four apiece. three apiece too they put in. Ho! O war-chief,
- 18 ca<sup>n'</sup> há, ai. Hau! wágaqča<sup>n'</sup>, ca<sup>n'</sup> gči<sup>n'</sup>i-gá. Sin'de-xa<sup>n'</sup>xa<sup>n'</sup> é<sup>n'</sup>di juágče  
 enough said they. Ho! servants, still sit ye. Sinde-xa<sup>n'</sup>xa<sup>n'</sup> there I with him
- béé tá minke. Wégaska<sup>n'</sup>a<sup>n'</sup>wa<sup>n'</sup> čé aŋgáče tai<sup>n'</sup>gata<sup>n'</sup>, ehé. Wači<sup>n'</sup>ha ɣi tē  
 I go will I who. We look upon things we go we who will, I said. Canvas tent the
- ugči<sup>n'</sup>. Nan'de ké cdi<sup>n'</sup>qci ja<sup>n'</sup>qéúde a<sup>n'</sup>waŋ'ganá<sup>n'</sup>. ɣi tē uákiha<sup>n'</sup> ja<sup>n'</sup>qéúde  
 they sat in. Side of the tent the just there snoring we heard them. Tent the next to it snoring

a<sup>n</sup>wañ'ganá'a<sup>n</sup> a<sup>n</sup>náji<sup>n</sup>, názaa a<sup>n</sup>náji<sup>n</sup>i. Sin'de-xa<sup>n</sup>'xa<sup>n</sup> éba<sup>n</sup>. Gáaka wi<sup>n</sup>'  
 we heard them we stood. at the rear we stood. Since-xa<sup>n</sup>'xa<sup>n</sup> I called to him. That one out of sight one

ja<sup>n</sup>qéúdaí, ehé. Ácuta<sup>n</sup> t'éçapè te há, ehé. Ga<sup>n</sup>'xi a<sup>n</sup>gágçai. Wagáçça<sup>n</sup>  
 snorea, I said. Directly towards you kill him will I said. And we went back. Servant

çankáa a<sup>n</sup>gúça a<sup>n</sup>gágçete te, ehé. Égiçe wagáçça<sup>n</sup> çankáa a-fi xi, a<sup>n</sup>gákii. 3  
 to them we tell it we go back will, I said. At length servant to them they ap- when, we reached  
 proaching again.

Núda<sup>n</sup>ha<sup>n</sup>gá, e'a<sup>n</sup> há, ai. Ja<sup>n</sup>'t'éçtia<sup>n</sup>'i há, ehé. Hau. Ga<sup>n</sup>'é'di a<sup>n</sup>gágçai.  
 O war-chief, how is it I said. They are sound asleep I said. ¶ So there we went.

Názaa a<sup>n</sup>gáhii. Jí égaxe naji<sup>n</sup>'i. Ahaú! ga<sup>n</sup>'wakídaí. Jí tē wénaxíçai  
 At the rear we arrived. Tent all around they stood. Oho! so they shot at them. Tent the they attacked them

ga<sup>n</sup>'é, égaxe wakídaí éga<sup>n</sup>, í tē múçingéçtia<sup>n</sup>'i; déça<sup>n</sup>'ba t'éa<sup>n</sup>'wa'çai. Ha<sup>n</sup>' 6  
 as, all around they shot at as, tent the they exterminated them seven we killed them. Night

wi<sup>n</sup>'déta<sup>n</sup>'qti tē'di wañ'gakiçai, hañ'kaska xi wañ'gakiçai. T'éa<sup>n</sup>'wa<sup>n</sup>'çé a<sup>n</sup>'çí-  
 just half gone when we contended with them, midnight when we contended with them. We killed them we

çta<sup>n</sup>'i xi, a<sup>n</sup>gágçii. Hau! níkawasa<sup>n</sup>, ca<sup>n</sup>'a<sup>n</sup>gáxe taí. Ké, ca<sup>n</sup>'há, ehé.  
 finished when, we were coming this way. Ho! warriors, let us cease. Come, enough I said.

Ga<sup>n</sup>'a<sup>n</sup>gágçii. Ha<sup>n</sup>'içáugçete ca<sup>n</sup>'a<sup>n</sup>ma<sup>n</sup>'çí<sup>n</sup>i. A<sup>n</sup>'ba ékita<sup>n</sup>'háçti Nicúde ké 9  
 So we were re- turning. Night throughout still we walked. Day just that far Missouri the River

a<sup>n</sup>gágçii. Mi<sup>n</sup>'ça<sup>n</sup>'éça<sup>n</sup>'báji Nicúde ké a<sup>n</sup>'çéçte a<sup>n</sup>gágçii. A<sup>n</sup>gágçii tē, çí a<sup>n</sup>'b  
 we came back to. Sun the had not arisen Missouri the we crossed we were returning. We were when, again day

içáugçete a<sup>n</sup>'ma<sup>n</sup>'çí<sup>n</sup>i. Kí mi<sup>n</sup>'çuma<sup>n</sup>'ci hí tē, na<sup>n</sup>'péawahi<sup>n</sup>'i éga<sup>n</sup>, íçqti na<sup>n</sup>'ba  
 throughout we walk- And sun on high ar- when, we were hungry as, deer two  
 rived

t'éwaçai. A<sup>n</sup>'wa<sup>n</sup>'çate a<sup>n</sup>gçí<sup>n</sup>i. Ga<sup>n</sup>'a<sup>n</sup>gágçii éga<sup>n</sup>, ga<sup>n</sup>'a<sup>n</sup>ja<sup>n</sup>'i. Çí égasáni 12  
 they killed. We ate them we sat. So we were returning as, so we slept. Again the next day

a<sup>n</sup>gágçii éga<sup>n</sup>, ca<sup>n</sup>'a<sup>n</sup>'b içáugçete a<sup>n</sup>'ma<sup>n</sup>'çí<sup>n</sup>i. Ha<sup>n</sup>'tē, çí íçqti wi<sup>n</sup>'çí t'éçai;  
 we were as, still day throughout we walked. Night when, again deer one again they  
 coming killed it;

a<sup>n</sup>'çataí. Çí égasáni tē, a<sup>n</sup>'b içáugçete ca<sup>n</sup>'qti ga<sup>n</sup>'a<sup>n</sup>'na<sup>n</sup>'há<sup>n</sup>i. Çí ha<sup>n</sup>'tē, ga<sup>n</sup>'  
 we ate it, Again the next day when, day throughout still, indeed so we walked till Again night when, so  
 night.

a<sup>n</sup>'ma<sup>n</sup>'çí<sup>n</sup>i; a<sup>n</sup>'ja<sup>n</sup>'-báji a<sup>n</sup>'ma<sup>n</sup>'çí<sup>n</sup>i. Ha<sup>n</sup>'tē, mi<sup>n</sup>'da<sup>n</sup>'be déçabçí<sup>n</sup>-qti-éga<sup>n</sup>, wáçe 15  
 we walked; we slept not we walked. Night when, clock about eight, white man

í wi<sup>n</sup>'éçitē she a<sup>n</sup>gágçii. Wáçe aká égiçe na<sup>n</sup>'awape tá aká. Waçáte  
 house one which passing we came back. White the behold he will fear us. Food  
 was there it man (sub.)

i<sup>n</sup>'na taí há. Pahan'ga ijebe bécibe tá miñke. A<sup>n</sup>'ça<sup>n</sup>'wa<sup>n</sup>'he fi-gá, xu'ç,  
 let us ask of him Before door I pull it open will I who. Following me be ye with a  
 coming, rush,

ehé. Wíuga<sup>n</sup>'ba uágas<sup>n</sup>'xi, xiççisia<sup>n</sup>'çéçti naji<sup>n</sup>'aká wáçe aká. Wéona<sup>n</sup>- 18  
 I said. Window I peeped in when, he stripped himself was standing white the (sub.). Caused us  
 entirely bare man

áwaçé wáçe aká, waçáte wa'fi tē ha<sup>n</sup>'tē, níawaçéçti éga<sup>n</sup>. Ha<sup>n</sup>'tē, ca<sup>n</sup>'  
 to be thank- white the food he gave to us night at, he really saved our lives. Night at, yet  
 ful man (sub.),

a<sup>n'</sup>ba<sup>j</sup>i, ca<sup>n'</sup> mi<sup>n'</sup> é<sup>ca'</sup>ba<sup>j</sup>i, i<sup>n'</sup> é<sup>ca'</sup>ba<sup>j</sup>i angákii. Ga<sup>n'</sup> ní<sup>ka'</sup>ci<sup>n'</sup>ga b<sup>é'</sup>úga cka<sup>n'</sup>i.  
 not day, yet sun had not village to the we got home. And people all were  
 arisen, stirring.

Ní<sup>ka'</sup>ci<sup>n'</sup>ga Ca<sup>n'</sup> wá<sup>q</sup>q<sup>i</sup> amá ag<sup>q</sup>ii há, ai Ní<sup>ka'</sup>ci<sup>n'</sup>ga é<sup>ca'</sup>ba<sup>j</sup>i t'éa<sup>n'</sup>wa<sup>n'</sup>éai  
 Man Dakotas those who killed have said they. Person seven we had killed them  
 them come home

3 a<sup>n'</sup>éa<sup>n'</sup>i ga<sup>n'</sup>, gí<sup>é'</sup>éq<sup>ti'</sup>a<sup>n'</sup>i ní<sup>ka'</sup>ci<sup>n'</sup>ga b<sup>é'</sup>úga.  
 we said as, were very glad people all.

## NOTES.

452, 1. Nibéaska kéa<sup>q</sup>ica<sup>n'</sup>, at or near the present town of Bellevue, Neb.

452, 4. wa<sup>n'</sup> d'úba. There were only three women.

453, 2-3. mawasihi-qi. Compare "usihi," clean.

453, 7. egi<sup>n'</sup>wi<sup>n'</sup>a<sup>n'</sup> tai, *in full*, éga<sup>n'</sup> i<sup>n'</sup>wi<sup>n'</sup>a<sup>n'</sup> tai.

453, 17-18. Ée Ijiga<sup>n'</sup>éai éi<sup>n'</sup>kéja a<sup>q</sup>ai. Sanssouci said that Joe and the other chiefs were just about to start for Washington, when Uha<sup>n'</sup>na<sup>n'</sup>ba and the rest prevented Two Crows and his friends from going on the war-path. But why should Uha<sup>n'</sup>na<sup>n'</sup>ba act as head-chief before the departure of his superiors? They were Joseph La Flèche, Ma<sup>n'</sup>éu<sup>n'</sup>na<sup>n'</sup>ba, Wanúkiye, G<sup>é'</sup>eda<sup>n'</sup>-náji<sup>n'</sup>, Ickadabi (Louis Sanssouci), and Logan Fontenelle. Logan and Louis, however, went as interpreters rather than as chiefs.

454, 6. Nujiúga ahigi, "many boys." These were only eight. The four war-chiefs were ɣaxe-éa<sup>n'</sup>ba (Two Crows), éa<sup>n'</sup>éi<sup>n'</sup>na<sup>n'</sup>pají, Wanace-jiúga, and Sinde-xa<sup>n'</sup>xa<sup>n'</sup>.

454, 9. ɣeska na<sup>n'</sup>ba. These were two stray oxen.

454, 13. Ha<sup>n'</sup>éi ɣi uspe ké, Wood Creek, by Henry Fontenelle's farm, near Decatur, Neb.

454, 15. Ni-base éa<sup>n'</sup> is a point of timber on the Missouri River, between the towns of Jackson and Ponca, Neb. It is east of Ionia Creek, in Dixon County, Neb., which is called Máqude-wa<sup>n'</sup>ai by the Omahas. This latter is also the Omaha name for the adjacent land.

454, 18. ɣandeáa<sup>q</sup>ica<sup>n'</sup>, *i. e.*, "back from the river, towards the interior of the country;" while Nicudeata<sup>q</sup>ica<sup>n'</sup>, its opposite, means "towards the Missouri, along the bank of the river."

454, 20. Nindug<sup>q</sup>ade aúgakii éga<sup>n'</sup> aúgugiq<sup>q</sup>a-bají; literally, "As we reached the place where we had been, by creeping backwards, we did not overtake our enemies." They fell back. But "they fell back" because they were lost in the thick forest (see map) near a lake in that vicinity; and they wandered on till they found themselves back again at the place where they had struck the trail at the edge of the forest.—Sanssouci.

455, 8. ɣi éabadi enaska<sup>q</sup>éa<sup>n'</sup>, refers to a block-house (at Omaha Agency), which was about a quarter of a mile from the place where the story was told.

455, 11. na<sup>n'</sup>baha means, in this case, "on two sides," and hence is almost equivalent to á<sup>q</sup>éaúka<sup>n'</sup>ha<sup>n'</sup>, "on both sides."

455, 15. itaxa<sup>n'</sup> usai. This refers to Qe wateieka, the Big Sioux, along which the party proceeded for a little while.

455, 21. aúgaia<sup>q</sup>e tai, the specific of "aúga<sup>q</sup>e tai," denoting motion to a particular place. See "é<sup>q</sup>" in the Dictionary.

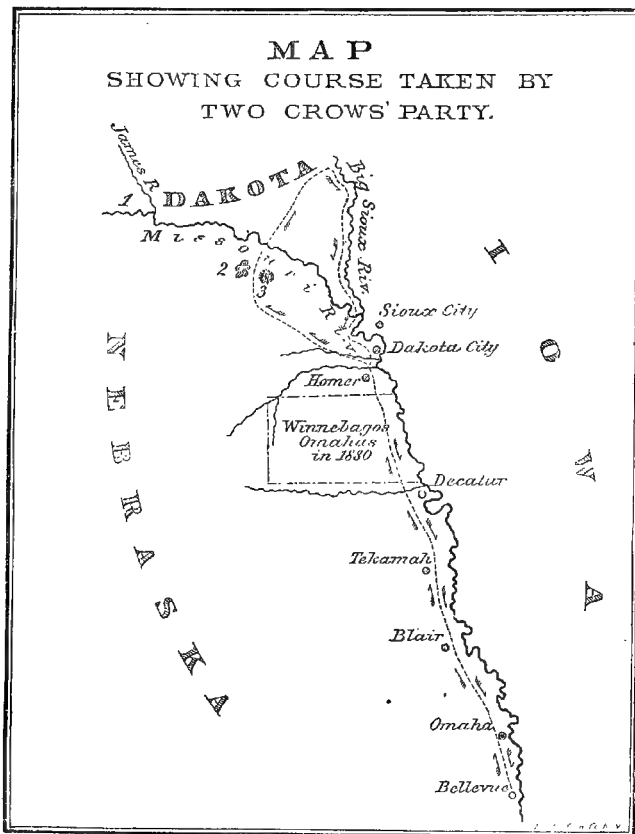
457, 3. egi<sup>q</sup>e waga<sup>q</sup>éa<sup>n'</sup> éaúka<sup>n'</sup>a a-ii ɣi aúgakii. Frank La Flèche and the collector have been puzzled by the use of "a-ii ɣi" in this sentence. It would have been omitted,

were not Two Crows one who speaks the purest Omaha. The collector can offer but one explanation. The warriors were probably anxious to learn the result, so they were approaching Two Crows and Sindle-xa<sup>n</sup>xa<sup>n</sup> (a-ii); then, after they met, all reached their camp (aŋgakii).

457, 4. e'a<sup>n</sup> hū used instead of "e'a<sup>n</sup> ā."

457, 6. deɕa<sup>n</sup>ba t'ea<sup>n</sup>wa<sup>n</sup>ɕai. They killed seven Yanktons.

457, 9. iɕaŋɕe, pronounced iɕa+uɕe.



1. Where the Yanktons farmed. 2. The Lake. 3. The Forest.

## TRANSLATION.

We dwelt beyond Omaha City, and towards the Platte. The Dakotas came on foot to attack us. All of us Omahas dwelt on the Nebraska side of the river, at the point of timber near Sarpy's village. Some of the women had buried corn in the ground at the village. Being hungry, they went back to eat it. Behold, the Dakotas who had come on the war-path reached there. And when the women reached there, they were attacked by the Dakotas, who killed two of the women. The remaining woman was struck with a gun, and gashed in many places, but she came back to us alive. The Dakotas cut off all the hair of the two women, and after cutting the scalps in pieces, they carried them homeward. We pursued them, but we did not overtake them. We could not find their trail in the dark. When I reached home, behold, men came for me at night. I arrived there. And behold, four men had assembled; and I was the fifth. At length they said, "Collect some men; these people, the Dakotas, have injured us; let us repay them. Assemble the young men." All of them, too, assembled the men. And I collected the young men. We collected fifty persons. I said as follows: "Ho! they are just like us, and we resemble those who have treated us cruelly; we have guns and other weapons as they have. Let us repay them for what they have done to us. Come! let us go thither." And all were willing.

But before we could leave, the chiefs manifested their unwillingness for us to depart. They collected goods, and sent for us five leaders. When we arrived there, behold, the chiefs had invited us on account of the goods which they had collected. Behold, they commanded us not to go on the war-path. "You will not go on the war-path. Take these things. These chiefs went to the President to sell land. If they come back and consent to your going, you may then go," said the chiefs who had not gone to Washington. I was unwilling. I was displeased. I went home without taking any of the goods. So we did not go on the war-path, as we waited for the return of those who went to the President. They came home from the city of the President. When they had come back, I went to Joe. "I wished to go on the war-path, but the chiefs forbade me; so I did not go. Consider the matter for me," said I. "Oho!" said he, "go, of course, if you desire it."

When I reached home, I collected the men. I sent the messengers after *ḡaḡi-na' paji*, *Wanace-jifiḡa*, and *Sinde-xa-xa*. We collected many young men. "Come!" said I, "it is my desire for us to go on the war-path, and to kill one of the Dakotas." And we assembled at night. When that night was half gone, we were coming towards our present reservation. It was day when we reached Omaha City. And we continued our march in this direction. At that time there were no white people in that region above Omaha. At length two oxen were wandering about there. The young men, who were the servants, wished to eat them, so they spoke of killing them. "O war-chief, we will eat them," said they. "Ho! servants, kill one and eat it; but do not disturb the other one," said I. Passing on, we stopped again for the night. The next day we went on till we reached the hollow by Henry's house, where we spent the night. Going thence the next day, we reached the present Winnebago reservation, sleeping when we arrived at the northern boundary. The following day, we went as far as Ni-base, which is on this side of the ancient farming-place of the Iowas. When we arose

in the morning, we discovered the proximity of persons. When we said, "Ho! let us wait for them to appear," ʒaʕi<sup>n</sup>-na<sup>n</sup>paji was unwilling for them to pass by. I said, "Let us head them off on that side. I am in favor of our going by a path which is more towards the interior of the country." But ʒaʕi<sup>n</sup>-na<sup>n</sup>paji spoke of going towards the Missouri. And then we got ourselves into a difficulty. We did not overtake the men, because we were tired. We dropped back, and so they got away in spite of us. When we awoke in the morning, we had no food. The servants were hungry. "Ho! O ʒaʕi<sup>n</sup>-na<sup>n</sup>paji, go hunting. The servants are hungry," said I. ʒaʕi<sup>n</sup>-na<sup>n</sup>paji went hunting. At length he came back, carrying a deer. So we ate it.

During the day we went across the country to the Missouri. That night we slept on the bank of the river. In the morning the stream was wide, as there was a freshet. We made a skin-boat of the deer-skin, and we put in it our guns, bows and blankets. The river extended as far as yonder house on the hill. When we put the things in the boat, we swam across with it. We barely reached the other side, as we were very weary. When we sat down on the other side, and had finished putting on our moccasins, the grass was set afire in two directions. We sat looking at the trail of the Dakotas who had been traveling about. We sat concealed. "Ho! come, warriors, consider the matter. This smoke is in two places; to which one will we go?" said I. ʒaʕi<sup>n</sup>-na<sup>n</sup>paji said, "O war-chief, let us go towards this one in the rear."

So we went. We left the river, and departed across the country, by a near way. The fire had been made towards the head of a stream, and as it was near by we went towards it. At night, we lay down for a short while. Then we walked throughout the night; and when it was almost day we slept. In the morning we looked around for the men, but did not find them. And we were all day in coming back towards the place where Sioux City now is. We looked around very carefully as we walked, but we did not find them. Late in the afternoon the sun was very near the bluffs. "Come, let us go, O servants," said I. So we went. There was a bare cliff, without trees. "Let us soon go out of sight. Quicken your steps," said I. Before we reached it, ʒaʕi<sup>n</sup>-na<sup>n</sup>paji and Wakide-jiŋga crouched suddenly, they being the first to find the people. We, too, lay crouching. ʒaʕi<sup>n</sup>-na<sup>n</sup>paji came back to us to report. "O war-chief, at this very place they cut wood, for they make the sound 'ʒaʕi,'" said he. "Ho! servant, as they are people, it is nothing." After we stopped and stood awhile, the other man came back to report. "O war-chief, they are people. They are women, but they sing Mandan songs," said he. "Ho! warriors, it is enough," said I.

So we went. We sat on a very small piece of the ground that was bare of vegetation; that is, we sat on a round tract of grass which had not been burnt by the prairie fire. The sun had nearly gone. "Ho! servants, it will be night. The sun has set. Ho! come, O servant ʒaʕi<sup>n</sup>-na<sup>n</sup>paji, go as a scout. Count the persons that have camped, and see how many they are," said I. At length ʒaʕi<sup>n</sup>-na<sup>n</sup>paji returned to us. "O war-chief, the lodges are two. They have but one horse." "Ho! that is enough. Ho! O servants, let us contend with them. You will do your best. Ho! to do it again but this once, Sінде-xa<sup>n</sup>xa<sup>n</sup>, go to try them whether they are sound asleep. You will come back and report," said I. At length Sінде-xa<sup>n</sup>xa<sup>n</sup> came back. "O war-chief, they are sound asleep." "Ho! come let us attack them, O servants. Make your weapons sharp," said I. They sharpened their knives and arrow-heads, and they put extra loads in their guns, some three bullets, others four. Then I made them sit

awhile, and I took Sínde-xa<sup>u</sup>xa<sup>a</sup> to make a final inspection. They were in a canvas tent, and just at one side of it we heard them snoring. As we stood at the rear of the next tent we heard its occupants snore. I called to Sínde-xa<sup>u</sup>xa<sup>a</sup>. "One of those snores. You will kill him by holding your gun close to the place where he lies," said I. "Let us go back to the servants to tell them," said I. And we went back. At length, after some of them came towards us, we all reached the servants. "O war-chiefs, how is it?" said they. "They are sound asleep," said I. So we went thither. We reached the rear of the lodges. We surrounded them and shot at them. As the lodges were attacked and shot into, their occupants were all shot down; we killed seven. We contended with them when just half of the night had gone, even at mid-night. When we finished killing them, we were coming this way. "Ho! warriors, let us cease. Come, it is enough," said I.

So we were coming back. We walked all night, and just at day we reached the Missouri. We crossed the river before sunrise. We walked all day; and at noon we killed two deer, as we were hungry. We sat eating them. Then we continued our homeward march till we stopped for the night. The next day we walked throughout the day, and at night we killed a deer. The next day we walked till night, and so at night till about eight o'clock. Then we reached the house of a white man. Said I, "The white man will fear us, thinking that we are Dakotas. So let us ask him for food. I will open the door. Do you rush in after me." When I peeped in at the window, the white man was standing without any clothing at all. (He asked us if we were Dakotas, and was glad to find that we were Omahas.) The white man made us thank-ful, saving our lives, as it were, by giving us food at night. At night, when it was not day, that is, before the sun rose, we reached our village. Then all the people were stirring. "The men who killed the Dakotas have come home," said they. As we said that we had killed seven, all the people were delighted.

## BATTLE BETWEEN THE OMAHAS AND DAKOTAS IN 1855.

RELATED BY A<sup>u</sup>PA<sup>n</sup>-IA<sup>n</sup>GA.

Gaqa<sup>n</sup>' aṅgáçai pahan'gadi. Kí Waíé ké aṅgúhai. Wada<sup>n</sup>'be wáçadai  
 On the hunt we went at the first. And Elkhorn the we followed it. Scouts they who are  
 River called  
 1 waqúbe na<sup>n</sup>bá tē'di gçéba-çáçai<sup>n</sup>-qti-éga<sup>n</sup>. Aṅgáçai xi, huhú t'ea<sup>n</sup>'wa<sup>n</sup>çai  
 tent sacred two at the about thirty. We went when, fish we killed them  
 3 d'úba, ánaqti-éga<sup>n</sup>. Jaṅgá çanká wanáçe (amá) xiçtízai éga<sup>n</sup>, úha<sup>n</sup>'i. Ga<sup>n</sup>'  
 some, about how many. Large the ones policeman (the pl. took for them- as, they So  
 that sub.) selves cooked them.  
 çasni<sup>n</sup>'i tē, aṅgáçai. Ha<sup>n</sup>' a'çá<sup>n</sup>'ma<sup>n</sup>'çí<sup>n</sup>'i. Watícka eçá wi<sup>n</sup>' aṅgúha a<sup>n</sup>'ma<sup>n</sup>'-  
 they saw when, we went. Night we walked during. Creek thick one we followed we  
 lowed  
 çí<sup>n</sup>'i. Watícka ké a<sup>n</sup>'ja<sup>n</sup>'-bají; gacibara a<sup>n</sup>'ja<sup>n</sup>'i, sna<sup>n</sup>'sna<sup>n</sup>'ara. A<sup>n</sup>'ba ké uga<sup>n</sup>'ba  
 walked. Creek the we slept not, out from it we slept, on the level ground. Day the light



ŋi, égiŋe a<sup>n</sup>pa<sup>n</sup> nuga eca<sup>n</sup> ma<sup>n</sup>ŋi<sup>n</sup> amá. Wakide-pi áŋigŋáŋi. Wakidai ŋi,  
when, behold, elk male near to were walking. Good marksman exhorted one another. They shot at when, them

nuga wi<sup>n</sup> jibe muga<sup>n</sup>i. Landata<sup>n</sup> iénaxiŋai ŋi, wí ubŋa<sup>n</sup>. Ana<sup>n</sup>hiŋeáŋe.  
male one lower broke it by shooting. Treading on the they attacked when, I I held him. I kicked him and knocked him down.

Háci atí amá dá ŋa<sup>n</sup> 'éŋa<sup>n</sup>ŋai. Ha<sup>n</sup> ŋataí ŋi, bŋata-máŋi. Hubú jín'ga 3  
After those who came head the (ob.) hit him on. Night they ate when, I did not eat it. Fish small

núŋŋa wi<sup>n</sup> iŋgási wabŋate agŋi<sup>n</sup>. Égiŋe a<sup>n</sup>pa<sup>n</sup> na<sup>n</sup>ba cí ŋutí watíŋka  
boy one caught for I ate I sat. At length elk two again there creek they came

ké uhá. Áma t'ea<sup>n</sup>ŋai, mi<sup>n</sup>ga ké. Wágai éga<sup>n</sup> ugáŋi. Áŋgáŋai (ŋi), wi<sup>n</sup>  
the follow- The we killed, female the Cut in as it was held We went (when), one ing. other (ob.) slices over a fire.

wada<sup>n</sup>be ahi. Égiŋe ié-ma wéŋai. Ja<sup>n</sup>ŋi<sup>n</sup> gŋéŋai; ŋi ŋa<sup>n</sup>íá ugŋá agŋai. 6  
as a scout arrived At length the buffa- he found them. He ran back suddenly; tents to the to tell of he went there. loss them. his back.

Wéga<sup>n</sup>ze gŋéba-na<sup>n</sup>ba-ŋti-éga<sup>n</sup> ja<sup>n</sup>ŋi<sup>n</sup> waŋ'giŋe akí. Égasáni té, waha<sup>n</sup>  
Measure about twenty running all reached home. The next day when, removing

aŋai. A-i-ŋi éga<sup>n</sup>, ié-ma wánasai. Mi<sup>n</sup> ŋa<sup>n</sup> céhiŋtci hí té, égiŋe níaci<sup>n</sup>ga  
they went. They came as, the buffa- they sur- Sun the just that far arrived when, behold, man went. to a place loes rounded them.

wi<sup>n</sup> aŋai. Égiŋe níaci<sup>n</sup>ga d'úba wagŋade amáma, Caa<sup>n</sup> Nikaŋiŋai. Wáŋi<sup>n</sup> 9  
one went. At length person some creeping up were, they Dakota. They chased the foe. Having them

aŋai. Éduéhe. Ca<sup>n</sup> égiŋe ugáhanadáze. Ca<sup>n</sup> wakide-hna<sup>n</sup> gŋi<sup>n</sup>i. Caa<sup>n</sup>  
they went. I joined it. Still at length darkness. Still shooting regularly they sat. Dakotas at them

amá djúba 'ágŋaŋtia<sup>n</sup>i. Égiŋe Caa<sup>n</sup> amá ugáhanadáze uŋúnaji<sup>n</sup>i; waji<sup>n</sup>-  
the a few they suffered very At length Dakotas the darkness depended on; they were (sub.) much.

pibáŋi. Weánaxiŋai (ŋi) wi<sup>n</sup> t'éŋai, Uma<sup>n</sup>ha<sup>n</sup>. Cí Uma<sup>n</sup>ha<sup>n</sup> amá wénaxiŋe 12  
savage. They attacked us (when) one they killed, Omaha. Again Omahas the attacking them (sub.)

'ŋai. Ákipai. Wea<sup>n</sup>naxiŋa taí, ai. Uma<sup>n</sup>ha<sup>n</sup> wi<sup>n</sup> caŋ'ge a<sup>n</sup>sagi ta<sup>n</sup> ágŋi<sup>n</sup>,  
spoke of. They met. Let us us attack them, said they. Omaha one horse swift the sat on,

ma<sup>n</sup>zepe-ninŋa síáŋé aŋi<sup>n</sup>. Wi<sup>n</sup> ú ŋi<sup>n</sup>ge uti<sup>n</sup> ga<sup>n</sup>ŋai. Édi<sup>n</sup>ŋti ahi ŋi,  
hatchet pipe alone he had. One wound without to hit him he wished. Just there he ar- when, rived

ma<sup>n</sup>zepe gisíŋa-báŋi éga<sup>n</sup>i. ŋipáz uŋiŋpaŋé ga<sup>n</sup>ŋai. Caŋ'ge amá dáhi 15  
hatchet he forgot it like. Pulling by the hair fall he wished. Horse the neck (sub.)

wacka<sup>n</sup>ŋaŋgai éwa<sup>n</sup> ga<sup>n</sup>, ákusan<sup>n</sup>de gíŋa aŋai. Gaŋ'ŋi Uma<sup>n</sup>ha<sup>n</sup> ŋiŋké  
he was strong being the cause, to him and be- carrying he went. And Omaha the (st. onr)

Caa<sup>n</sup> ta<sup>n</sup> uŋa<sup>n</sup> eŋéga<sup>n</sup>, wáŋiona<sup>n</sup> iŋé. Caa<sup>n</sup> aká názaŋa t'éŋai Caŋ'ge  
Dakota the to hold he thought, missing his he had Dakota the at the rear killed him. Horse (std. one) him hold gone. (sub.)

amá gíŋi<sup>n</sup> qáŋa agíi T'éa<sup>n</sup>ŋéŋtia<sup>n</sup>i! ai. Ca<sup>n</sup>ca<sup>n</sup> weánaxiŋai. Cí wi<sup>n</sup> 18  
the carrying back was com- I have been killed said he. Not stopping they attacked us. Again one (sub.) him again outright!

man<sup>n</sup>delii ŋjahai, Uma<sup>n</sup>ha<sup>n</sup>-ma wi<sup>n</sup> ugáŋpaŋai. Cí wi<sup>n</sup> caŋ'ge ta<sup>n</sup> naŋ'ge  
spear was pierced the Omahas one struck him down. Again one horse the to run by,

- uči'agai (ǰizábahe ké'ia ma<sup>n</sup>-bájujú é na<sup>n</sup>'pai ca<sup>n</sup>'ge). Cí Caa<sup>n</sup>' wi<sup>n</sup>' atí,  
 refused ǰizabaho at the clods of earth, that feared horse). Again Dakota one came,
- cí t'écai Uma<sup>n</sup>'ha<sup>n</sup>' čínké. Ha<sup>n</sup>'kaska xī, ca<sup>n</sup>'gaxai. Égasáni xī, waha<sup>n</sup>'  
 again he killed Omaha the (ob.). Midnight when, they ceased. The next day when, removing
- 3 ačai. Já wa<sup>n</sup>' agčī níkaci<sup>n</sup>'ga čábčī<sup>n</sup>. Watčigaxe učéwīnšičé. Wa'a<sup>n</sup>'  
 they Dried buf. carrying came níkaci<sup>n</sup>' man three. To dance they assembled. Singing  
 went. falo meat back
- júwagčé gčī<sup>n</sup>'wakičai t'é čanká Háci a<sup>n</sup>'wá'a<sup>n</sup>' tai, ai T'é čanká wa'a<sup>n</sup>'  
 with them they caused them to dead the (pl. ob.). After let us sing, said Dead the singing  
 sit (pl. ob.) they.
- júwagčé 'čai. Waqé čicta<sup>n</sup>'i xī, níaci<sup>n</sup>'ga wi<sup>n</sup>' wéga<sup>n</sup>'ze wi<sup>n</sup>'-qti-éga<sup>n</sup>' ačai.  
 with them they spoke of. Burying they fin- when, man one measure about one went.  
 spoke of. them ished
- 6 Čáji-gá, é ínite-hna<sup>n</sup>'i níkagali amá. Kí ca<sup>n</sup>' ačai, čáhé ké jadé. Nújīnga  
 Do not go, say-, forbade him chief the (sub.). And yet he went, hill the being Boy  
 ing, (sub.) (ob.) near it.
- čtēwa<sup>n</sup>' wáčiqe í xī, uči'age, kí ca<sup>n</sup>' ačai. Ějá aká gíba<sup>n</sup>' éga<sup>n</sup>'qti gčī<sup>n</sup>'i.  
 notwith- pursuing were when, he refused, and still he went. There the calling to just so sat.  
 standing him coming (col. sub.) him
- Čé ínite-má uhéwakiča-báji. Jahé ča<sup>n</sup>' i<sup>n</sup>'ta<sup>n</sup>' é'di hí-qti éqata<sup>n</sup>' ačī<sup>n</sup>' a-íi.  
 This those who pro- he did not let them Hill the now there he had just thence him they were  
 hibited him have their way. arrived coming.
- 9 T'écai. Uqčé atí Ca<sup>n</sup>'ge amá na<sup>n</sup>'ge agči. Ca<sup>n</sup>'gaxái-gá. Agči.  
 They killed Quickly they came. Horse the running, was coming Cease ye. They were  
 him. (sub.) back.
- Waha<sup>n</sup>' Cí weánaxičai. Gaqča<sup>n</sup>' ačai Weánaxiča a-íi, héga-báji.  
 They re- Again they attacked us. On the hunt they went. To attack us they were coming. Not a few.  
 moved.
- Wákičai. Áckaqtci ákikičai Múkiona<sup>n</sup>-hna<sup>n</sup>'i. Ca<sup>n</sup>'ge wi<sup>n</sup>' t'écai Uma<sup>n</sup>'-  
 They contended Very close they contended Múkiona<sup>n</sup>-hna<sup>n</sup>'i. Horse one killed it Oma-  
 with us. together. They usually missed one another in shooting.
- 12 ha<sup>n</sup>' amá. Wáqe iéska juan'gčai ké t'écai. Ca<sup>n</sup>'ge aká a<sup>n</sup>'sagíqti, ma<sup>n</sup>'-  
 has the White man interpre- we with him the they killed. Horse the very swift, wet  
 (sub.). ter (ob.) (sub.)
- snúsnu égič ičé. Caa<sup>n</sup>' amá uqčé ahí éga<sup>n</sup>', é čti wi<sup>n</sup>' t'éčé té, wahúta<sup>n</sup>'čī-  
 quicksand right he had Dakotas the soon arrived as, he too one he killed, gun  
 into it gone. (sub.)
- jáča ačī<sup>n</sup>'. Uma<sup>n</sup>'ha<sup>n</sup>' amá gaqča<sup>n</sup>' ma<sup>n</sup>'čī<sup>n</sup>' t'édi ugáe ma<sup>n</sup>'čī<sup>n</sup>'i; wi<sup>n</sup>'čā<sup>n</sup>'čā<sup>n</sup>',  
 forked he had. Omahas the on the hunt walk when scattering they walk; by ones,  
 15 na<sup>n</sup>'bā-čā<sup>n</sup>'čā<sup>n</sup>' ma<sup>n</sup>'čī<sup>n</sup>'i. Uma<sup>n</sup>'čīnka wi<sup>n</sup>'áqtci čábčī<sup>n</sup>'a<sup>n</sup>' weánaxičai Caa<sup>n</sup>' amá.  
 by twos they walk. Season just one three times attacked us Dakotas the.

## NOTES.

462, 5. gacibaza a<sup>n</sup>'ja<sup>n</sup>i. They feared an attack from the enemy, if they remained close to the creek.

463, 3. bčata-maji. A<sup>n</sup>pa<sup>n</sup>-jaŋga did not eat any of the male elk, because its flesh was prohibited to all members of his gens, who were the Elk people.

463, 7. ja<sup>n</sup>'čī<sup>n</sup>' waŋgičé. There were several scouts, but only one is mentioned as having discovered the herd. The others peeped over the bluff, and then all ran back to the camp to tell the news.

463, 8. mi<sup>n</sup>' ča<sup>n</sup>' cehiqti hi té, i. e., about 4 p. m., at which time the story was dictated.

463, 8-9. *niaci<sup>a</sup>ga wi<sup>n</sup>*. This was Louis Sanssouci.

464, 7. *Ēja aka*, etc. The Dakotas, who were over the hill, called a little, without hallooing, inviting him to approach them.

464, 10; 464, 11. *hegabajī and ackaqtci*, pronounced *he+gabajī and a+ckaqtci* by the narrator.

464, 11. *ackaqtci akikiçai*. The narrator clapped his hands three times, to represent the firing.

464, 12. *Waçe ieskă*, Logan Fontenelle, after whom Logan Creek, Neb., was named.

464, 14. *Uma<sup>a</sup>ha<sup>a</sup> ama gaçça<sup>a</sup>*, etc. An explanatory sentence. It shows how the Dakotas were able to surprise Logan.

#### TRANSLATION.

In former days we went on the hunt with all the tribe, following the course of the Elkhorn River. About thirty of those called scouts were at the two sacred tents. As we went along, we killed some fish, a considerable number. The policemen took the large ones for themselves, and then cooked them. After eating, we departed, walking by night. We followed the course of a stream, whose banks were covered with trees. We did not sleep by the creek; we slept out from it, on the open prairie. At day, when it was light, behold, male elk were walking near us. The good marksmen exhorted one another. When the men shot at them they broke the leg of a male. When he made a dash, I caught hold of him and kicked him over. Those who came afterward hit him on the head. When they ate him at night, I did not eat any of the meat. I ate a small fish which a boy caught for me. At length two elk came directly toward us, following the stream. We killed one of them, the female, and having cut the meat into slices, we scorched them a little over a fire. As we went, one of those who had departed as scouts discovered the buffaloes. The scouts were about twenty miles from the camp, but all ran back suddenly to tell what they had observed. The next morning the camp was removed, and the tents were pitched near the herd, which we surrounded. When the sun was just about yonder, a man departed. Behold, some men were creeping towards the camp. They were Dakotas. The Omahas pursued the foe. I joined. At length it was dark; but still they continued shooting at them. A few of the Dakotas suffered very much. The Dakotas depended on the darkness, and they were in a desperate mood. They attacked us, and killed an Omaha. Then the Omahas spoke of attacking them. They met. One Omaha rode a very swift horse, having no weapon but his hatchet-pipe. He wished to hit one of the foe who had not been wounded. When he arrived just there, he seemed to forget about the hatchet. He wished to pull him from his horse, by catching him by the hair. But his own horse was so strong in the neck that he could not be managed; so he carried his rider not only to the Dakota, but a considerable distance beyond him. And when the Omaha thought of taking hold of the Dakota, he had missed catching hold and had gone by. The Dakota, who was then behind him, wounded him. The horse was coming back carrying his master. "I have been killed outright!" said he. He died soon after. And one Omaha was speared and struck down. Another one was on a horse that refused to run, as it feared the hillocks which were in that neighborhood. A Dakota came and killed the Omaha. They ceased fighting at midnight. The next day they struck the tents and departed. Three men came back bringing dried buffalo

meat. They assembled for the dance. They caused the dead to sit with them as they sang. "Let us sing afterwards," said they. They spoke of singing with the dead. When they had finished burying them, one man, jahawagge-jide (Red Shield), went out about a mile, though the chiefs forbade him. He still went on, being near to the bluff. If any young men pursued him, he refused to come. He still went on. Those who were there sat calling to him to go to them. He would not let the Omahas have their way, when they forbade his going. Just as he arrived at the hill the Dakotas came thence in pursuit of him. They soon came to him and killed him. His horse was coming back running to the camp. "Cease fighting," said they. Our warriors were returning to the camp. We removed. The Dakotas attacked us again. Then we removed the camp and went on the hunt. Many Dakotas were coming to attack us. They contended with us. The two parties contended together, being very close. They usually missed in shooting at one another. The Omahas killed a horse belonging to the enemy. The Dakotas killed the white interpreter who was with us. His horse was very swift, but he had gone right into a quicksand in the stream. The Dakotas soon reached him; but they did not kill him until he had shot one of them, as he had a double-barreled gun. When the Omahas were on the hunt with all the tribe, they usually scattered, and went in small parties, by twos, and sometimes singly. In one season the Dakotas attacked us three times.

### MY FIRST BUFFALO HUNT.

BY FRANK LA FLÈCHE.

- 3 *ŋabŋi'a"* *pí hă.* *Pahan'ga pí tē'* *a'jin'ga, áda" jé* *awákida-máji*  
 Three times I was there Before I was when me small, therefore buf. I did not shoot at them  
*fa"ja, cañ'ge* *wa'in'kié* *wéŋŋi'-hna"-ma"* *wanáse amá.* *Pahan'gaqci*  
 though, horse to cause him to carry loads I used to keep them for them the ones who surrounded the herd. At the very first  
 3 *wanásaí tē'di, jé awákide* *íáŋŋe.* *Cañ'ge da"ctē* *ŋia"ŋa ŋéŋai* *ŋi, jé da"ctē*  
 they sur- rounded them when, buf. I shoot at them I spoke of. Horse perhaps it throws you sud- when, buf. perhaps  
*jáŋŋe taí, aí.* *Kí awáji"cte.* *I'dádi aká dáheáŋa* *juan'gēe aŋai.* *Jé-ma*  
 gore you may, said he. And I was in a bad humor. My father the (sub.) to the hill with me went. The buffa- loes  
*wénaxíŋai tē a"wa"da"be aŋŋi"i.* *Kí i'dádi aká a"wa"kie ctēwa", uákia-*  
 they attacked the we saw them we sat. And my father the (sub.) talked to me notwithstanding, I did not  
 6 *máji-hna"-ma".* *Éŋŋe ŋe-núga wi" íáŋŋaŋa"qti* *aŋi" agti níkaci"ga aká*  
 talk to him at any time. At length buffalo bull one right towards the having was man the (sub.)  
*wi"áqci aka.* *Kí ŋe-núga amá waji"-piháji.* *Níkaci"ga ŋiŋké iénaxíŋa-*  
 only one the (sub.) And buffalo bull the (sub.) was savage. Man the (ob.) he attacked  
*hna"i.* *Ké! é'di ma"ŋiŋ'-gă, aí i'dádi aká.* *Cañ'ge mi"ga ŋaŋgá jide,*  
 regularly. Come! there walk, said my father the. Horse female large red,

ma<sup>n</sup> ciadi<sup>q</sup>ti éde, aka<sup>n</sup> ta<sup>n</sup>. Ki i<sup>n</sup>dádi aká wahúta<sup>n</sup> ʕi<sup>n</sup> háhada<sup>n</sup> qti édega<sup>n</sup>  
 very tall but, I tied her. And my father the (sub.) gun very light but, so  
 aʕi<sup>n</sup>i. Bɛize ga<sup>n</sup> ʔdi bɛɛ. ʔdi pí ʔi<sup>n</sup>i ɛe-núga aká cka<sup>n</sup> aji naji<sup>n</sup> aká.  
 had it. I took it and there I went. There I<sup>n</sup>-when, buffalo bull the motionless was standing.  
 Ki níkaci<sup>n</sup>ga aká ʔdi pí ʔi<sup>n</sup>, gíɛɛqti<sup>n</sup>-bi aí. Waji<sup>n</sup>-pibáji ɛe-núga aká. 3  
 And man the there I<sup>n</sup>-when, that he was very said. Was savage buffalo bull the (sub.).  
 Nú aká ma<sup>n</sup> íkide ɛɛɛai, kǐ na<sup>n</sup>ka kɛ<sup>n</sup>di úi. Ga<sup>n</sup> ʔi weánaxi<sup>n</sup>ɛai.  
 Man the arrow shot at him suddenly and back on the wounded him. And he attacked us.  
 Can<sup>n</sup>ge wáagɛ<sup>n</sup> aká dúba<sup>n</sup> ua<sup>n</sup> siqti áiaɛai, ga<sup>n</sup> ʔi a<sup>n</sup> a<sup>n</sup> ɛɛɛai. Je-núga  
 Horse I sat on the one four times leaping far had gone, and had thrown me suddenly. Buffalo bull  
 aká uhiackáqteí atí ʔi, ʔigɛídaca<sup>n</sup> aɛai. Wákide bɛi<sup>n</sup> a áiaɛai. Akí 6  
 the very close to had when, turning himself he went. To shoot at I failed he had I reached  
 (sub.) come around him gone. home  
 ʔi, i<sup>n</sup>na<sup>n</sup>ha aká i<sup>n</sup>dádi íhusa aká ʔi akí. Can<sup>n</sup>ge ta<sup>n</sup> ma<sup>n</sup>/ze-ɛáhe uɛáha  
 when, my mother the my father was scolding him when I reached home. Horse the bridle sticking  
 (sub.) to him  
 kǐ tɛdi, íbaha<sup>n</sup>i tɛ a<sup>n</sup> a<sup>n</sup> ɛɛɛai tɛ. I<sup>n</sup>dádi aká ía-ba<sup>n</sup>i qti íqa gɛi<sup>n</sup>i  
 reached when, she knew it sent me off suddenly the. My father the not speaking at laughing sat.  
 home (sub.) all  
 Je-núga ɛi<sup>n</sup> t'ɛɛɛɛ ɛ, ai. Ga<sup>n</sup> ʔi íɛáa-máji.  
 Buffalo bull the you killed I said And I did not speak.  
 (ob.) him he.

NOTE.

**This occurred when Frank was about twelve years old, say, in 1856.**

TRANSLATION.

I went three times on the buffalo hunt. When I was there the first time, I was small; therefore I did not shoot at the buffaloes. But I used to take care of the pack-horses for those who surrounded the herd. When they surrounded the herd at the very first, I spoke of shooting at the buffaloes. But my father said, "Perhaps the horse might throw you suddenly, and then the buffalo might gore you." And I was in a bad humor. My father went with me to the hill. We sat and looked on them when they attacked the buffaloes. And notwithstanding my father talked to me, I continued there without talking to him. At length one man was coming directly towards the tents in pursuit of a buffalo bull. And the buffalo bull was savage. He attacked the man now and then. "Come! go thither," said my father. I tied a lariat on a large red mare that was very tall. And taking a very light gun which my father had, I went thither. When I arrived there the buffalo bull was standing motionless. The man said that he was very glad that I had come. The buffalo bull was savage. The man shot suddenly at him with a bow and wounded him on the back. And then he attacked us. The horse on which I was seated leaped very far four times, and had gone off, throwing me suddenly. When the buffalo bull had come very close he wheeled around and departed. So I failed to shoot at him before he went. I reached home just as my mother was scolding my father about me. When the horse reached home with the bridle sticking to it, she knew that I had been thrown. My father said nothing at all, but sat laughing. Addressing me, he said, "Did you kill the buffalo bull?" And I did not speak.

## SACRED TRADITIONS AND CUSTOMS.

TOLD BY A<sup>n</sup>PA<sup>n</sup>-LAŊGA

- I.—I<sup>n</sup>c'áge aŋgúai amá íwaspe gáx 'íǎ-biamá, íwagázu. Jí na<sup>n</sup>'ba  
 Old man our the what makes making spoke of, they what makes Tent two  
 (sub.) one behave it say, one upright.
- waqúbe gáx 'íǎ-biamá, cǐ jí wí'áqtei waqúbe gáx 'íǎ-biamá. Uǎéwiñ-  
 sacred making they spoke of, again tent only one sacred making they spoke of, Assembled  
 they say, they say.
- 3 xǐǎ-bi ega<sup>n</sup>, ihuxǐǎ-biamá níkagáhi amá. Ca<sup>n</sup>' mázi ja<sup>n</sup>' má'a ǐ<sup>n</sup> edábe  
 themselves, having, consulted one another chief the In fact cedar wood cotton-the also  
 they say (sub.). (ob.)
- waqúbe gáx 'íǎ-biamá Cǐ níñba bǎska na<sup>n</sup>'ba waqúbe gáx 'íǎ-biamá.  
 sacred making they spoke of, Again pipe flat two sacred making they spoke of, they say.
- Níñba ǐicta<sup>n</sup>'-bi xǐ, níkagáhi xǐdáhi-biamá. Ca<sup>n</sup>' ta<sup>n</sup>'waŋǐa<sup>n</sup> uǎíǎe  
 Pipe they finished, when, chief they chose for them- In fact tribe each gens for  
 they say selves, they say. (f)
- 6 wí'ǎa<sup>n</sup>'ǎa<sup>n</sup>' na<sup>n</sup>'bá cté ca<sup>n</sup>' xǐǐǐza-biamá. Ca<sup>n</sup>' waqúbe jín'ga uǎa<sup>n</sup>'xǐǐǐǐ  
 by ones two even in fact took for itself, they say. In fact sacred thing small they caused them-  
 selves to own
- ǎa<sup>n</sup>' ta<sup>n</sup>'waŋǐa<sup>n</sup>' baǎǐé-ma xǐ'í-biamá. Jí na<sup>n</sup>'ba tǎ ǐaǐa waqúbe gáxá-  
 the tribes the gentes gave to one an- Tent two the to the sacred they  
 (ob.) other. (ob.) buffalo made it
- biamá. Jí wí'áqtei tǎ níkaǐ<sup>n</sup>'ga-aǐǐǐa<sup>n</sup>, t'ǎwaǐaí-aǐǐǐa<sup>n</sup>, waqúbe gáxá-  
 they say. Tent only one the referring to men, referring to killing them, sacred they  
 (ob.) made it
- 9 biamá. Ga<sup>n</sup>' ǐicta<sup>n</sup>'-biamá qúbe gǐúba. Kǐ ǐé níkagáhi xǐǐǐǐe áká  
 they say. At length they finished, they say sacred all. And this chief made them-  
 selves (sub.)
- úwakiá-biamá, pahan'ga ǐǐǐǐa<sup>n</sup>' aká. Jí ǐé na<sup>n</sup>'ba waqúbe ckáxai tǎ,  
 talked to them, they the first ruler the Tent this two sacred you made the  
 say, (sub.). (ob.),
- ákiǐ<sup>n</sup>'-i-gǎ há. Húǐuga gáxai tǎ uǎúciaǐa naji<sup>n</sup>' taté há. Ca<sup>n</sup>' edáda<sup>n</sup>' úda<sup>n</sup>'qti  
 respect ye them Circle of tents made the in the middle stand shall In fact what very good
- 12 ahni<sup>n</sup>' ctéctewa<sup>n</sup>' 'í-hna<sup>n</sup>'-i-gǎ. Kǐ níkagáhi aŋ'gaǐ<sup>n</sup>' ctécte wéga<sup>n</sup>'ǐai-gǎ,  
 you have soever always give to (them). And chief we who are even desire from us.
- á-biamá. Cénujǐnga-má é waká-biamá. Édí xǐ waǐíbeha-bǎǐí taí, á-biamá.  
 said they, they The young men (ob.) that they meant, they In that case you will be stout-hearted, said they, they  
 say.
- Edáda<sup>n</sup>' áhigi ǐǐǐǐǐǐǐe ǎnǐnké'cǎ, cín'gajín'ga dǐ ǐan'dí uǎágiga taí há.  
 What much you give to those not relations thou who, child forehead on the you paint will  
 yours
- 15 Áwaqpaní'qti éga<sup>n</sup>' úcka<sup>n</sup>' uǎáketa<sup>n</sup>'i xǐ, a<sup>n</sup>'qtiǐǐǐga<sup>n</sup>' taí, ca<sup>n</sup>' uákíha<sup>n</sup>' ata<sup>n</sup>'  
 Very poor, as a great like doed you acquire if, you will be great men, still additional how far  
 man (generations)
- aǐaí tǎ ceta<sup>n</sup>' aǐí<sup>n</sup>' taí, á-biamá.  
 they go the so far they will have it, said they,  
 they say.

II.—Waha<sup>n'</sup> a<sup>pe</sup> 'i<sup>ca</sup>-biamá, 'é uné. Jé-ma u<sup>pe</sup>í g<sup>pe</sup>-hna<sup>i</sup> fan<sup>'di</sup> 'í  
 Removing they spoke of going, buffalo hunting. The buffa- to toll of they used to when tent  
 they say, loes (ob.) come back (in the past)

waqúbe ja<sup>n'</sup> ké waii<sup>n'</sup> úda<sup>n</sup> 'i-hna<sup>n</sup>-biamá. Wanáse-hna<sup>n'</sup>-bi xī, 'í tē'di  
 sacred wood the robe good they used to give, They used to surround the when, tent at the  
 (=pole) (recl. ob.) they say, herd, they say

te<sup>pe</sup>ze gíba<sup>i</sup>-hna<sup>n'</sup>-biamá. Cénuijín<sup>'ga</sup> na<sup>n'</sup>ba níkagáhi <sup>ca</sup>nká 'í waqúbe 3  
 buffalo- they used to gather for it, Young man two chief the ones tent sacred  
 tongue they say, who

tē'di te<sup>pe</sup>ze <sup>pe</sup>c<sup>pe</sup>ahi te á<sup>ca</sup>, á-biamá níkagáhi amá, 'é-ma tē'wa<sup>ca</sup>í hnan<sup>'di</sup>.  
 at the buffalo- you gather will indeed, aaid, they chief the the buf. wore killed whenev-  
 tongue for (them) say (sub.), faloes

Jé<sup>pe</sup>ze <sup>da</sup>sí <sup>ca</sup>n<sup>'</sup> man<sup>'de</sup> ké ubáxa<sup>n</sup> xī, man<sup>'de</sup>-<sup>ca</sup>n<sup>'</sup> 'í<sup>n</sup>-hna<sup>n'</sup>. Jí tē'di  
 Buffalo- tip the bow the pushed into when, bow-string they used to carry Tent at the  
 tongue (ob.) by means of

é<sup>ta</sup><sup>'ca</sup>n<sup>'</sup> qti aki-hna<sup>i</sup>. Jéze akí xī, uha<sup>n'</sup>-hna<sup>i</sup>. Níkagáhi amá u<sup>pe</sup>wi<sup>n'</sup> 6  
 they, the very they used to Evening they when, they used to cook. Chief the assembled  
 first reach again. reached home (sub.)

xī, wáhi<sup>n</sup>-cín<sup>'</sup> <sup>pe</sup> t'a<sup>n'</sup> xī, é'di 'í tē u<sup>ca</sup>í, waii<sup>n'</sup> haháge <sup>ca</sup>n<sup>'</sup> é u<sup>ji</sup> <sup>ca</sup>ti<sup>'</sup>. É  
 when, robe with the they had it, there tent the they lower corners of a the that filling they That  
 hair out (ob.) entered, buffalo robe (ob.) ate

waqúbe <sup>ca</sup>í aká Han<sup>'ga</sup> gáxai aká wa<sup>'n</sup> g<sup>pe</sup>-hna<sup>i</sup>, <sup>ca</sup>taí tē'di.  
 sacred thing his the one who Han<sup>'ga</sup> he who made it singing he used to sit, they ate when.

III.—Níaci<sup>'ga</sup> wi<sup>n'</sup> úxuhe ma<sup>'ca</sup>i<sup>n'</sup> xī, wada<sup>n'</sup> be a<sup>pe</sup> taí. Níkagáhi 9  
 Man one fearing walks when, as scouts they will go. Chief

amá u<sup>pe</sup>wi<sup>n'</sup> xí<sup>pe</sup>-hna<sup>n'</sup>. I<sup>'c</sup>áge wi<sup>n'</sup> ba<sup>n'</sup>-hna<sup>i</sup>. Gé-hna<sup>i</sup>: Maja<sup>n'</sup> i<sup>'c</sup>éga-  
 the (sub.) usually assemble. Old man one calls. He says as follows: Land you know it

sa<sup>n'</sup>ga te wí á<sup>ci</sup>he<sup>+</sup>, ai. É'di éga<sup>n'</sup> qti cénuijín<sup>'ga</sup> g<sup>pe</sup>éba-sáta<sup>n</sup>, g<sup>pe</sup>éba-cáde  
 for me will I I who move, he says. Forthwith young man fifty, sixty

da<sup>n'</sup>ctē, 'í waqúbe tē'di ahí-hna<sup>i</sup>. Cénuijín<sup>'ga</sup> wada<sup>n'</sup> be áíá<sup>pe</sup>-hna<sup>n'</sup>. A<sup>ca</sup>í 12  
 perhaps, tent sacred at the they arrive. Young man as scouts usually go. They go

xī, hú<sup>ca</sup>ga <sup>ca</sup>n<sup>'</sup> u<sup>pe</sup>íca<sup>n</sup> 'a<sup>n'</sup> <sup>ca</sup>i<sup>n'</sup>. Égi<sup>pe</sup> níkaci<sup>'ga</sup> wé<sup>pe</sup> da<sup>n'</sup>ctē, u<sup>ca</sup>í ag<sup>'ci</sup>-  
 when, circle of the going they run. At length people they discover perhaps, to tell it they  
 (ob.) around it come

hna<sup>n'</sup>. Ca<sup>n'</sup> é nuda<sup>n'</sup> ékiga<sup>n'</sup> qti<sup>n'</sup>. Wébeta<sup>n</sup> ag<sup>'ci</sup>-hna<sup>i</sup>, a<sup>n'</sup>he da<sup>n'</sup>ctēa<sup>n'</sup>.  
 back. In fact that going to war is just like it. Making a detour they come back, they flee perhaps (pl).

IV.—Jé-ma hégabáji tē'wa<sup>ca</sup>í xī, ga<sup>ca</sup> <sup>ca</sup>í-hna<sup>i</sup>. Égi<sup>pe</sup> níkagáhi 15  
 The buffaloes a great many they killed when, the hunting usually returned At length chief  
 them party homeward.

amá u<sup>pe</sup>wi<sup>n'</sup> xí<sup>pe</sup>-hna<sup>n'</sup> tē. Égi<sup>pe</sup> waqúbe gáxe 'ícaí tē cí. Jí waqúbe  
 the (sub.) assembled themselves. At length sacred (thing) making they spoke of again. Tent sacred

na<sup>n'</sup>ba tē'di 'á wi<sup>n'</sup> úha<sup>i</sup> tē, u<sup>pe</sup>wi<sup>n'</sup> xí<sup>pe</sup> tai-éga<sup>n'</sup>. Cénuijín<sup>'ga</sup> g<sup>pe</sup>ébahíwi<sup>n'</sup>-  
 two at the dried one they cooked, to assemble them- in order that. Young man a hundred  
 buffalo selves

qti-éga<sup>n</sup> u<sup>pe</sup>wi<sup>n'</sup> wá<sup>pe</sup>-hna<sup>n'</sup>. Cénuijín<sup>'ga</sup> nu<sup>xá</sup> <sup>ca</sup>i<sup>n'</sup> é'di a<sup>ca</sup>í tē, 'í tē éga<sup>n'</sup> 18  
 about they assembled them. Young man stripped to there went, tent the around it in a circle  
 the waist

gi<sup>n'</sup> tē. Ca<sup>n'</sup> águdí ctē wahéha<sup>i</sup>-ma waii<sup>n'</sup> i<sup>n'</sup>-hna<sup>i</sup>, unáji<sup>n'</sup> úda<sup>n</sup> cti  
 they sat. Yet in what soever the stout-hearted ones robe they wore robes, shirt good too  
 place

ugí<sup>n'</sup>aji<sup>n'</sup>-hna<sup>n'</sup>. <sup>ca</sup>snin<sup>'i</sup> xī, ca<sup>n'</sup>gaxe-hna<sup>n'</sup>. Jí ké uhá a<sup>ca</sup>í xī, 'íci  
 they wore their own They swal. when, they ceased. Tent the follow- went when, tent  
 shirts. lowed (the food) (time of) ing it poles

- figúje ʔi-úciɸu gɸi' wénace ma'ci'ni, wahéhaʔi amá ɸize ma'ci'ni. Ca'  
 bent a small lodge sat snatching walked, stout-hearted the taking walked. Yet  
 little (see note) from them one (sub.)
- eáta' wáɸiʔi uɸi'aga-báʔi. Ja'-jiŋga ɸizaí gə ʔi waqúbe ké'ʔa aɸi' aki-  
 why they tried to they were not un- Stick those that tent sacred at the having they  
 got them from willing. they took
- 3 hna'ni. ʔí snéde uɸúkihehébe gáxai. Waqúbe úju ké ʔi tē ɪda'be  
 reached Tent long one after another, as they made Sacred thing principal the tent the in the  
 again. far as (the poles) reached it. (ob.) middle
- gáxai. Ciŋ'gajiŋ'ga pahaŋ'ga ɸiŋké ʔá gínai. ʔc'áge wi' ciŋ'gajiŋ'ga  
 they made. Child first-born the one dried asked of Old man one children  
 who meat him.
- gɸébaɸiwi'-na'ba-ɸti-éga' ɪjáje waɸáde-hna'ni. ʔucpá, wi'áqtcɪ ctécte  
 hundred two about his name he called them. O grandchild, only one even  
 though
- 6 ʔúʔi a'ɸagigɸa' te a-no+! agúdi ɸáta'cé-da', aɪ ɪc'áge aká. Uɸéwi'ɸai  
 yonder, you will put it on (the at a short indeed, in what you are standing! said old man the They collected  
 distance, place (sub.).
- ʔi, ʔá ké bɸúga da'bai. ʔí snéde éta' ɸibɸá-hna'ni. Waka'-ma'ci'ni  
 when, dried the all they looked at. Tent long so far they spread it out. Waka'-ma'ci'  
 meat (line of)
- aká ʔá ci'qtcɪ dúba uɸúciaɸa ihéɸé-hna'ni. Mága'ni. Kɪ ci'qtcɪ ké na'nbé  
 the dried very fat four in the middle placed them. He cut And very fat the hand  
 (sub.) meat them up. (ob.)
- 9 tē éɸa'ska wága gáxe-hna'ni. Waséjide ɪgahí ʔi, ja' waqúbe tē ibiɸa-  
 the that size alices he made them. Red clay they were when, sacred pole the he rubbed  
 mixed with (ob.)
- hna'ni, ɔni'ɔninde átaca' gáxe-hna'ni. Ga' ɸicta'-hna'ni. Ukít'ē-cta'-ma  
 on, greasy exceedingly he made it. And he completed it. The habitual fighters  
 uɸéwi'waɸé-hna'ni. Ukít'ē ákiɸa gáxe 'ɸé-hna'ni. ɪgadize-hna'ni, caŋ'-  
 they assembled them. Enemy to contend making they spoke of. They rode round and sitting  
 with (feigning) round,
- 12 gagɸi. Qáde dúbaha níkaci'ga éga' gáxe-hna'ni, ʔi snéde uɸúciaɸaɸica'.  
 on horses. Grass in four places man like they made, tent long in front of.
- Dúba' kikiɸe-hna'ni, cɪ dúba' níkaci'ga ɸaŋká t'éwaɸé wáxe-hna'ni.  
 Four times they shot at one again four times person the (ob.) they pretended to kill them.  
 another,
- Waɸáde cti dúba' wáxe-hna'ni. Áda'bé'ɸti kide-hna'ni. Qáde múbɸij  
 To cut them too four times they pretended. Taking verb close they shot at (them). Grass they  
 up aim knocked
- 15 ihéɸé-hna'ni. Maqúde sía'ɸé uʔi ikide-hna'ni. Ukít'ē amá níkagáhi ɸaŋká  
 down by shooting. Powder alone put in they shot at (them) The hostiles chief the (ob.)  
 with.
- wénaxiɸa-hna'ni. Dúba' ákikiɸa-hna'ni. Na'cta'ni. Ukít'ē amá caŋ'gaxai.  
 attacked them. Four times they fought one another. They stopped running. The hostiles ceased.
- Niníba waqúbe ʔi aɸi'ni ɸiŋké'ʔa dúba' ahí-hna'ni, waii' wi' ubéta' taí  
 Pipe sacred tent to him who had it four times they arrived, robe one to wrap around it
- 18 éɸi' ahí. ɸické tē. Niníba ɸickai ʔi, ubéta' aɸi' ahí. ʔí waqúbe  
 they took it They untied its Pipe they untied when, wrapping, they took it Tent sacred  
 there for him. covering. it in (the robe) there.
- ké'ʔa aɸi' aki; é ninígahi waqúbe gáxe uʔi. Níkagáhi amá eonáqtcɪ  
 at the having it they that killhimick sacred made they put Chief the they alone  
 reached again; in. (sub.)
- ɸacúde gɸi'-hna'ni.  
 puffing out sat.  
 smoke



- V.—Niníba waqúbe kěráfíca<sup>n</sup> cǐ úcka<sup>n</sup> wi<sup>n'</sup> uwířba tá mińke. Nfkaǵáhi  
 Pipe sacred pertaining to the again custom one I tell you will I who. Chief
- amá ućéwi<sup>n'</sup> ǵl, Watcǐgaxe úda<sup>n</sup> hǎ, ai. Inké-sabě aké, niníba eǵa aká,  
 the assembled when, To dance good said Inke-sabě it was pipe his the  
 (sub.) they. he who, the (sub.),
- é watcǐgaxe gǵaxe ícaí, ućúkie. Ićákigǵe ihuxícaí. Má'a ja<sup>n'</sup> wi<sup>n'</sup> agíacǵaí ;  
 that a dance making prom- talked to (them) To join one they consulted Cotton- wood one went for it  
 ised, about it. thing to the other one another.
- Inké-sabě amá wań'gíǵe. ǵasí ǵa<sup>n'</sup>ǵa ja<sup>n'</sup> gasúda-báǵi. Wa'ú na<sup>n'</sup>ba júwagǵe  
 Inke-sabě the all. Top of at the wood was not cleared of Woman two with them  
 (pl. sub.) a tree branches.
- aǵaí, mácaka aǵi<sup>n'</sup>i. Ućúciaǵa uǵeǵi gǵaxai; é'di múza-hna<sup>n'</sup>i, ja<sup>n'</sup> tě. I<sup>n'</sup>c'áǵe  
 went, woman's strap they In the middle hole for they there they planted it, pole the Old man  
 for carrying wood had. the pole made; (ob.).
- íekíćewákícaí. Waćatcǐgaxe te, aí aǵa+. Ja<sup>n'</sup> ǵaxína<sup>n'</sup>qi te aǵa+, aí. Inké- 6  
 they made them act as You will dance, they indeed. Sleep you will arouse indeed, said Inke-  
 criers. say yourselves by dancing they.
- sabě akádi ja<sup>n'</sup>jínga d'úba gasaí. Húǵnga ǵa<sup>n'</sup> ućíca<sup>n</sup> aǵaí éǵa<sup>n</sup>, ta<sup>n'</sup>wanǵǵa<sup>n</sup>  
 sabě at the stick some they out. Circle of tents the around it went as, tribe  
 (ob.)
- ubána<sup>n</sup>-ma ja<sup>n'</sup>jínga wi<sup>n'</sup>ǵa<sup>n'</sup>ǵa<sup>n</sup> wa'í-hna<sup>n'</sup>i. Ubána<sup>n</sup> úju aká gě-hna<sup>n'</sup>i:  
 the gentes stick one by one they gave them. Gens head-man the said as follows: . . . . .
- Wadcǐgaxe tě é'di-ańǵúí<sup>n'</sup>he wéǵa<sup>n</sup>ǵaí éǵa<sup>n</sup>, ja<sup>n'</sup>jínga kě wa'í tai-éǵa<sup>n</sup> atǵi hǎ, ai. 9  
 Dance the we join it they wish for as, stick the to give in order they said  
 us (ob.) us that have come he.
- Cénujín'ga bćúga háǵuxáǵi<sup>n'</sup>i. Wasésa<sup>n</sup> ǵi'a<sup>n'</sup>i. Wa'ú mi<sup>n'</sup>jínga edábe waté  
 Young man all naked. White clay they rubbed Woman girl also dress  
 on themselves.
- tě-hna<sup>n'</sup>i, cǐ ǵi'a<sup>n'</sup>i. Áǵudí cǵe cénujín'ga wi<sup>n'</sup> wáǵaha úda<sup>n</sup> áǵahai. Inké-  
 wore dresses, again they In what soever young man one clothing good he wore Inke-  
 painted place themselves.
- sabě nú na<sup>n'</sup> amá wań'gíǵe ja<sup>n'</sup> tě eca<sup>n'</sup>qtcí gǵi<sup>n'</sup>-hna<sup>n'</sup>i. Wáhi<sup>n'</sup>-cín'ǵe i<sup>n'</sup>- 12  
 sabě man grown the every one pole the very near it sat. Robe with the hair they  
 (sub.) out
- hna<sup>n'</sup>i. Néxe-ǵaǵú dúbá, déxe dúbá cǵi (aǵi<sup>n'</sup>) a-í-gǵi<sup>n'</sup>i. Inké-sabě cénujín'-  
 wore. Drum four, gourd rattle four too (having they sat there. Inke-sabě the young  
 them)
- ga-ma niníba waqúbe na<sup>n'</sup>ba kě, é akíwa wépaħań'ga aǵi<sup>n'</sup> tá aká. Cénu-  
 men pipe sacred two the, that both the first will have them. Young
- jín'ga na<sup>n'</sup>bá aká niníba uǵí-de áǵáǵa ma<sup>n'</sup>ǵi<sup>n'</sup>-hna<sup>n'</sup>i. Wáǵi<sup>n'</sup>éǵe ga<sup>n'</sup>ǵa-ma 15  
 man two the pipe (they) filled, carrying walked. To make those who wished  
 (sub.) when on the arm presents
- íǵadíze-hna<sup>n'</sup>i, cań'gagǵi<sup>n'</sup>i. Na<sup>n'</sup>taí ućíca<sup>n</sup>. Ma<sup>n'</sup>te gǵi<sup>n'</sup>i Qúǵa aká. Nú  
 rode round and round, sitting on horses. They going around Within sat Singers the Man  
 danced (the pole). (sub.)
- amá ca<sup>n'</sup> baǵúwi<sup>n'</sup>xai; wa'ú amá áǵaha na<sup>n'</sup>taí.  
 the in fact turned around; woman the outside on the danced.  
 (sub.)

## NOTES.

- 468, 1. ǵi na<sup>n'</sup>ba, the two sacred tents of the Hańga gens.  
 468, 2. ǵi wi<sup>n'</sup>aqtcí, the sacred tent of the Weǵi<sup>n'</sup>ete gens.  
 468, 3. mazi ja<sup>n'</sup> ma'a ǵi<sup>n'</sup> edabe, the sacred pole, which is kept in one of the Hańga tents.  
 468, 4. niníba bćaska na<sup>n'</sup>ba, the two sacred pipes kept by the Inke-sabě gens.

468, 6. waqube jīnga, the sacred customs of each gens and sub-gens.

468, 11. huḡuga gaxai tē. As the huḡuga was curvilinear, "tē" cannot refer to its shape. It admits of two renderings: "the *one act*," and "when" or "as," implying the *occasion, time, or reason*.

469, 2. ja<sup>a</sup> kē. The sacred pole is not kept erect, except on special occasions.

469, 3. nikagahi ḡaṅka. Frank La Flèche read "aka" instead of "ḡaṅka."

469, 7. waii<sup>a</sup>hahage ḡa<sup>a</sup>, the lower corners of a buffalo-hide, *i. e.*, the part towards the feet of the buffalo.

469, 18. cenujiṅga nuḡaḡi<sup>a</sup>, etc., refers to those who had not yet distinguished themselves in battle.

470, 1. ḡi-uḡipu, a small lodge, such as the Winnebagos use. See "ḡi-uḡipu" and "uḡipu" in the Dictionary.

470, 3. ḡi-suede uḡukihehebe gaxai. The length of the long tent depended upon the number of small tent-sticks obtained by the warriors.

470, 5-6. ḡuḡpa . . . agudi ḡata<sup>a</sup>ce-da<sup>a</sup>. This is equivalent to "wawenai," asking or begging them to give something. After the old man said this, the fathers used to bring their children, each with four presents. These gifts, in modern times, have consisted of a piece of dried buffalo meat, a gun, a fine robe, and a kettle. When a gun could not be had, "nikide," which were precious, and were used for necklaces, were offered instead. Sometimes a horse was the fourth gift.

470, 15. ukit<sup>a</sup>ē ama, etc. The front flaps of the long tent were raised a little. Then the attacking party passed between the dried meat and the grass-figures, and assaulted the chiefs. Both parties fired four times. Then the fight ended.

470, 18-19. Before the sacred pipe was taken back to its tent, the chiefs smoked it, and then it was taken over to the side of the young men, who represented the enemy. Here and there one would smoke it. Four times did they carry the pipe around for some of them to smoke it; and then it was returned to its sacred tent.

471, 3. iḡakigḡe ihuḡiḡai. On the evening of the day of the sham fight.

471, 5. macaka. Frank La Flèche read, "máca"ka.

471, 15-16. Those on horseback used to watch for the pipe-bearers to come around, and when the women were on the other side of the circle. Then a horseman would take one of the pipes, which he "held for" a man ("uḡa<sup>a</sup>"), to whom he gave his horse, etc. See ḡaḡi<sup>a</sup>-na<sup>a</sup>pai's War Story, the final paragraph. The men danced in a peculiar course, going from west to south, thence east and north; but the women followed the course of the sun, dancing in the reverse order, from the east to the south, thence by the west to the north.

#### TRANSLATION.

I.—Our ancestors spoke of making something to keep the people upright, something to make them behave. They spoke of making two sacred tents, and also of making another. When the chiefs had assembled, they consulted one another. They spoke of making sacred the cedar and cottonwood pole and two flat pipes. When they finished the pipes, they elected their own chiefs; and each gens of the tribe constituted itself according to its sub-gentes. And the gentes of the tribe gave to one another the minor sacred things which they now possess. They made the two tents sacred to the buffalo; and they made the one tent sacred to human beings; that is, to killing them

in war. At length they completed all that was sacred. And these who had made themselves chiefs, they who were the first rulers, talked to the people. "Respect ye these two tents which ye have made sacred. When the tribal circle is formed, they shall stand in the middle. Indeed, make it a rule to give to them whatsoever very good things you have. And desire even the chieftainship from us," said they, addressing the young men. "In that event you will be stout-hearted. If any of you give many presents to strangers, you may paint your children's foreheads. If you acquire this privilege by becoming very poor, you will be great men, and future generations will keep up the customs as long as the tribe shall last."

II.—They spoke of removing the camp to go on the buffalo hunt. When they came back and told about the buffaloes, they used to give good robes to the pole of the sacred tent. When they surrounded a herd, they used to gather together the buffalo tongues for the tent. When the buffaloes were killed, the chiefs said, "Ye two young men, you will gather buffalo tongues and place them at the sacred tent." The young men used to thrust one end of their bows through the tips of the buffalo tongues, and carry them along by means of the bow-strings, which they put in front of them, next to their chests, the bows being on their backs. They were the very first ones to reach the lodges again. When they reached home in the evening, they used to cook. The chiefs assembled, wearing robes with the hair outside, and entered the sacred tent, where they ate after putting the food in the lower corners of their robes. He whose sacred thing it was, Hañga, he who had made the feast, sat singing as the others ate.

III.—When a man continues to fear unseen danger, they go out as scouts. The chiefs assemble. An old man calls: "I who move wish you to learn about the land for me!" Forthwith fifty or sixty young men go to the sacred tent of the Weji'ete. The young men go as scouts, running around the circle of tents. At length they come back to report, perhaps, that they detected the presence of men. And they regard this service as fully equal to going on the war-path. They come back by making a *detour*, and perhaps they flee.

IV.—When they killed a great many buffaloes they usually started homeward. At length the chiefs assembled, and spoke of making a sacred thing. They cooked a piece of dried buffalo meat at the two sacred tents, that they might assemble for the ceremony. The chiefs collected about a hundred young men, who were stripped to the waist and who sat in a circle around the two tents. Some of the men here and there were considered brave, so they wore robes and had on gay shirts. When they had eaten all the food the feast was ended. As the brave men followed the line of the tents, they were snatching bent tent-sticks from those who dwelt in small tents. And the owners did not refuse, nor did they ask why the braves tried to deprive them of their tent-sticks. They carried the sticks which they had taken back to the sacred tents. They made a long tent, using the sticks as long as they lasted. They made the principal sacred thing (*i. e.*, they placed the pole) in the middle of the tent. They asked each first-born child for a piece of dried buffalo meat. An old man called about two hundred children by their names. "O grandchild, wherever you are standing, even though you bring but one thing, you will put it yonder on the ground for me, at a short distance." When they collected the dried meat all beheld it. They spread it

out the length of the long tent. Waka<sup>a</sup>-ma<sup>a</sup>q̄i<sup>a</sup> placed four of the fattest pieces of the meat in the middle. He cut them with a knife. He cut the fattest in slices as large as one's hand. These he mixed with red clay, and then rubbed the sacred pole with the compound, making it exceedingly greasy. At length he completed it. They assembled the warriors, having spoken of feigning to contend with the enemy. The horsemen rode round and round. The chiefs had made four grass figures, in the shape of men, which they had put in as many places in front of the long tent. The mounted men and the chiefs shot four times at one another; and four times did the former pretend to kill the grass figures. And four times they pretended to cut them up. They took very close aim at them when they shot at them, and they knocked them down every time that they shot. They shot at the figures with guns loaded only with powder. The hostiles attacked the chiefs. Four times they fought one another. They stopped running. The enemy ceased fighting. Four times they went to the keeper of the tent of the sacred pipe, taking to him a robe to wrap around the pipe. They untied the pipe covering. Then they wrapped the pipe in the robe, and carried it to the long tent. After the ceremony they took it back to the sacred tents. It was that pipe which they used during the ceremony, after filling it with killikinnick which had been made sacred. The chiefs alone sat puffing out the smoke, when they put the pipe to their lips.

V.—Now I will tell you a custom pertaining to the sacred pipes. When the chiefs assembled they said: "It is good to dance." It was Iñke-sabē, the keeper of the pipes, who promised to make a dance, and talked about it. The chiefs consulted with one another about having the dance directly after the other ceremonies. All the men of the Iñke-sabē gens went after a cottonwood tree, from which they cut off all the branches but those at the top. Two women accompanied the men, having their "macaka." When they brought the tree back they planted it in a hole in the ground, which had been made in the midst of the tribal circle. They caused old men to act as criers. "You are to dance! You are to keep yourselves wide awake by using your feet!" said they. The men of the Iñke-sabē cut ten sticks in the neighborhood of their tents. Having gone around the tribal circle, the bearers of the sticks gave them out, one by one, to the several gentes. The head of each gens said as follows: "They have come to give us the stick because they wish us to take part in the dance." Nearly all the young men were naked. They rubbed white clay on themselves. The women and girls wore dresses and painted themselves. Here and there a young man was seen who wore good clothing. All the elder men of the Iñke-sabē gens sat close around the pole. They wore robes with the hair outside. They had four drums and four gourd rattles. Both of the sacred pipes of the young men of the Iñke-sabē were to occupy a prominent place in the dance. The two young men who kept them filled them and carried them on their arms as they proceeded in the dance. Those who desired to make presents were mounted and rode round and round the circle of the dancers. Those on foot danced around the pole. The members of the Quṛa section, who were the professional singers, sat within the circle of the dancers. The men turned around, and the women danced in an outer circle.

## LETTERS DICTATED BY OMAHAS AND PONKAS.

HAHÉ-ŁÁŁĚ TO CŮDE-GÁXE AND MA<sup>N</sup>TCŮ-WÁČIHI.

July 29, 1878.

Negíha, a<sup>n</sup>wa<sup>n</sup>qpani tcábe. Wiqa<sup>n</sup>'be ka<sup>n</sup>'bča, akiwa, Ma<sup>n</sup>tcú-wáčihi  
 O mother's me poor very. I see you I wish, both, Ma<sup>n</sup>tcu-wačihi  
 brother,  
 éča<sup>n</sup>ba. Máče usní tédíbi xī, wiqa<sup>n</sup>'be taí minke. Uma<sup>n</sup>'ha<sup>n</sup>-ma cañ'ge  
 he too. Winter cold it arrives when. I see you will I who. The Omahas horse  
 fiñgé tcábe; waqpáni amá. Caa<sup>n</sup>' amáta pí éde, cañ'ge fiñgé agčí. 3  
 without very; they are poor. Dakotas to the ones I was but horse without I came  
 home.  
 Síndé-gčécka waqa<sup>n</sup>'be pí éde, cañ'ge a<sup>n</sup>'f-báji. Cin'gajin'ga čičiŋa, negíha,  
 Spotted Tail I saw him I was but, horse he did not Child your, O mother's  
 there give me. brother,  
 wakéga-báji éí'té, i<sup>n</sup>wi<sup>n</sup>'ča-gă. Uma<sup>n</sup>'ha<sup>n</sup>-ma mé tš'di, macté tš'di, áhigi  
 sick not it may be, tell to me, The Omahas spring in the, warm in the, many  
 čida<sup>n</sup>'be tá amá. Xaxé-ča<sup>n</sup>'ba juágče agčín'; a<sup>n</sup>ča<sup>n</sup>'baha<sup>n</sup>. Waqín'ha hnize 6  
 see you will. Two Crows I with him I sit; he knows me. Letter you  
 receive  
 xī, wi<sup>n</sup>'utañgáqti tiañ'kičá-gă.  
 when, just as soon as make one come to me.

## TRANSLATION.

Mother's brother, I am very poor. I wish to see you both. I will see you this year, in the winter. The Omahas have no horses at all; they are poor. I went to the land of the Dakotas, but I came home without a horse. I went to see Spotted Tail, but he did not give me a horse. Tell me, mother's brother, if your children are not sick. Many of the Omahas will see you in the spring, when it is warm. I sit with Two Crows, who knows me. When you get the letter, send me one immediately.

XAXÉ-ČA<sup>N</sup>BA TO MA<sup>N</sup>TCŮ-WÁČIHI.

July 29, 1878.

Nisíha, hnáji tš'di, a<sup>n</sup>wa<sup>n</sup>qpani-mají'-qti-ma<sup>n</sup>'ča<sup>n</sup>'cti. Hné xī, a<sup>n</sup>wa<sup>n</sup>'-  
 My child, you did when, I was not poor at all heretofore. You when, me  
 not go  
 qpani hégamáji. Wigísicē-hna<sup>n</sup> ca<sup>n</sup>'ca<sup>n</sup>'-qti-ma<sup>n</sup>'. Ca<sup>n</sup>' wigíŋa<sup>n</sup>be ka<sup>n</sup>'bča- 9  
 poor me not a little. I am used to thinking always very. I do. In fact I see you, my I wish  
 of you relation  
 qti-ma<sup>n</sup>'. Eáta<sup>n</sup> xī wigíŋa<sup>n</sup>be etéga<sup>n</sup>-máji. Wéahidš'qti hné tš, i<sup>n</sup>'ča-máji  
 very much. How if I see you, my apt I not. Very far away you as, I am and  
 relation went?  
 há. Íe úda<sup>n</sup>'qti winá'a<sup>n</sup> ka<sup>n</sup>'bčéga<sup>n</sup>. Nia<sup>n</sup>'ba fiñgé tš'di cučéačē. Ca<sup>n</sup>'.  
 Word very good I hear of you I hope. Moon (-light) none when I send it to  
 you. Enough.

## TRANSLATION.

My child, before you went, I was not poor at all. When you departed, I was very poor. I always remember you, and I greatly desire to see you. It is not probable that there will be any way for me to get to see you. I am sad because you went so far away. I hope to hear good words from you. I send you this when there is no moonlight. Enough.

JÁBE-SKA TO WAHÉ'A<sup>n</sup>.

August, 1878.

3 *Çiji'ŋe t'é. Pahaŋ'ga i'e'age ijin'ge giŋa'be, gít'e há. Gaŋ'xi Waji'a-*  
 Your elder dead. Before old man his son saw his, died to him. And Bird-  
 brother  
*gahíga, wabáxu ga' hníze te há. Gaŋ'xi waqin'ha hníze t'é'di, úda<sup>n</sup> ma-*  
 Chief, letter at any you take will And letter you re- when, good you  
 rate it ceive it  
*3 cni' xi i'wi'ŋa gíŋa-gá. Aná'a<sup>n</sup> te há. Çijaŋ'ge wédaŋe na<sup>n</sup>bídawáŋe*  
 walk if to tell me send it back. I hear will Your daughter gave birth twins  
*wáŋi<sup>n</sup>. Akiwa t'ai. Uqŋe'ŋci gí 'ŋaŋe wika'bŋa. Ca<sup>n</sup>. Çiji'ŋe t'é ga<sup>n</sup>*  
 she had. Both died. Very soon to come you I desire you. Enough. Your elder dead so  
 back promised brother  
*uŋiwiŋá há. He-xápa, ŋiádi, ŋaŋháŋci t'é. Çagíŋa<sup>n</sup>báji t'é te amá.*  
 I tell you of He-xapa, your father, very nearly dead. You not seeing him, die he will.  
 yours your own  
 6 *Waji'a-gahíga da<sup>n</sup>'be júŋa-gá. Jábe-ská tŋikiŋe.*  
 Bird-Chief seeing it be with him. White-Beaver causes this to come to you.

## NOTES.

This is a curious letter. The first sentence was intended for Wahe'a<sup>n</sup>; then six were addressed to Waji'a-gahíga; and the rest, to Wahe'a<sup>n</sup>.

476, 2. Pahaŋga i'e'age, etc. This should be "I'e'age ŋiŋké ijin'ge giŋa'báji tēdi, gít'e há:" literally, "Old man—the one who—his son—he saw not his—when—he died to him—."

476, 6. Jábe-ská, Waŋaŋe, or Maŋŋi-teaŋi, was an aged Ponka who remained with his Omaha kindred when his people were removed to the Indian Territory, in 1877.

## TRANSLATION.

Your elder brother is dead. He died before his father saw him. And you, O Waji'a-gahíga, please receive the letter. Send word back to me if you are doing well when you get the letter. I will hear it. Your daughter had twins. Both died. I wish you to promise to come home very soon. Enough. Your elder brother is dead, so I tell you about your own. Scabby Horn, your father, is almost dead. He will die before you see him. Look at this with Waji'a-gahíga. White Beaver sends it to you.

## JÁBE-SKĀ TO WÁQA-NÁJI.

August, 1878.

Ćiadi *ćáćuháqci* *t'é.* Ćagicta<sup>n</sup>báji *t'é* *etéga<sup>n</sup>.* Jábe-skā *waqin<sup>n</sup>ha*  
 Your father very nearly dead. You do not see yours to die apt. Beaver White letter  
*tíćikićé.* *Waćagicta<sup>n</sup>báji* *t'é* *ta* *ćańká.* Ćaki *íćáćé;* *wi<sup>n</sup>ćakáji.* Ćiān'ge  
 causes to come You do not see your they will die. You reach you prom- you did not speak Your elder  
 to you. (relations) home ised; truly. sister  
*wédaćéde* *t'é.* Ćiā<sup>n</sup>'cka *ćiān'ge* *ídaćé* *kě* *t'é.* *Mi<sup>n</sup>'* *ća<sup>n</sup>'* *t'é* *égasáni* *tcě* 3  
 bore children, dead. Your sister's your elder the one that dead. Moon the dead the next the  
 but child sister she bore she bore day (=when)  
*cućéaćé.*  
 I send it to you.

## TRANSLATION.

Your father is almost dead. He will be apt to die before you see him. Jabe-skā (White Beaver) causes the letter to come to you. Your relations will die before you see them. You promised to reach home, but you did not tell the truth. Your sister gave birth to a child, but it is dead. Your sister's son, to whom she gave birth, is dead. I send this to you on the day after the moon died (*i. e.*, August 1).

NAMÁMANA TO MA<sup>n</sup>TCŪ-WÁĆIHI.

August 22, 1878.

Ćaha<sup>n</sup>'ha, *wabáćeze* *ća<sup>n</sup>'* *cuhi* *wi<sup>n</sup>'uwatań'ga* *íćáćé* *te* *há.* *Usníāñ*  
 Brother-in-law, letter the reaches you as soon as you cause will Not cold  
 it to be coming  
*ca<sup>n</sup>'té* *cupi* *tá* *mińke* *há.* *Ujań'ge* *kě* *íćápaha<sup>n</sup>-mají'-qti-ma<sup>n</sup>.* *Maja<sup>n</sup>'* *águdi* 6  
 yet, I reach will I who Road the I have not the least knowledge of it. Land in what  
 when you place  
*ćagći<sup>n</sup>'* *ća<sup>n</sup>'* *íćápaha<sup>n</sup>* *ka<sup>n</sup>'bća* *tá* *mińke.* *Ćiń'gajiń'ga* *wiāń'ge* *wáći<sup>n</sup>'* *ćańká*  
 you sit the (ob.) I know I wish will I who. Child my elder sister she had the ones  
 who  
*úda<sup>n</sup>'i* *ñi,* *uána'a<sup>n</sup>* *ka<sup>n</sup>'bća.* *Wamúske* *cti* *uáji* *há,* *wéga<sup>n</sup>'ze* *agći<sup>n</sup>'-sátā<sup>n</sup>.*  
 they are good if, I hear of it I wish. Wheat too I sowed, measure fifteen.  
*Ćiń'gajiń'ga* *wiwiā* *wakégede* *piāji.* *T'é* *tě'di,* *cubćé* *teí<sup>n</sup>'te.* *A<sup>n</sup>wa<sup>n</sup>'qpani* 9  
 Child my sick, but bad. He dies when, I go to you may. Me poor  
*hégamáji* *há.* *Éskana* *wiā<sup>n</sup>'bai* *ka<sup>n</sup>'bćéga<sup>n</sup>-hna<sup>n</sup>* *ca<sup>n</sup>'ca<sup>n</sup>.* *Maja<sup>n</sup>'* *(ća<sup>n</sup>)* *úda<sup>n</sup>*  
 I am very Would that I see you I am hoping always. Land (the) good  
*(ñi),* *wágazu* *aná'a<sup>n</sup>* *ka<sup>n</sup>'bća.* *Ćéna.*  
 (if), correctly I hear I wish. Enough.

## TRANSLATION.

O brother-in-law, please send me a letter as soon as this one reaches you. I will reach you before the cold weather. I do not know the road at all. It will be my desire to know the land in which you dwell. If the children that my sister has are well, I wish to hear about it. I sowed fifteen acres of wheat. My child is very ill. When he dies, I may go to you. I am very poor. I am constantly hoping to see you. If the land in which you dwell be good, I wish to hear correctly about it. Enough.

ÚHA<sup>n</sup>-JIN'GA TO GACÚDIÇA<sup>n</sup>.

August 22, 1878.

- Nisíha, hné tē, nān'de i<sup>n</sup>'pimaji'qti-ma<sup>n</sup>'. Ata<sup>n</sup>' wisíçē tē nān'de  
 My child, you went when, heart I had it very bad for me. When I think of you the heart
- i<sup>n</sup>'pimaji-hna<sup>n</sup>-ma<sup>n</sup>'. Ga<sup>n</sup>'adi a<sup>n</sup>'wa<sup>n</sup>'qpani-máji tē<sup>n</sup>'te, ca<sup>n</sup>' éskana wiça<sup>n</sup>'be  
 I always have it sad. Now I may not become poor, yet would that I see you
- 3 ka<sup>n</sup>'bçéga<sup>n</sup>. Ca<sup>n</sup>' éskana, nisíha, uma<sup>n</sup>'çinka (çé) wiça<sup>n</sup>'be ka<sup>n</sup>'bçéga<sup>n</sup>, usní  
 I hope. Still would that, my child, season (this) I see you I hope, cold
- tē'di çéçuádi. Níkaci<sup>n</sup>'ga a<sup>n</sup>'wa<sup>n</sup>'çita<sup>n</sup>'qti éga<sup>n</sup>, áda<sup>n</sup> añçigçicúpa-baji'-qtia<sup>n</sup>'i.  
 in the during this. Indians we have worked hard some- there- we have not packed our things at all.  
 what, fore
- Waçíta<sup>n</sup> tē hégaji. E'a<sup>n</sup>' ma<sup>n</sup>'hni<sup>n</sup>' tē winá'a<sup>n</sup> ka<sup>n</sup>'bça. Égiçe waqi<sup>n</sup>'ha  
 Work the not a little. How you walk the I hear from you I wish. Behold, letter
- 6 uqçé'qtcí tia<sup>n</sup>'çakíçē ka<sup>n</sup>'bça há.  
 very soon you send to me I wish.

## TRANSLATION.

My child, when you departed, my heart was very sad. I am usually sad when I think of you. At this time, though I may not be poor, I hope to see you. Still I hope, my child, to see you this year, during this present winter. We Indians have been working very much, therefore we have not made any preparations for the journey. There is so much work. I wish to hear how you are. Behold, I desire you to send a letter back to me very soon.

KICKÉ TO MA<sup>n</sup>TCÚ-JAÑ'GA.

August 22, 1878.

- A<sup>n</sup>'baçéga<sup>n</sup> waqi<sup>n</sup>'ha wawíçaxú. Ca<sup>n</sup>' wisíçēqti-hna<sup>n</sup>-ma<sup>n</sup>', kagé.  
 This day, as letter I write to you. Still I am always remembering you O younger brother.  
 very well,
- Wigísiçē'qti a<sup>n</sup>'ba gē. Ca<sup>n</sup>' hníze xī, íe d'úba a<sup>n</sup>'í içá-gá. Ūcka<sup>n</sup> e'a<sup>n</sup>'  
 I remember you, my day the. Yet you re- when, word some to give cause to Deed how  
 . own, very well (pl. ob.) celve it to me be coming.
- 9 ma<sup>n</sup>'hni<sup>n</sup>' tē winá'a<sup>n</sup> ka<sup>n</sup>'bça. Ca<sup>n</sup>' uma<sup>n</sup>'çinka çéçuádi wiça<sup>n</sup>'be ka<sup>n</sup>'bçéga<sup>n</sup>.  
 you walk the I hear from you I wish. In fact season during the I see you I hope.  
 you present

## TRANSLATION.

As it is to-day, I write you a letter. I am usually thinking of you, O younger brother. I think of you day by day. Now, when you get my letter, send some words to me. I wish to hear from you what you are doing and how you are. I hope to see you this year.



MA<sup>n</sup>TCÚ-NA<sup>n</sup>BA TO AGÍTCITA.

August 22, 1878.

A<sup>n</sup>'bačé níaci<sup>n</sup>ga Pañ'ka čaňká wabágčeze ča<sup>n</sup> tíčai bčize. Čiñan'de  
 This day people Ponka the ones letter the sent here I have Your daughter's  
 was sick; in'tca<sup>n</sup>qtci gíuda<sup>n</sup>'i. Učbča tá miňke. Wamúske kě cčta<sup>n</sup>  
 just now he is better. I tell him will I who. Wheat the (ob.) so far  
 gčita<sup>n</sup>'ji. Wasnin'de taté.  
 he has not He delay will surely.  
 worked his.

3

## NOTE.

Agitcita is another name for Waji<sup>n</sup>a-gahiga, mentioned in Jabe-skš's letter. He is called Wanace-čañga, Big Soldier, in the Ponka Census List of 1880. His daughter married an Omaha, Wanacekičabi, referred to in the letter just given.

## TRANSLATION.

I have received to-day the letter sent hither from the Ponka people. Your daughter's husband was sick. He is better now. I will tell him what you say. He has not yet harvested his wheat. He will surely be backward with it.

MA<sup>n</sup>TCÚ-NA<sup>n</sup>BA TO WĚ'S'Ā-ĽAÑ'GA.

August 22, 1878.

Jucpáha, íe na<sup>n</sup>'ba cučéwikíčě. Ca<sup>n</sup>' Caa<sup>n</sup>' amá, Sínđe-gčeka, na<sup>n</sup>bé-  
 My grandchild, word two I send to you. In fact Dakota the ones Spotted-tail, hand  
 ubča<sup>n</sup>'. 'A<sup>n</sup>'čingě'qti na<sup>n</sup>bé-ubča<sup>n</sup>', ca<sup>n</sup>' úda<sup>n</sup> há. Úda<sup>n</sup>qti na<sup>n</sup>bé-ubča<sup>n</sup>'.  
 I held. Nothing at all being hand I held, yet good Very good hand I held.  
 the matter.  
 Ca<sup>n</sup>' ukít'ě wi<sup>n</sup>a<sup>n</sup>'wa ukít'e ča<sup>n</sup>' úda<sup>n</sup> čanáji<sup>n</sup> tě aná'a<sup>n</sup> ka<sup>n</sup>'bča Ca<sup>n</sup>' ga<sup>n</sup>' 6  
 Now nation which one nation the good you stand the I hear it I wish. At any rate  
 wisíčě-hna<sup>n</sup>-ma<sup>n</sup>' ča<sup>n</sup>'ja e'a<sup>n</sup>' tě, in'pi-máji. Wakan'da in'čič'igča<sup>n</sup>' taité,  
 I always remember you though what is when, I am sad. The Great Spirit decide for me about shall,  
 the matter my own  
 ehé. Cěna cučéwikíčě. Úda<sup>n</sup> anáji<sup>n</sup>.  
 I say. Enough I send to you. Good I stand.

## TRANSLATION.

Grandchild, I send you two words. I have shaken hands with the Dakota, Spotted Tail. It was for no special reason that I shook hands, yet it was good. It was very good for me to shake hands with him. Now I wish to hear with which of the nations you are on good terms. Though I always remember you, no matter what happens, yet I am sad when anything unpleasant occurs. I say that Wakanda shall decide for me about my affairs. I send enough to you. I am doing well.

ᐃᑭᑦᑭᑦᑭᑦᑭᑦ TO MI<sup>N</sup>XÁ-SKÁ, QÚGAHUNÁJI<sup>N</sup>, AND QIᑭÁ-SKÁ.

- Níaci<sup>3</sup>ga amá ᑭéamá ᑭida<sup>n</sup>be taí ebᑭéga<sup>n</sup>, áda<sup>n</sup> cubᑭé tá minke.  
 People the (sub.) these see you will I think, therefore I go to you will I who.
- Hné tē ceta<sup>n</sup>, negíha, cañ'ge céna a<sup>n</sup>ᑭá'i ᑭañkú t'ai, áda<sup>n</sup> cubᑭé tá minke.  
 You when so far, mother's brother, horse so many you gave the ones have there- I go to you will I who.  
 went to me to me that died, fore, you
- 3 Wiᑭa<sup>n</sup>be tē ékiga<sup>n</sup>, ta<sup>n</sup>'wañᑭa<sup>n</sup> zañiqti ᑭida<sup>n</sup>be ga<sup>n</sup>'ᑭai. Negíha, wiji<sup>n</sup>'ᑭe  
 I see you the like it, nation all see you they wish. O mother's my elder  
 brother, brother
- méga<sup>n</sup>, a<sup>n</sup>wa<sup>n</sup>'qpani héga-máji. Cubᑭé tá minke há. Edécai ᑭi, waqi<sup>n</sup>'ha  
 likewise, me poor I not a little. I go to you will I who What you if, letter  
 say
- uᑭᑭé'qtei tia<sup>n</sup>'ᑭakíᑭe ka<sup>n</sup>'ᑭa há.  
 very soon you send here to me I wish

## NOTE.

MI<sup>N</sup>xa-ská or White Swan is Frank La Flèche, sr.; Qugahunaji<sup>n</sup>, Badger-skin-shirt; and Qiᑭa-ská, the head-chief, White Eagle.

## TRANSLATION.

I think that these Indians will visit you, therefore I will go to you. Mother's brother, the horses which you gave me have died since you departed, therefore I will go to you. All of the tribe wish to see you, just as I do. Mother's brother and elder brothers, I am very poor. I will go to you. If you have anything to say, I wish you to send me a letter very soon.

ᐃAHÉ-ᑭÁᑭᑦ TO QIᑭÁ-SKÁ.

- 6 Waqi<sup>n</sup>'ha hñze tē, ian'kiᑭá-gá. Negíha, maja<sup>n</sup>' ᑭa<sup>n</sup>' e'a<sup>n</sup>' ma<sup>n</sup>'hni<sup>n</sup>'  
 Letter you receive when, cause one to be coming to me. O mother's brother, land the how you walk
- tē ᑭúta<sup>n</sup> aná'a<sup>n</sup> ka<sup>n</sup>' ebᑭéga<sup>n</sup>. Júaji ᑭi'ctē, ᑭúta<sup>n</sup> i<sup>n</sup>wi<sup>n</sup>'ᑭa gíᑭa-gá. Negíha,  
 the correctly I hear it I hope. Unsuitable even if, correctly to tell me cause to come back. O mother's brother,
- a<sup>n</sup>wa<sup>n</sup>'qpani tcaᑭe há. Áxáge-hna<sup>n</sup> ca<sup>n</sup>ca<sup>n</sup>'-qti-ma<sup>n</sup>', wiᑭa<sup>n</sup>'ba-máji. Dáda<sup>n</sup>  
 me poor very I am crying always indeed I am, I do not see you. What
- 9 i<sup>n</sup>'ᑭiñgé, negíha, a<sup>n</sup>ᑭa<sup>n</sup>'wañᑭá há. A<sup>n</sup>wa<sup>n</sup>'qpani tcaᑭe, negíha. ᑭéamá,  
 I am without, mother's brother, I suffer on account of it Me poor very, mother's brother. These,
- negíha.—wiᑭa<sup>n</sup>'be tá minke ᑭa<sup>n</sup>'ja, negíha, wamúske uáji uᑭéwi'áᑭiᑭe  
 mother's brother,— I see you will I who though, mother's brother, wheat I sowed I collect mine
- ᑭéicta<sup>n</sup> ᑭi wiᑭa<sup>n</sup>'be ka<sup>n</sup>'ᑭa.—Uma<sup>n</sup>'ha<sup>n</sup> amá usníqti wi<sup>n</sup>'déta<sup>n</sup> tédili ᑭi  
 I finish when I see you I wish.— Omahas the (sub.) very cold half the length it arrives when there
- 12 ᑭida<sup>n</sup>'be tá amá, negíha. Níka<sup>n</sup>'ga-má ᑭéamá, Uma<sup>n</sup>'ha<sup>n</sup>-má, negíha, eᑭíha-  
 see you will, mother's brother. The people these, the Omahas, mother's brother, are co-

báji, negi<sup>h</sup>a. Ūda<sup>n</sup> naji<sup>n'</sup>-báji; i<sup>n'</sup>tegi teábe há. I<sup>n'</sup>na<sup>h</sup>a, wi<sup>n</sup>é<sup>gi</sup> edábe,  
 centric, mother's Good they do not stand; hard for very My mother, my mother's also,  
 brother. me brothers  
 wakéga-báji xi, i<sup>n'</sup>wi<sup>n'</sup>ča giča-gă. E<sup>a</sup> ctécte awána<sup>a</sup> ka<sup>n'</sup>bča. Negi<sup>h</sup>a,  
 they are not sick if, to tell me cause to be What is soever I hear of them I wish. Mother's  
 coming back. the matter brother,  
 waqi<sup>n'</sup>ha Pañ<sup>n'</sup>ka amá gíčai tē aná<sup>a</sup>, nān<sup>'</sup>de i<sup>n'</sup>uda<sup>n</sup>. Éga<sup>n</sup>, negi<sup>h</sup>a, 3  
 letter Ponkas the (sub.) caused to when I heard it, heart good for me. So, mother's  
 come home brother.  
 waqi<sup>n'</sup>ha a<sup>n'</sup>i íčá-gă há. Íe d'úba a<sup>n'</sup>i-gă há, negi<sup>h</sup>a. Nān<sup>'</sup>de i<sup>n'</sup>uda<sup>n</sup>  
 letter to give cause to Word some give me mother's Heart good for me  
 me be coming brother.  
 té, negi<sup>h</sup>a.  
 will, mother's  
 brother.

## NOTES.

480, 9. a<sup>n'</sup>ča<sup>n</sup>wañgča is from uęugča; but Sanssouci read, "a<sup>n'</sup>ča<sup>n</sup>wañgigča," from the possessive, uęugigča.

480, 9-10. Čeama, negi<sup>h</sup>a, —wi<sup>h</sup>a<sup>n</sup>be, etc. This is a curious instance of a sudden digression on the part of a speaker. He intended speaking about the tribe, but he proceeded to tell of his own affairs. Then he returned to the Omahas. The correct order would have been, "Čeama, negi<sup>h</sup>a, Uma<sup>n</sup>ha" ama usniqti wi<sup>n</sup>deta<sup>n</sup> tēdihi xi čida<sup>n</sup>be ta ama. Wi<sup>h</sup>a<sup>n</sup>be ta miñke ča<sup>n</sup>ja, negi<sup>h</sup>a, wamuske naji uęewi<sup>n</sup>agiče bēicta<sup>n</sup> xi, wi<sup>h</sup>a<sup>n</sup>be ka<sup>n'</sup>bča."

## TRANSLATION.

When you receive the letter, send me one. O mother's brother, I hope to hear just how you are getting along in the new land. Even if it be unsuitable, send back and tell me just how it is. Mother's brother, I am very poor. I am crying all the time, because I do not see you. I suffer on account of what I have lost, O mother's brother. I am very poor, mother's brother. Though I wish to see you, mother's brother, it cannot be till I have finished harvesting my wheat that I sowed. These Omahas will visit you when the very cold weather shall have gone half of its course. These Omahas, mother's brother, are eccentric. They do not prosper, and that is very hard for me. Send me back word whether my mother and mother's brothers are not sick. Whatever may be their condition, I wish to hear about them. Mother's brother, when I heard the letter which the Ponkas sent back, my heart was glad. In like manner, mother's brother, give me some words. My heart will be glad.

## XEBAHA TO WĚS'Ā-ĬAÑGA.

Wawémaxe cučáčč. Níkaci<sup>n'</sup>ga máce, a<sup>n'</sup>čisicai wéča-báji teábe. Ūa<sup>n</sup>- 6  
 I ask questions I send to you. O ye people, we remember you we are sad very. To no  
 čin<sup>'</sup>ge wisicč-hna<sup>n</sup>-ma<sup>n'</sup>, a<sup>n'</sup>bata<sup>n'</sup>ctē. Ca<sup>n'</sup> maja<sup>n'</sup> č'a<sup>n'</sup> ma<sup>n'</sup>hni<sup>n'</sup> xi, č wágazu  
 purpose I am generally thinking of you, some days. Yet land how you walk if, that correctly  
 aná<sup>a</sup> ka<sup>n'</sup>bča. Čéamá níkaci<sup>n'</sup>ga amá usni tēdihi xi, čida<sup>n</sup>be ga<sup>n'</sup>čai.  
 I hear I wish. These people the (sub.) told it at it when, to see you wish.

Ca<sup>n'</sup> e'a<sup>n'</sup> ma<sup>n'</sup>hni<sup>n'</sup> ɣi waqi<sup>n'</sup>ha ɣiañ'kičá-gǎ. Winá'a<sup>n</sup> ka<sup>n'</sup>bča. Uqčč'qtcí  
 Yet how you walk if letter send back to me. I hear from you I wish. Very soon  
 waqi<sup>n'</sup>ha ɣiañ'kičá-gǎ: Čé cuhi tēdihi ɣi, waqi<sup>n'</sup>ha uhna<sup>n'</sup> tēdihi ɣi, uqčč'-  
 letter send back to me: This reaches it arrives when, letter you hold it arrives when, very  
 at it at it  
 3 qtcí ɣiañ'kičá-gǎ, waqi<sup>n'</sup>ha.  
 soon send back to me, letter.

## TRANSLATION.

I send to you to question you. O ye people, we are very sad when we think of you. On some days I am thinking of you in vain. Still, I desire to hear just how you fare in the land. These Indians wish to visit you in the winter. Send a letter back to me, as I wish to hear how you are. Send a letter back to me very soon. When this reaches you, when you take hold of the letter, send me one back very soon.

SI-ᖃA<sup>n'</sup>-QEGA TO ÉDUÁNA (ANTOINE ROY).

- Kagé, ga<sup>n'</sup> Uma<sup>n'</sup>ha<sup>n</sup> amá cačé tá amá. [Čé amá] cubčé bčéta<sup>n</sup> anáji<sup>n</sup>.  
 Younger after a Omahas the go to you will. [They are going] I go to I have I stand.  
 brother, while (sub.) you you finished  
 Úkie cačé tá amá. Níkaci<sup>n'</sup>ga ɣčéba-na<sup>n'</sup>ba čida<sup>n'</sup>be ga<sup>n'</sup>čai. Ca<sup>n'</sup>, edáda<sup>n</sup>  
 To talk they will go to you. Person twenty to see you wish. Now, what-  
 with them  
 6 ctécte abči<sup>n'</sup>-máji, a<sup>n'</sup>wa<sup>n'</sup>qpani tcábe. Cé níaci<sup>n'</sup>ga nújinga čábči<sup>n</sup> wiža<sup>n'</sup>bai  
 soever I have I not, me poor very. That person boy three I see you  
 ka<sup>n'</sup>bča: Maja<sup>n'</sup>-ibáha<sup>n</sup>, Cábě-náji<sup>n</sup>, céna. Wisíčč-hnan<sup>n'</sup>di i<sup>n'</sup>ča-máji-hna<sup>n</sup>-  
 I wish: Land he knows, Dark (afar) he stands, enough. I remember always when I am always  
 ma<sup>n'</sup>. Ca<sup>n'</sup> wiža<sup>n'</sup>be ka<sup>n'</sup>bčáqti-ma<sup>n</sup>, čábči<sup>n</sup> ɣáhnnañkáce. Ta<sup>n'</sup>wañgča<sup>n</sup> téqi  
 and. Yet I see you I wish indeed, three you who are those (unseen). Tribe difficult  
 9 ícpaha<sup>n</sup>; i<sup>n'</sup>ta<sup>n</sup> téqi, wéteqíqtia<sup>n'</sup>i. A<sup>n'</sup>wa<sup>n'</sup>qpani té áwake. Čéčañká, nújinga  
 you knew; now difficult, very difficult for us. I am poor the I mean it. These, boy  
 čañká, na<sup>n'</sup>bá čañká, waqi<sup>n'</sup>ha da<sup>n'</sup>be júwačágčč ka<sup>n'</sup>bča. Ca<sup>n'</sup> cin'gaji<sup>n'</sup>ga  
 the (pl. ob.), two the (pl. ob.), letter to see it you with them I wish. And children  
 číja wakéga tē éska<sup>n</sup> t'é i<sup>n'</sup>te ca<sup>n'</sup> aná'a<sup>n</sup> ka<sup>n'</sup>bčá. Maja<sup>n'</sup>-ibáha<sup>n</sup> cti číe  
 your sick tho it may be dead it may be yet I hear it I wish. Maja<sup>n'</sup>-ibaha<sup>n</sup> too you  
 12 wáwike. Cábě-náji<sup>n</sup> čí cti číe wáwike.  
 I mean you. Cábě-náji<sup>n</sup> you too you I mean you.

## NOTE.

Nine letters were written for the Omahas on the same day, August 22, 1878. Several alluded to the contemplated visit of the Ponkas; but Siᖃa<sup>n</sup>-qega alone gave the number who intended going. Siᖃa<sup>n</sup>-qega addressed three Ponkas in his letter: Antoine, Maja<sup>n</sup>-ibaha<sup>n</sup> (Knows-the-Land), and Cábě-náji<sup>n</sup> (Stands-Dark-in-the-distance).

## TRANSLATION.

Younger brother, the Omahas will go to you. As they are going, I stand ready to go to you. They will go to pay you a friendly visit. Twenty persons wish to see you. Now, I have nothing whatever; I am very poor. I wish to see three young men among you: yourself, Maja<sup>n</sup>-ibaha<sup>n</sup> (Knows-the-Land), and Cabě-naji<sup>n</sup> (Stands-Dark-in-the-distance). When I think of you, I am always sad. Yet I have a strong desire to see you three who are out of my sight. You know the trouble of the tribe. It is now in trouble; we are in great trouble. I mean that I am poor. I wish these two young men to see the letter with you, Antoine. I desire to hear if your children have been sick, or even if they are dead. I mean you, too, Maja<sup>n</sup>-ibaha<sup>n</sup>. I mean you, too, Cabě-naji<sup>n</sup>.

WAJĪ<sup>n</sup>-SKĀ TO MATCŪ-WÁŦIHI AND A<sup>n</sup>PA<sup>n</sup>-JAŦ<sup>n</sup>GA.

Waqi<sup>n</sup>ha gáſa<sup>n</sup> wawí<sup>n</sup>daxú cuſéaſé. Cuhí té, hnize ŋi, éskana  
 Letter that I write to you I send it to you. It reaches when, you take it when, oh that  
 uſéſ'qtci gſíſaſé ka<sup>n</sup>béga<sup>n</sup>. Kí ní<sup>n</sup>kaci<sup>n</sup>'ga-ma, ſéama, Uma<sup>n</sup>'ha<sup>n</sup> amá,  
 very soon you send (one) I hope. And the people, these, Omahas the (sub.),  
 edáda<sup>n</sup> íe ké a<sup>n</sup>'cte ca<sup>n</sup>' wabſíta<sup>n</sup> ma<sup>n</sup>bſi<sup>n</sup>', égiſe, úcka<sup>n</sup> wiſíſé hă. Wiſíſé 3  
 what (they) the as if still I work I walk, behold, deed I remember you I remember you  
 tē ca<sup>n</sup>' waqi<sup>n</sup>'ha gáſa<sup>n</sup> cuhí té'di, íe ké a<sup>n</sup>'ſá'í tíſaſé ŋi, íſáſigſígſa<sup>n</sup> ka<sup>n</sup>'bſa.  
 the yet letter that it reaches when, words the you give you send if, I decide for myself I wish.  
 Ca<sup>n</sup>' ní<sup>n</sup>aci<sup>n</sup>'ga ukéſi<sup>n</sup> eca<sup>n</sup>' weſénaji<sup>n</sup> edáda<sup>n</sup> wi<sup>n</sup>' ſíí gē' ſtí wágazúqti  
 And Indians near to you stand to what one they the too very straight  
 give you (pl. ob.)  
 i<sup>n</sup>wi<sup>n</sup>'ſa íſa-gă. Aná'a<sup>n</sup> ka<sup>n</sup>'bſa. Ca<sup>n</sup>' A<sup>n</sup>'pa<sup>n</sup>-jaŦ<sup>n</sup>'ga, ſí cti wiſíſé ca<sup>n</sup>'ca<sup>n</sup>'- 6  
 to tell me send it here. I hear it I wish. And Big Elk, you too I remember always  
 you  
 qti-ma<sup>n</sup>'. Kí ca<sup>n</sup>' íe ké cuſé ké bſúga, A<sup>n</sup>'pa<sup>n</sup>-jaŦ<sup>n</sup>'ga, ſí cti ſaná'a<sup>n</sup> téga<sup>n</sup>  
 indeed I do. And in fact, words the sent to the all, A<sup>n</sup>'pa<sup>n</sup>-jaŦ<sup>n</sup>'ga, you too you hear in order  
 them that  
 wawí<sup>n</sup>daxú. Íe ſíſa ké íaŦ'kiſá-gă, d'úba, ſí cti. Ní<sup>n</sup>aci<sup>n</sup>'ga-má edáda<sup>n</sup> úda<sup>n</sup>  
 I write to you. Words your the send here to me, some, you too. The people what things good  
 gáxe té'di, síſéwáſé. Úda<sup>n</sup> a<sup>n</sup>'ekáxe-hna<sup>n</sup>' éga<sup>n</sup>, wiſíſé. Ca<sup>n</sup>' uwíkie ké 9  
 do when, memorable. Good you usually made me as, I remember you. And I talk to you the  
 íe ké áhigíqti ſéamá uſúwíkié cuſéaſé. A<sup>n</sup>'wa<sup>n</sup>'qpani éga<sup>n</sup> áda<sup>n</sup> íe áhigíqti  
 words the very many these I talk to you I send to you I am poor some there- words very many  
 about what fore  
 uſúwíkié cuſéaſé. Wíſſa<sup>n</sup> cuſéaſé.  
 I talk to you I send to you. I pray to you I send to you.  
 about

## NOTES.

483, 3. a<sup>n</sup>cte is used in comparisons, figures of speech. See "i<sup>n</sup>cte," in the Dictionary.

483, 3. The third sentence of this letter is puzzling, not only to the collector, but also to Sainssonci and Frank La Flèche. Still it is given as dictated. There may be a comparison between the *bare words* of the Omahas, and the *deeds* of the Ponkas.

483, 10. uŋuwiki, etc.: "I speak many words to you because I am poor."

## TRANSLATION.

I have written that letter to send to you. When it reaches your land, and you receive it, I hope that you will send one back very soon. What these persons, the Omahas, speak, I continue working at, as it were; but I remember your deeds. As I remember you, I desire to decide for myself, when that letter reaches you, and you send the words to me. I also wish you to tell me accurately about the things which your neighbors have given you. I wish to hear. And you, too, A<sup>n</sup>pa<sup>n</sup>qañga (Big Elk), I always remember. And, in fact, I have written to you all the words that I send to your land, that you, too, A<sup>n</sup>pa<sup>n</sup>qañga, may hear them. Do you, too, send me some of your words. When men do what is good, they should be remembered. As you invariably did me good, I remember you. And as I talk to you, I send you a great many words when I talk with you about these. As I am somewhat poor, I send to you, talking with you in a great many words. I send to you to ask a favor of you.

CA<sup>n</sup>TA<sup>n</sup>-JĪŃGA TO MA<sup>n</sup>TCŪ-WÁČIHI.

- Ga<sup>n</sup>/ wĭa<sup>n</sup>/ba-máji tē, a<sup>n</sup>wa<sup>n</sup>/qpani; wĭa<sup>n</sup>/be tē, a<sup>n</sup>wa<sup>n</sup>/qpani-máji.  
 At any I do not see you when, I am poor; I see you when, I am not poor.  
 rate
- Ŋné tē ceta<sup>n</sup>/ nān/de i<sup>n</sup>/pi-máji; a<sup>n</sup>wañ'kega éga<sup>n</sup>-ca<sup>n</sup>/ca<sup>n</sup>. Nĭkagáhi amá  
 You the so far heart not good for me; I am sick always. Chiefs the ones  
 went who
- 3 wĭuŋakié úda<sup>n</sup>-hna<sup>n</sup>/i, cĭ cénuijĭn'ga úwaŋakié cti úda<sup>n</sup>-hna<sup>n</sup>/i. Ta<sup>n</sup>/wa<sup>n</sup>gŋa<sup>n</sup>  
 you talk to them is always good, again young man you talk to them too is always good. Tribe  
 about it
- ŋcama Uma<sup>n</sup>/ha<sup>n</sup>-má dáda<sup>n</sup> waŋá/i tē úda<sup>n</sup> tcábe-hna<sup>n</sup>. Čisĭŋcē-hna<sup>n</sup> ca<sup>n</sup>/ca<sup>n</sup>.  
 these the Omahas what you have given good very usually. They are always thinking of  
 them you
- Wéŋgŋa<sup>n</sup> ŋha tē úda<sup>n</sup> ca<sup>n</sup>ca<sup>n</sup>/qti. Īskana uma<sup>n</sup>/ŋinka áji ŋĭ wĭa<sup>n</sup>/be  
 Plans your the good continually. Oh that season another if I see you
- 6 ka<sup>n</sup>/bēga<sup>n</sup>. Īskana uhé kē i<sup>n</sup>wi<sup>n</sup>/ŋaona íŋaŋcē ka<sup>n</sup>/bēa. Īskā a<sup>n</sup>ni<sup>n</sup>/ ŋi<sup>n</sup>ké  
 I hope. Oh that path the you tell me you send here I wish. Interpreter you have the one  
 (ob.) (ob.)
- uhé kē fbaha<sup>n</sup> ŋĭ, i<sup>n</sup>wi<sup>n</sup>/ŋ íŋa-gā hā Badíze íjaje aŋi<sup>n</sup>/ Waŋčutada ŋĭ ŋa<sup>n</sup>  
 path the knows it if, to tell me send here Battiste his name he has. Oto village the  
 (ob.) (ob.)
- écceta<sup>n</sup>/ a<sup>n</sup>/ba úma<sup>n</sup>/ŋi<sup>n</sup> ána tē a<sup>n</sup>á<sup>n</sup>/a<sup>n</sup> ka<sup>n</sup>/bēa. Pa<sup>n</sup>/ka ŋĭ ŋa<sup>n</sup> écceta<sup>n</sup>/, é  
 as far as day to walk in how the I hear it I wish. Ponka village the as far as that  
 that (ob.) that

áwake Pañ'ka níkagáhi ijin'ge wacúce wañ'gičęqti wiñ'a<sup>n</sup>bai ka<sup>n</sup>)hčęga<sup>n</sup>.  
 I mean it. Ponka chief his son brave all I see you I hope  
 Īgipi ma<sup>n</sup>'-qti-ma<sup>n</sup>' éga<sup>n</sup>, wiñ'a<sup>n</sup>bai ka<sup>n</sup>bčęga<sup>n</sup>-hna<sup>n</sup> ca<sup>n</sup>'ca<sup>n</sup>. Wačáte čhá  
 I am so used to you as, I see you I am hoping always. Food your  
 bčáte ca<sup>n</sup>'ca<sup>n</sup>. I<sup>n</sup>'uda<sup>n</sup>, áda<sup>n</sup> wiñ'a<sup>n</sup>'be ka<sup>n</sup>bčá-qti-ma<sup>n</sup>' Badíze aká č' čizai 3  
 I ate always. Good to me, therefore I see you I desire very I do. Battiste (sub.) the that he takes it  
 ŋi, da<sup>n</sup>'be učíča tá aká.  
 when, seeing it he will tell you.

## TRANSLATION.

When I do not see you I am poor; but when I see you I am not poor. Since you departed my heart has been sad; I have continued sick. It is always good for you to consult the chiefs and the young men about your affairs. What things you gave to these gentes of Omahas were always good. They ever remember you. Your plans were good at all times. I hope to see you in another season. I desire you to send and tell me the way to your land. If the interpreter whom you have, knows the way, send and tell me. His name is Battiste. I wish to hear how many days' walk it is from the Oto village to the Ponka village. I hope to see all of you brave sons of Ponka chiefs. As I am so used to you, I am ever hoping to see you. I always ate your food. It was pleasant to me, therefore I have a strong desire to see you. When Battiste receives the letter and sees its contents, he will tell you.

MAQPIYA-QÁGA TO MA<sup>n</sup>TCŪ-NÁJI<sup>n</sup>.

Īaha<sup>n</sup>'ha, nújįga čięhá t'č' tč, nān'de i<sup>n</sup>'pi-máji ca<sup>n</sup>'ca<sup>n</sup>. Kí čęču ča-  
 Brother-in-law, boy your dead as, heart bad for me always. And here you  
 náji<sup>n</sup> tč'di, úda<sup>n</sup> héga-hni<sup>n</sup>-áji č'de ihnó tč ceta<sup>n</sup>', cin'gajin'ga čięhá č'a<sup>n</sup>'ba, 6  
 stood when, good a little you were not but you have so far, child your he too,  
 gone there  
 maja<sup>n</sup>' ča<sup>n</sup> abčę<sup>n</sup>' čan'di i<sup>n</sup>'čwacka<sup>n</sup>'qti ŋi, t'č' tč aná'a<sup>n</sup> tč'di, i<sup>n</sup>'ča-máji há.  
 land the I have in the you made great efforts when, dead the I heard it when, I was sad  
 (obj.) for me  
 Čéaká iĵini aká xagč-hna<sup>n</sup> ca<sup>n</sup>'ca<sup>n</sup>i. Ca<sup>n</sup>' ga<sup>n</sup>' aná'a<sup>n</sup> tč, ceta<sup>n</sup>' nān'de  
 This one his mother's the brother's wife (sub.) is always crying. Just so I heard it when, so far heart  
 i<sup>n</sup>'pi-máji ma<sup>n</sup>bčę<sup>n</sup>' há. Cañ'ge ja<sup>n</sup>-ma<sup>n</sup>'čę i<sup>n</sup>' ča<sup>n</sup>'ka enáqtc i<sup>n</sup>'wi<sup>n</sup>'cte. 9  
 bad for me I walk Horse wagon carry the ones that they alone remain to me.  
 Maja<sup>n</sup>' abčę<sup>n</sup>' ča<sup>n</sup> úmaxečč dāxe éga<sup>n</sup>, wamúske maja<sup>n</sup>' bęúga náji Či  
 Land I have the I did not like to give it up because I had worked it as, wheat land the whole I sowed. Again  
 dāda<sup>n</sup> waqtá jin'ga bęúga abčę<sup>n</sup>'; nú cti abčę<sup>n</sup>', ca<sup>n</sup>' wata<sup>n</sup>'zi cti áhigįqti  
 what vegetable small all I have; potato too I have, and corn too very much  
 abčę<sup>n</sup>'. Níkaci<sup>n</sup>ga-má čęču ma<sup>n</sup>čę<sup>n</sup>'i gč'di a<sup>n</sup>'ba uáwašha-hna<sup>n</sup>'i. Uma<sup>n</sup>'ha<sup>n</sup> 12  
 I have. The people here they walked during the (pl.) day we are generally lonesome. Omahas  
 amá bęúga čęgisčę-hna<sup>n</sup>'i. Kí Caa<sup>n</sup>' amajá cti anğáhii. Anğagčii, cañ'ge  
 the all remember you And Dakotas to them too we arrived. We came home, horse  
 wa<sup>n</sup>'fi há Caa<sup>n</sup>' amá. Ca<sup>n</sup>' wiñ'a<sup>n</sup>'be ka<sup>n</sup>bčéde tčqi há. Īĵi tč i<sup>n</sup>'čę<sup>n</sup>'da<sup>n</sup>'be  
 gave to us Dakotas the. Yet I see you I wish, but difficult House the to look after for me

- ɕiŋgɛ tɛ ɛ ʔwake, tɛqi hã. Ca<sup>n'</sup> ʔhigiŋti nɪkaci<sup>n'</sup>ga am<sup>i</sup> a<sup>n'</sup>ɕida<sup>n'</sup>be taitɛ  
 there is the that I mean it, difficult. Yet a great many people the we see you shall  
 none (sub.)
- ebɕɛga<sup>n'</sup> hã. Nɪkaci<sup>n'</sup>ga wi<sup>n'</sup> cɛnuji<sup>n'</sup>ga ɕiɕiɕa ɕaŋkã wi<sup>n'</sup> a<sup>n'</sup>ɕã'i ka<sup>n'</sup>bɕa.  
 I think Person one young man your the ones one you give I wish.  
 I think Person one young man your the ones one you give I wish.
- 3 Uma<sup>n'</sup>ha<sup>n'</sup>-mã i<sup>n'</sup>ta<sup>n'</sup> waji<sup>n'</sup>-qidaawãɕɛ; nɪkaci<sup>n'</sup>ga-biji ga<sup>n'</sup>ɕai tɛ, ʔda<sup>n'</sup> waji<sup>n'</sup>-  
 The Omahas now I am out of patience with Indians they not they desire, therefore I am out  
 them;
- qidaawãɕɛ. Nɪkaci<sup>n'</sup>ga amã nɪkagãhi jua<sup>n'</sup>waŋgiŋɕai, ɛ ʔda<sup>n'</sup> hã. Wãqe  
 of patience with People the ones chief we go with them, our own, that good Acting the  
 them. who
- gãxe ɛde a<sup>n'</sup>ɕa<sup>n'</sup>t'aɕai ɛ weãt'abɕɛ hã. Ki nɪkaci<sup>n'</sup>ga ukɛɕi<sup>n'</sup> nɪkagãhi a<sup>n'</sup>ɕa  
 white but they hate me that I hate them And Indian ordinary chief to throw  
 man away
- 6 ga<sup>n'</sup>ɕai hã; ʔda<sup>n'</sup> cɛɕu maja<sup>n'</sup> ɕa<sup>n'</sup>di ɕa<sup>n'</sup>be ka<sup>n'</sup>bɕa-ɕti hã. ɕãɕi<sup>n'</sup>-na<sup>n'</sup>pãji  
 they wish ; therefore yonder land in the I see it I wish very ɕãɕi<sup>n'</sup>-na<sup>n'</sup>pãji  
 where you are
- amã ɛ wãqe gãxe juwagɕe ga<sup>n'</sup>ɕai hã; nɪkaci<sup>n'</sup>ga ukɛɕi<sup>n'</sup> tɛ a<sup>n'</sup>ɕa ga<sup>n'</sup>ɕai hã.  
 the he acting the white he with them wishes Indian ordinary the to throw wishes  
 (sub.) man it away
- Waɕi<sup>n'</sup>ha gɕiɕaɕai ɕi, ie piãji sabãji cuhi a<sup>n'</sup>ɕa<sup>n'</sup>ɕuhaɪ hã.  
 Letter you sent it if, words bad suddenly reach we apprehend it  
 back you

## NOTES.

Maqqiya-qaga had been a member of the young men's party, but he joined the chiefs' party prior to sending this letter. Notwithstanding his bitter feeling against his former friends, he was a good farmer, and was making considerable progress in civilization. Ma<sup>n'</sup>tcu-naji<sup>n'</sup> is the famous Ponka chief, Standing Grizzly Bear.

485, 7. maja<sup>n'</sup> ɕa<sup>n'</sup> abɕi<sup>n'</sup> ɕandi i<sup>n'</sup>ɕewacka<sup>n'</sup>ɕti. Ma<sup>n'</sup>tcu-naji<sup>n'</sup> and his son, Waɕabuta<sup>n'</sup>, aided Maqqiya-qaga, when they staid with the Omahas. They lent him their cattle to work his land.

485, 8. iɕimi aka, Maqqiya-qaga's wife.

486, 3. nɪkaci<sup>n'</sup>ga-baji ga<sup>n'</sup>ɕai; literally, "Not Indians they wish (to be)."

## TRANSLATION.

My sister's husband, as your son is dead, my heart is always sad. As you and your child made great efforts in helping me with my farm while you were here, and till you went to that land, I was grieved when I heard of his death. This one, my wife, is always crying. Indeed, I have been walking with a heavy heart ever since I heard it. I have nothing left me but the horses which carry the wagon. As I did not like to give up the land which I have, because I had expended so much labor on it, I sowed the whole of it in wheat. I have all the kinds of small vegetables; I have potatoes, and a great deal of corn. We Indians who walk here are generally lonesome every day. All the Omahas remember you. We have been to visit the Dakotas. When we came home, they gave us horses. Now, I wish to see you, but it is difficult. I mean that I have no one to see to my house in my absence. Still, I think that very many of us shall see you. I desire you to give me one of your young men. Now am I disgusted with the Omahas, because they do not wish to be Indians. If we men go with our chiefs, it is good. The Omahas act the white man, but at the same time



they hate me. That is what I hate. And they desire to throw away the Indian chiefs; therefore I have a strong desire to see you in yonder land. Those with *gačín-na'pají* wish to live as white men, and to throw away the Indian life. If you send back a letter, we fear that bad words will reach you suddenly.

## JOSEPH LA FLÈCHE TO HIS BROTHER FRANK.

September, 1878.

Ca' íe djúbaqtcí uwíłčá tá mĩnke há. Pahan'ga onáí tẽ'di, wabágčeze  
Now words very few I tell you will I who Before you went when, letter  
ča' gčia' čakíčẽ-ona' há. Kí mé čẽ wabágčeze wĩ'čete gčia' čakíčá-báji há.  
the you used to send back to me And spring this letter even one you have not sent back to me  
(ob.)  
Ca' wabágčeze čábčĩ-qtĩ-éga' cučéačẽ há. Kí a'čakíwajĩ'cte ebčéga' há, 3  
Yet letter three about I have sent to you And you were angry with I thought  
wabágčeze wĩ'čete gčia' čakíčáji. Ca' čikáge wĩ' wabágčeze wĩ' tíčakíčẽ  
letter even one you did not send back to me. Yet your friend one letter one you caused some one to send it to him  
xĩ, i'wĩ'čá há; áda' wĩ' cučéwikíčẽ há. Kí e'a' a'náji' tẽ weáčpaha'  
when, he told me ; therefore one I cause him to send it to you And how we stood you know us  
hnaí tẽ, ca' ca' a'čĩ' há. Ca' níe čĩčĩn'gẽqti yĩ-ujĩ tẽ winá'a' tẽ, i'čẽqti- 6  
you when, always we are . Yet pain you had none house- the I heard of when, I was de-  
went at all hold you  
ma' há. Maja' ča' ícpaha' hnaí há. Maja' čé'ja ča', úquhẽqti oné  
lighted . Land the you know it you went Land yonder the very fearful you go  
(ob.) by you (ob.) about it  
éga' há; áda' xúhewikíčẽ-hna'-ma' há Micéča iha' wakéga hégá-báji  
somewhat ; there- I have always been apprehensive on Michel his sick not a little  
fore your (pl.) account mother  
ča'ja, ca' t'é taté íčápaha'-máji há, ca' ní'ja té da'cté íčápaha'-máji há. 9  
though, yet die shall I do not know , yet live will perhaps I do not know  
Nugé čẽ macté hégaji há; ca' macté wĩ'čete íčápaha'-máji há. A'ska,  
Summer this warm not a little ; in fact, warm even one I do not know By the by,  
Frank wa'ú mĩn'gá' éde t'ẽs há, núgeá'di. Ca' maja' čan'di a'čá'-  
Frank woman he married her but she is dead , last summer. Still land in the we live  
ní'jai te ceta' a'čá' baha'-báji há. Wágazu a'čĩ'-báji há. Ca' maja' 12  
by it will so far we do not know Straight we are not Still land  
kẽ čé'ja uágaca' ka' bčéga'. Ičádĩčáí aká i'čĩn'ginahi' xĩ, uágaca' etéga' ha.  
the yonder I travel I hope. Agent the he is willing for if, I travel apt  
(sub.) me, his own  
Ičádĩčáí aká úwagičĩ'age-hna' Uma'ha'-má. Ca' Jáci' jĩ ča' wéga'ze  
Agent the is generally unwilling for them the Omahas. And Pawnees village the measure  
ána čagčĩ' tẽ i'wĩ'čá-gá há. Kí cĩ maja' čagčĩ' ča' čẽ ceta' wéga'ze 15  
how you sit the tell to me And again land you sit the this so far measure  
many  
ána čagčĩ' xĩ, i'wĩ'čá-gá há. Kí cĩ íe áji wĩ' égipe tá mĩnke há.  
how you sit if, tell to me . And again word differ- one I say to will I who  
many ent him  
Ca' íe čéču ma'oni' tẽ'di, íe tẽ éga' uwíłčá-hna'-ma'. Níkaci'ga ukéčĩ'  
Yet word here you walked when, words the like I usually tell you. Indian ordinary

- tē gia<sup>n'</sup>ča-gā, ehá-máji hā; cī, Wáge gáxa-gā, ehá-máji hā: cī, Níkaci<sup>ng</sup>a  
the throw-away yours, I did not say ; again, Act the white man, I did not say again, Indian
- ukéč<sup>i</sup> ma<sup>n'</sup>čin'-gā, ehá-máji hā. Kī cī, Wakan'da čínké učúnajin'-gā hā.  
ordinary walk thou, I did not say And again, Deity the (obj.) depend on him
- 3 Wakan'da čínké síča-gā hā. Kī Wakan'da čínké časíčačáji xī, maja<sup>n'</sup>  
Deity the (obj.) remember him And Deity the (obj.) you do not re- it, land  
member
- čéču-onáqtei qtáčačé xī. číčaji taté—číčaji taté indúčačáha. Wakan'da  
here only you love it if, you sad shall you sad shall in the future. Deity
- aká ita<sup>n'</sup>č<sup>i</sup>aná gč<sup>i</sup>i hā. Ě'di aŋgábi taŋ'gata<sup>n</sup>. Ě'di aŋgáhii xī, a<sup>n'</sup>čān'-  
the (sub.) in front sits There we reach we who will. There we reach when, we know
- 6 xidaha<sup>n'</sup> taŋ'gata<sup>n</sup>, ehé. Wakan'da aká maja<sup>n'</sup> čéču a<sup>n'</sup>ma<sup>n'</sup>č<sup>i</sup>ni xī, wada<sup>n'</sup>be  
for ourselves we who will, I said. Deity the (sub.) land here we walk when, seeing us
- gč<sup>i</sup>i hā. Kī Wakan'da aká a<sup>n'</sup>wa<sup>n'</sup>siča-baj<sup>i</sup>-qtia<sup>n'</sup>i hā. Cī íe tē cēna  
sits And Deity the one who we have not remembered them at all Again words the enough
- đáxu hā. Kī Jáč<sup>i</sup>n wéđaha<sup>n</sup> amá ána t'ai i<sup>n'</sup>baxu íča-gā. Cī indáda<sup>n</sup>  
I write And Pawnees I know them the ones how have write to me send it. Again what
- 9 i<sup>n'</sup>čécpaxu čka<sup>n'</sup>hna i<sup>n'</sup>baxú-gā. Čaŋ'ge č<sup>i</sup> ána wáč<sup>i</sup>ni Ġ<sup>i</sup>nte i<sup>n'</sup>baxú-gā.  
you write to me you wish write to me. Horse too how you have them it may be write to me.

## TRANSLATION.

I will tell you a very few words. Before you went to the Indian Territory, you used to send me letters. But you have not sent me even one letter this spring. Yet I have sent you about three. And I thought that you were offended with me, because you had not sent me a single letter. But one of your friends, to whom you have sent a letter, has told me; so I cause him to send one to you. You knew what our condition was when you departed. We have continued so. I was delighted to hear from you, and to learn that you had no sickness in your household. You knew the land when you departed. You went somewhat as if you were very fearful about yonder land; therefore I have always been apprehensive on your account. Michel's mother is very sick. I do not know whether she will live or die. It was very warm this summer. Indeed, I do not know even one summer in the past, which was as warm. By the by, Frank took a wife last summer, but she is dead. We do not know yet whether we shall improve in the land. We are unsettled. Still, I hope to go traveling to yonder land where you are. If my agent be willing for me to go, I shall be apt to travel. But he is generally unwilling for the Omahas to travel. Still, tell me how many miles you are from the Pawnee village, and how many miles, too, you are from this land. I will speak on another subject. It is the subject about which I told you from time to time, when you lived here. I did not say, "Abandon your Indian life." I did not say, "Live as a white man." Nor did I say, "Live as an Indian." But I say again: Depend upon God. Remember Him. For if, instead of remembering God, you love this world alone, you shall be sad—you shall surely be sad in the future. God is ahead of us. We will go to Him. When we arrive there, we shall know for ourselves. When we walk here on this earth, God sits looking at us. And we have altogether forgotten God. Now I have written enough on this subject. When you write, send me word how many have died of the Pawnees whom I know. And write whatever you wish to write to me. Write to me how many horses you have.

## GAIÍGE TO QIQA-SKĀ AND JENÚGA-NÁJĪ.

Céamá nĭkaci<sup>n'</sup> ga-ma ífí ma<sup>n'</sup>hni<sup>n'</sup> tē, é úda<sup>n</sup> wáhni<sup>n</sup> ebéga<sup>n</sup>. Céamá  
 Those the people you you walk when, that good you have them I think. These  
 úda<sup>n</sup> wábŕi<sup>n</sup> ka<sup>n</sup>bŕéde téqi hă. Ca<sup>n'</sup> edáda<sup>n</sup> wépi báji-báji a<sup>n'</sup>ina<sup>n'</sup>ŕi<sup>n</sup> tē,  
 good I have them I wish, but difficult Still what bad for us not we walk when,  
 ca<sup>n'</sup> aŕgú-qteí aŕgáŕigéŕi<sup>n</sup>. Edáda<sup>n</sup> cé maja<sup>n'</sup> ŕa<sup>n'</sup> a<sup>n'</sup>ŕta<sup>n</sup> tē, áta aŕgú- 3  
 still we ourselves have ourselves What this land the we work it when, beyond we ac-  
 keta<sup>n'</sup>i. Céŕa wacka<sup>n'</sup>i-gă. Wiŕa<sup>n'</sup>bai-máji i<sup>n'</sup>teqi; ca<sup>n'</sup> wiŕiŕai éga<sup>n</sup>, égipe.  
 quire. Yonder make an effort. I do not see you (pl.) hard for yet I remember as, I have  
 Ca<sup>n'</sup> maja<sup>n'</sup> uŕéŕi<sup>n</sup> ŕa<sup>n'</sup> waŕáte e<sup>a'</sup>a<sup>n'</sup> uŕŕji gē e<sup>a'</sup>a<sup>n'</sup> ŕúta<sup>n</sup> aná<sup>n</sup>a<sup>n</sup> ka<sup>n'</sup>bŕa.  
 Still land you sit in the food how you have the how straight I hear I wish.  
 I an<sup>n</sup>'ka-má e<sup>a'</sup>a<sup>n'</sup> nĭkaci<sup>n'</sup>ga wakéga amá awána<sup>n</sup>a<sup>n</sup> ka<sup>n'</sup>bŕa hă. Céŕu amá 6  
 The Ponkas how people sick the ones who I hear from them I wish Here the ones who  
 wakéga héga-báji. Ca<sup>n'</sup> ŕiŕmi aká e<sup>a'</sup>a<sup>n'</sup> ma<sup>n'</sup>hni<sup>n'</sup> tē héga ŕiŕa<sup>n</sup>a<sup>n</sup> ga<sup>n'</sup>ŕai,  
 sick not a little. Now your the how you walk the all to hear of you wishes,  
 áda<sup>n</sup> waŕi<sup>n</sup>ha cuŕéaŕŕ. Ié cé, Ma<sup>n</sup>tcu-wáŕiŕi, Wána<sup>n</sup>páji íuŕá-gă. Iŕmi  
 there-fore letter I send to you. Word this, Ma<sup>n</sup>tcu-wáŕiŕi, Wána<sup>n</sup>páji tell him the news. His father's  
 aká gáxai. Céŕu anáji<sup>n</sup> tē i<sup>n'</sup>uda<sup>n</sup>-qti-ma<sup>n'</sup>. Ca<sup>n'</sup> wiŕiŕai tē, i<sup>n'</sup>ŕa-máji- 9  
 the has made it. Here I stand the it is very good for me. Yet I remember when, I am always  
 (sub.)  
 hna<sup>n</sup>-ma<sup>n'</sup>. Caa<sup>n'</sup> amá níaci<sup>n'</sup>ga waŕa<sup>n'</sup>be pí éde Sindé-gŕŕŕka ú<sup>n</sup>a<sup>n</sup>ŕiŕe  
 sad. Dakotas the ones people I see them I was but Spotted Tail without cause  
 na<sup>n</sup>hé a<sup>n</sup>wa<sup>n'</sup>ŕa<sup>n</sup>i. Níaci<sup>n'</sup>ga-má etí caŕge wa<sup>n</sup>i-báji, wí-hna<sup>n</sup> gŕŕba a<sup>n'</sup>ŕi hă;  
 hand he held me. The people too horse he did not give me alone ten he gave  
 me I mean myself. This ear of corn mature when, they have called us, Yanktons the season  
 (sub.)  
 íŕa<sup>n</sup>ba<sup>n'</sup> tēŕa. Ca<sup>n'</sup> ukít'ŕ ŕa<sup>n'</sup>haha júwaŕŕŕŕai e<sup>a'</sup>a<sup>n'</sup> ŕanáji<sup>n</sup> ŕi, ŕúta<sup>n</sup> aná<sup>n</sup>a<sup>n</sup>  
 a second at the. Now nations neighboring you with them how you stand if, straight I hear it  
 (ones)  
 ka<sup>n'</sup>bŕa.  
 I wish.

## NOTES.

Jenúga-naji<sup>n</sup>, Standing Buffalo bull, is one of the Ponka head-chiefs. He is commonly called by his Pawnee name, Acáwage, Spotted Horse.

489, 8. Ma<sup>n</sup>tcu-wáŕiŕi, Grizzly-bear-who-Scares-the-game-from-a-thicket, another name of Qíqa-skā, White Eagle.

489, 8. iŕmi. Iŕmi may mean, "his or her father's sister," or "his or her mother's brother's wife."

## TRANSLATION.

I think that you treat those Indians, the Ponkas, well, as you go on. I wish to treat these Indians, the Omahas, well; but it is difficult. Though we continue without any serious troubles, we chiefs keep to ourselves. When we cultivate anything in this land, we always gain more than we planted. Try it yonder. As I cannot see you, it is hard for me; yet I have said it because I remember you. I wish to know all about the kinds of food which you have planted in the land in which you dwell. I desire to hear how those Ponkas are, who were sick. Those who are here have much sickness. Your aunt wishes to know all about your condition, therefore I send you a letter. Ma<sup>n</sup>tcu-wa<sup>n</sup>ihī, tell this news to Wana<sup>n</sup>pajī. His aunt has made it. It is very good for me to be here. Still, when I remember you, I am always sad. I went to see the Dakotas; and Spotted Tail took me freely by the hand. He did not give the Omahas any horses, but he gave ten to me alone. I mean myself. The Yanktons have invited us to visit them next season, when this crop of corn shall have matured. I wish to hear just how you are getting along with the neighboring tribes.

## CAÑ'GE-SKĀ TO QIČĀ-SKĀ.

- Ca<sup>n</sup>' e<sup>a</sup>'<sup>n</sup> ma<sup>n</sup>hni<sup>n</sup>' é awána<sup>a</sup>'<sup>n</sup> ka<sup>n</sup>'bča. Ca<sup>n</sup>' ga<sup>n</sup>' wakéga-báji ca<sup>n</sup>'  
 Now how you walk that I hear of them I wish. Still so they are not sick yet  
 e<sup>a</sup>'<sup>n</sup> úda<sup>n</sup> ma<sup>n</sup>hni<sup>n</sup>' é awána<sup>a</sup>'<sup>n</sup> ka<sup>n</sup>'bča. Ca<sup>n</sup>'-hna<sup>n</sup> ga<sup>n</sup>' maja<sup>n</sup>' ča<sup>n</sup>' wačáa<sup>n</sup>'hna  
 how good you walk that I hear of them I wish. Still, in partic- so land the you abandoned it  
 ular (f) (ob.)  
 3 hnaí tē ca<sup>n</sup>' a<sup>n</sup>čisičē-hna<sup>n</sup>'i, a<sup>n</sup>'ba ičaugčē. Maja<sup>n</sup>' cī tē, e<sup>a</sup>'<sup>n</sup> maja<sup>n</sup>'  
 you went the yet we always remember day throughout. Land you as, how land  
 reached  
 úda<sup>n</sup>qti ma<sup>n</sup>hni<sup>n</sup>' xī, winá<sup>a</sup>'<sup>n</sup> ka<sup>n</sup>'bča. E<sup>a</sup>'<sup>n</sup> te a<sup>n</sup>čañ<sup>n</sup>xidaha<sup>n</sup>'-báji. Wáqe  
 very good you walk if, I hear from I wish. How will we do not know about ourselves. White  
 you man  
 amá íe ceta<sup>n</sup> wi<sup>n</sup>écte wegáxa-báji. Áda<sup>n</sup> éč há: a<sup>n</sup>čída<sup>n</sup>'be étea<sup>n</sup>'i tē  
 the words so far even one they have not done Therefore that we see you may, at the  
 (sub.) for us. is it least  
 6 a<sup>n</sup>ča<sup>n</sup>'baha<sup>n</sup>'-báji. Ca<sup>n</sup>' júga wíqtei wíja<sup>n</sup>'be ka<sup>n</sup>'bčai, kī waqin<sup>n</sup>'ha ča<sup>n</sup>' cuhí  
 we do not know. Still body I verily I see you I wish (pl. ob.), and letter the reaches  
 you  
 tē, uqčē<sup>n</sup>qti qáča gíčačē ka<sup>n</sup>'bčéga<sup>n</sup> Íuča aná<sup>a</sup>'<sup>n</sup> ka<sup>n</sup>'bča. Kī čisan<sup>n</sup>'ga  
 when, very soon back you cause to I hope. News I hear I wish. And your younger  
 again be coming brother  
 t'é há, Heqága-jin<sup>n</sup>'ga aí tē; níkaci<sup>n</sup>'ga wahčaji<sup>n</sup>'qti éde t'é há. Kī níkaci<sup>n</sup>'ga  
 dead , Heqaga-jūga t. e.; person very stout-hearted but dead And people  
 9 amá níkagáhi amá gíča-baji<sup>n</sup>'qti<sup>n</sup>'i há. Ca<sup>n</sup>' wa'ú amá cti énujín<sup>n</sup>'ga amá  
 the chief the are very sad Indeed woman the too young man the  
 (sub.) (sub.) (sub.) (sub.) (sub.)  
 cti gíča-báji há. Ca<sup>n</sup>'-hna<sup>n</sup> ga<sup>n</sup>' dáda<sup>n</sup> waqčá aṅgúji gē úda<sup>n</sup>'i há. Ca<sup>n</sup>'  
 too are sorrowful (Expletive) what vegetables we planted the are good And  
 (pl. ob.)  
 wamúske cti a<sup>n</sup>'t<sup>a</sup>'<sup>n</sup>'i, cī wata<sup>n</sup>'zi cti úda<sup>n</sup>'qti jút<sup>a</sup>'<sup>n</sup>'-a<sup>n</sup>'čai.  
 wheat too we have again corn too very good we have made it  
 plenty, mature.

## NOTE.

490, 1. e'a<sup>n</sup> ma'hni<sup>n</sup> e awana'a<sup>n</sup> ka<sup>n</sup>bça. This use of "awana'a<sup>n</sup>" is unusual. The regular form is "wina'a<sup>n</sup>," I hear from you, as in the text, three lines below.

## TRANSLATION.

I wish to hear how you are. I wish to hear whether you and your people are in good health and are prospering. Since you left the land, we ever think of you throughout the day. I desire to hear from you whether you are doing very well in the land to which you went. We do not know about our own affairs, how they will be. For up to this time the white people have not done for us even one of the things which they promised. Therefore that is it; that is why we do not know when we may, at least, see you, without hope of anything else. Still, I for my part wish to see you, and I hope that, when the letter reaches you, you will send one back very soon. I desire to hear the news. Your younger brother, Heqaga-jünga, is dead. He was a very stout-hearted man, but he is dead. The men and chiefs are very sad. Even the women and the young men are sorrowful. What vegetables we planted are good. We have plenty of wheat, and we have done very well in raising corn.

## WANACEKIÇABI TO WAJIN'A-GAHIGA.

Ci waqin'ha ça<sup>n</sup> gña<sup>n</sup>'çakiçë tẽ, waçita<sup>n</sup> kẽ áhigi. A<sup>n</sup>wañ'keg éde,  
 Again letter the you made it come when, work the much. I was sick, but  
 (ob.) back to me  
 i<sup>n</sup>'tea<sup>n</sup> wágazúqti bæi<sup>n</sup> há. Kì waçita<sup>n</sup> kẽ aqçicta<sup>n</sup> qí, cin'gajin'ga çagi-  
 at present very straight I am . And work the I finish mine when, child you  
 (ob.)  
 cta<sup>n</sup>be taté. Wawáqpani há. Can'ge cti waçin'gai há. Cañgáçe taité. 3  
 see your shall. We are poor . Horse too we have none . We go to you shall (pl.).  
 Usní tẽ'di, cañgáçe tañ'gata<sup>n</sup>. Wa'ú çínké uqpaçéçá-máji ka<sup>n</sup>'bça, çijan'ge;  
 Cold when, we go to you we who will. Woman the (ob.) I lost her I not I wish, your daughter;  
 áda<sup>n</sup> çagicta<sup>n</sup>be taté. Wiñ'a<sup>n</sup>'be tẽ'di, i<sup>n</sup>'c'ága, nãn'de i<sup>n</sup>'uda<sup>n</sup> ka<sup>n</sup>'bça.  
 therefore you see your shall. I see you when, O old man, heart good to me I wish.  
 Máçadi cañ'ge nwíbça céta<sup>n</sup> añaçá<sup>n</sup> há; cta<sup>n</sup>'be etéga<sup>n</sup>. Waqin'ha cuhí 6  
 Last winter horse I told you so far we have it ; you see it apt. Letter reaches you  
 about  
 tẽ'di, e'a<sup>n</sup> ma'hni<sup>n</sup> tẽ uqçé'qti íçaçé ka<sup>n</sup>'bça, waqin'ha. Winá'a<sup>n</sup> ka<sup>n</sup>'bça.  
 when, how you walk the very soon you send here I wish, letter. I hear from I wish.  
 you  
 Cin'gajin'ga çábei<sup>n</sup> çijan'ge eá çanká wagína'a<sup>n</sup> ga<sup>n</sup>'çai.  
 Child three your daughter her who to hear about she wishes.  
 the ones them, here,

## NOTES.

See the letter of Ma<sup>n</sup>tcu-na<sup>n</sup>ba to Agitçita, August 22, 1873.

491, 5. i<sup>n</sup>'c'ága, contracted from i<sup>n</sup>'c'age-ha.

## TRANSLATION.

When you sent the letter to me, the work was abundant. I was sick; but now I am all right again. When I finish my work, you shall see your child. We are poor; we have no horses. We shall go to see you. We will go to you in the cold weather. I do not wish to lose the woman, your daughter; therefore you shall see her. When I see you, O venerable man, I wish it to be good for my heart. We still have the horse about which I told you last winter. You will be apt to see it. When the letter reaches you, I wish you to send me one very soon, telling how you are. I wish to hear from you. Your daughter desires to hear from her three children.

DČBA-MA<sup>n'</sup>ČI<sup>n'</sup> TO LANDÉ-NAÑ<sup>n'</sup>ÚGE (MACDONALD).

- Ca<sup>n'</sup> a<sup>n'</sup>bačé, a<sup>n'</sup>ba-wačúbe čicti<sup>n'</sup> tč, wisičč ha. Ki edáda<sup>n'</sup> iuča čingčé  
Now to-day, sacred day finished when. I remem-ber you And what news there is none
- ctě, ca<sup>n'</sup> wabágčeze wídxé. Ca<sup>n'</sup> maja<sup>n'</sup> ké ícpaha<sup>n'</sup> hné xi a<sup>n'</sup>čítarí tč,  
even, yet little I make for you. Now land the you knew it went when we work when,
- 3 dáda<sup>n'</sup> a<sup>n'</sup>čan'gaxai tč a<sup>n'</sup>sič a<sup>n'</sup>gačí<sup>n'</sup>. Edáda<sup>n'</sup> a<sup>n'</sup>gúji ké úda<sup>n'</sup>qti há. Ca<sup>n'</sup>  
what we have made from the we are remembering as What we planted the very good . In fact,  
it (ob.) we move.
- waqtá dáda<sup>n'</sup> a<sup>n'</sup>gúji gě bčúga t'a<sup>n'</sup> hā Éskana maja<sup>n'</sup> dáda<sup>n'</sup> čagčí<sup>n'</sup> éi<sup>n'</sup>te  
vegetable what we planted the all abound Oh that land what you sit it may be
- ca<sup>n'</sup> úda<sup>n'</sup>qti čagčí<sup>n'</sup> i<sup>n'</sup>te ebčéga<sup>n'</sup>. Ca<sup>n'</sup> waqtá dáda<sup>n'</sup> učágiji ctě t'a<sup>n'</sup>qti  
the very good you may sit I think. In fact, vegetable what, you planted even having a  
(ob.) great abund-
- 6 čagčí<sup>n'</sup> ka<sup>n'</sup>bčéga<sup>n'</sup>. Ca<sup>n'</sup> wabágčeze ča<sup>n'</sup> hnize xi, uqčé<sup>n'</sup>qti gčia<sup>n'</sup>čakičč  
you sit I hope. Now, letter the you when, very soon you send back to  
(ob.) take it me
- ka<sup>n'</sup>bčéga<sup>n'</sup> há. Ca<sup>n'</sup> maja<sup>n'</sup> ča<sup>n'</sup> e'a<sup>n'</sup> ma<sup>n'</sup>hni<sup>n'</sup> tč i<sup>n'</sup>wi<sup>n'</sup>čahna ka<sup>n'</sup>bča. Xáci  
I hope Now, land (ob.) how you walk the you tell me I wish. Long ago
- wabágčeze gčia<sup>n'</sup>čakičč-hna<sup>n'</sup> éde, čiháni tč ceta<sup>n'</sup> wabágčeze gčia<sup>n'</sup>čakičča-  
letter you used to send back to me, but they re-when so far letter you have not sent back  
moved
- 9 báji ca<sup>n'</sup>ca<sup>n'</sup>. Li-úji čičha tč, éskana, úda<sup>n'</sup>qti ma<sup>n'</sup>čí<sup>n'</sup> ka<sup>n'</sup>bčéga<sup>n'</sup>. Či<sup>n'</sup>ga-  
to nie always. Household your the, oh that, very good walks I hope. Child
- jin'ga ča<sup>n'</sup>ka úda<sup>n'</sup>qti, éskana, ma<sup>n'</sup>čí<sup>n'</sup> ka<sup>n'</sup>bčéga<sup>n'</sup>: a<sup>n'</sup>bačé<sup>n'</sup>qti awásiččqti.  
dren the ones who very good, oh that, walking I hope: this very day I am thinking  
much about them.
- Éskana ca<sup>n'</sup> Pa<sup>n'</sup>ka-ma, ca<sup>n'</sup> bčúgaqti awásičč. Pa<sup>n'</sup>ka-ma ikágeawáčč-cti-  
Oh that still the Ponkas, in fact all I remember them. The Ponkas I have many of them for
- 12 ma<sup>n'</sup>, ki čí čawásičč cti, ki isan'gaawásičč-cti-ma<sup>n'</sup>. Ca<sup>n'</sup> čin'gajin'ga wiwíja  
my, and again I have from too, and I have some, too, for my younger Now, child my own  
friends, for relations in others.
- čínké e'a<sup>n'</sup> ma<sup>n'</sup>čí<sup>n'</sup> éskana ca<sup>n'</sup> úda<sup>n'</sup>qti ma<sup>n'</sup>čí<sup>n'</sup> ka<sup>n'</sup>bčéga<sup>n'</sup>. Wagia<sup>n'</sup>-ma<sup>n'</sup>ze  
the one how he walks oh that at any very good he walks I hope. Wagia<sup>n'</sup>-ma<sup>n'</sup>ze  
who late
- č áwake Ca<sup>n'</sup> a<sup>n'</sup>ba-wačúbe áma tč'di nřkaci<sup>n'</sup>ga wi<sup>n'</sup> tč há, čenujin'ga.  
him I mean. Now, sacred day the other on the person one died . a young man

- Heqága-jin'ga ijáje ačín'. Ca' qí-ují wiwíja té úda<sup>n</sup>qti agčín'; wakéga-báji,  
 Heqága jin'ga his name he had. Now, household my own the very good I sit; they are not sick,
- ca' úda<sup>n</sup>qti agčín'. Ca' Pañ'ka-ma níkaci<sup>n</sup>ga-má úda<sup>n</sup> ínahi<sup>n</sup>i cté íčai té  
 in fact, very good I sit. Still the Ponkas the people good truly even they as  
 went
- téqi ínahi<sup>n</sup>i ä, ebčéga<sup>n</sup> agčín'. Kí níkaci<sup>n</sup>ga d'úba čéčanká, juan' wañgče 3  
 hard truly ! I think I sit. And people some these, we with them
- añgáči<sup>n</sup> čanká, pñbaji teábai. Čan'ge-ma cénawačai. Ca' e'a<sup>n</sup> a<sup>n</sup>wañ'gaxe  
 we have the ones had are very. The houses they have destroyed Yet how we treat them  
 them who,
- taité téqi; 'a<sup>n</sup>čingé wábaskičai. Wawáqpani héga-báji. Ca' sídadi cañ'ge  
 shall diffi- in vain we are angry We are poor not a little. In fact yesterday horses  
 cult;
- wačíta<sup>n</sup>qti d'úba wáči<sup>n</sup> ačai Húñga amá Ca' éskana wabágčeze ča<sup>n</sup> 6  
 working well four having went Winnebagoes the (sub.). Now oh that letter the (ob.)
- uqčé'qtei tia<sup>n</sup>čakíčé ka<sup>n</sup>bééga<sup>n</sup>. Ca' níkaci<sup>n</sup>ga wágazuqti éde awáči éga<sup>n</sup>,  
 very soon you send me I hope. Now person very straight but I have em- as,  
 ployed him
- wabágčeze ingáxe. Méadi ca' déji ekúbe té'di, Čan' amáña pí. Ihañk'-  
 letter he has made for me. Last spring in fact grass deep when, Dakotas to them I was there Yank-
- ta<sup>n</sup>wi<sup>n</sup> amádi pí Čan'ge gčéba-déča<sup>n</sup>ba wa'íi Čin'gajin'ga nújinga čínké, 9  
 tons among I was Horse tens seven they gave Child boy the one  
 the there us. who,
- éskana maja<sup>n</sup> čéčuádi abčín' xí, i<sup>n</sup>uda<sup>n</sup>qti-ma<sup>n</sup> téi<sup>n</sup>te. Ca' wačíta<sup>n</sup> i<sup>n</sup>wiñ'ka<sup>n</sup>  
 oh that, land in this I had him if, very good for me it would be. Indeed working he helped me
- xí, i<sup>n</sup>uda<sup>n</sup>qti-ma<sup>n</sup> téi<sup>n</sup>te. Čupí tečan'di abčín' dí cté ebčéga<sup>n</sup>. Maja<sup>n</sup> ča<sup>n</sup>  
 if, very good for me it would be. I reached when, in the I had I was even I think. Land the  
 you, past him coming home (ob.)
- čagči<sup>n</sup> ča<sup>n</sup> ya<sup>n</sup>be xí, gíčaji wáčé há. Ca' maja<sup>n</sup> gáča<sup>n</sup> čagči<sup>n</sup> té'di, wíja<sup>n</sup>be- 12  
 you sat the I saw it when, it tended to make Indeed land that you sat when, I used to  
 (ob.) one sad
- hma<sup>n</sup>-ma<sup>n</sup> ča<sup>n</sup>cti, ebčéga<sup>n</sup> (xí), i<sup>n</sup>ča-máji. Ca' uqčé wíja<sup>n</sup>be etéga<sup>n</sup>-máji  
 see you formerly, I think (when). I am sad. Now soon I see you I am not apt
- ebčéga<sup>n</sup>, áda<sup>n</sup> i<sup>n</sup>ča-máji. Ca' ujañ'ge učahai gčé ya<sup>n</sup>be xí, i<sup>n</sup>ča-máji.  
 I think, there- I am sad. Indeed road you passed the I saw when, I was sad.  
 fore
- Čata<sup>n</sup> té'di ca<sup>n</sup> maja<sup>n</sup> ča<sup>n</sup> čagísiča-báji té. Čaa<sup>n</sup> amá maja<sup>n</sup> čagči<sup>n</sup>i 15  
 At last indeed land the you have forgotten yours. Dakotas the ones land who you sat
- ké bčúgaqti ugčín' amá waja<sup>n</sup>be; kí éde bčúgaqti ákiágčai, i<sup>n</sup>táxača.  
 the all they who sat in it I saw them; and but all have gone up the river.  
 again,

## NOTES.

492, 11. Eskana ca<sup>n</sup> Pañka-ma, ca<sup>n</sup> bčugaqti awasičé. The collector agrees with Frank La Flèche in regarding "Eskana," "ca<sup>n</sup>," and "ca<sup>n</sup>," as superfluous.

493, 6. wačíta<sup>n</sup> ačai. Read, "wáči<sup>n</sup> áiáčai, they have gone away with them."—Frank La Flèche.

493, 10. eskana maja<sup>n</sup> čéčuádi abčín' xí. Omit "eskana."—Frank La Flèche.

493, 11. abčín' dí cté ebčéga<sup>n</sup>. Read, "abčín' dí ctéde, ebčéga<sup>n</sup>, I think that I should have brought him back."—Frank La Flèche.

## TRANSLATION.

I think of you to-day, when Sunday is over (*i. e.*, on Monday). There is no news, yet I make a letter to you. We are thinking of what we have made from the land which we work, and which you knew when you departed. What we planted is very good. All the vegetables which we planted are abundant. I hope that you may do well in the land in which you dwell, whatever kind of land it may be. I hope that you may have a great abundance of the vegetables which you plant. I hope that when you receive this letter, you will send one back to me very soon. I desire you to tell me how you are getting along in the land. A long time ago you used to send me letters; but since your removal, you have not sent me any. I hope that your family is doing very well. I hope that the children are doing very well. I am thinking much about them this very day. I think of all the Ponkas. I have many of them for friends, some I have for relations, and some, too, for younger brothers. And I hope that my child, Wagia<sup>n</sup>-ma<sup>n</sup>ze, is doing very well. A person died here the other week. The young man was named, Heqaga-jinga. My household is doing very well; no one is sick. I sit thinking, "The Ponka people were truly good, and their departure was hard!" Some of these people with whom we dwell are very bad. They do not leave us any horses. It is difficult for us to do anything to them; in vain are we angry. We are very poor. The Winnebagos took four of our best working-horses yesterday. I hope that you will send me a letter soon. I have employed a very honest man, so he makes a letter for me. Last spring when the grass was tall I was among the Dakotas. I reached the Yanktons. They gave us seventy horses. If I had a child, a boy, in this land it would be very good for me. If he helped me in working it would be very good for me. I think that I should have brought one back when I went to see you. When I saw the land in which you used to dwell, it was such as causes sorrow. I was sad, thinking how I used to see you when you dwelt in that land. I thought that I would not be apt to see you soon, therefore I was sad. When I saw the paths which you used to go along, I was sad. At last you have forgotten your land. I saw all the Dakotas who were in the land where you used to dwell. But they have gone back to the up-river country.

MACTI<sup>n</sup>-A<sup>n</sup>SA TO NA<sup>n</sup>A<sup>n</sup>BI

September 30, 1878.

- Ūda<sup>n</sup>qti ma<sup>n</sup>bçi<sup>n</sup>. Ca<sup>n</sup> edáda<sup>n</sup> wačáte kē angújii bčúga úda<sup>n</sup>.  
 Very good I walk. Now what food the we planted all good:  
 (col. ob.) them
- wamúske cti úda<sup>n</sup>, ákiastá dúbá abçi<sup>n</sup> Ki i<sup>n</sup>tea<sup>n</sup> wajút<sup>n</sup>a<sup>n</sup> tē<sup>n</sup>di wawákegai.  
 what too good, stack four I have. And now when corn is at the we are sick.  
 maturing
- 3 Ki Wacúce t'é, Heqága-jin'ga t'é. Ki maja<sup>n</sup> kē e'a<sup>n</sup> úda<sup>n</sup> ma<sup>n</sup>hni<sup>n</sup> xi,  
 And Wacare dead, Heqaga-jinga dead. And land the how good you walk it,  
 aná'a<sup>n</sup> ka<sup>n</sup>bča. Ca<sup>n</sup> e'a<sup>n</sup> úda<sup>n</sup> kē úda<sup>n</sup> ma<sup>n</sup>hni<sup>n</sup> xi'etē aná'a<sup>n</sup> ka<sup>n</sup>bča.  
 I hear it I wish. In fact how good the (ob.) good you walk even if I hear it I wish.
- A<sup>n</sup>wa<sup>n</sup>čita<sup>n</sup>i, úda<sup>n</sup>qti naji<sup>n</sup>i bā. Ki wisíčē tē, éceta<sup>n</sup> waqi<sup>n</sup>ha gáča<sup>n</sup> dáxe.  
 We work, very good it stands And I remem when, from then till now letter that I make.  
 ber you



## TRANSLATION.

I am prospering. All the food that we planted is good; the wheat, too, is good. I have four stacks of it. And now, at harvest, we are sick. Wacuce and Heqaga-jūnga are dead. I wish to hear if you are doing well in the land. And I desire to hear in what respects you are prospering. We work, and it stands well. And as I have remembered you until now, I make that letter.

MANĠŦÍQTA TO JAHE-ÁGŦI<sup>n</sup>.

September 30, 1878.

Wamúske sí gġébaŋiwi<sup>n</sup> ǵábŋi<sup>n</sup> abŋi<sup>n</sup> uma<sup>n</sup> ǵiŋka ǵé'qtci. Ca<sup>n</sup> wabŋita<sup>n</sup>  
 Wheat seed hundred three I have season this very. Now I work  
 tē i<sup>n</sup>uda<sup>n</sup>qti anáji<sup>n</sup>. Ca<sup>n</sup> níe a<sup>n</sup>ǵiŋ'gěqti anáji<sup>n</sup>. Ca<sup>n</sup> wabŋita<sup>n</sup> tē i<sup>n</sup>uda<sup>n</sup>qti  
 the very good for I stand. Now, pain I have none at all I stand. Now, I work the very good for  
 me  
 anáji<sup>n</sup>, éga<sup>n</sup> wahníta<sup>n</sup>i ǵi, úda<sup>n</sup> té há. Ca<sup>n</sup> wisíŋtē tē, é cuǵéaǵé há, 3  
 I stand, so you work if, good will. Now I remember as, that I send to you  
 letter the (ob.). And how you too you walk the to tell me send here, letter  
 hníze ǵkita<sup>n</sup> íǵa-gā.  
 you take at the send here.  
 it same time

## TRANSLATION.

I have three hundred bushels of wheat this very season. I have been very prosperous with my work. I am without any bad health at all. As I am so successful in working, it will be good if you work. As I remember you, I send you the letter. Send and tell me how you are. Send at the very time that you receive this letter.

## ICTÁŦABI TO ACÁWAGE.

October 14, 1878.

Ji<sup>n</sup>ǵéha, a<sup>n</sup>baǵé nān'do ma<sup>n</sup>tádi wiŋa<sup>n</sup>'be ka<sup>n</sup>béa<sup>n</sup>qti há. Ta<sup>n</sup>waŋŋǵa<sup>n</sup> 6  
 Elder brother, to-day heart on the inside I see you I wish very Tribe  
 ǵiǵiia ǵan'di ǵa<sup>n</sup>'be ka<sup>n</sup>béa<sup>n</sup>. Ma<sup>n</sup>tcú-waǵiŋi ǵǵa<sup>n</sup>ba, ga<sup>n</sup> ǵiia<sup>n</sup>'cka méga<sup>n</sup>,  
 your at the I see it I wish. Ma<sup>n</sup>tcu-waǵiŋi he too, and your sister's son likewise,  
 ta<sup>n</sup>waŋŋǵa<sup>n</sup> ǵiǵiia ǵa<sup>n</sup>' ǵa<sup>n</sup>'be ka<sup>n</sup>béa<sup>n</sup>, uma<sup>n</sup> ǵiŋka ǵé. Níkaci<sup>n</sup>ga amá i<sup>n</sup>'t'ai  
 tribe your the I see it I wish, season this. People the have died  
 (pl.) (sub.) to me  
 há: Wacúce t'é, Cúǵa-ma<sup>n</sup>'ǵi<sup>n</sup> t'é, Heqága-jūnga t'é, JAhe-ǵáǵé t'é. Ca<sup>n</sup> 9  
 Wacuce dead, Cúǵa-ma<sup>n</sup>'ǵi<sup>n</sup> dead, Heqaga-jūnga dead, JAhe-ǵáǵé dead. Now  
 níkaci<sup>n</sup>ga amá eǵéga<sup>n</sup>i ca<sup>n</sup>'ja, ca<sup>n</sup> wí ebǵéga<sup>n</sup> eubǵé tá miŋke. Ca<sup>n</sup> culí  
 people the think though, yet I I think I go to you will I who. Now it reaches  
 (sub.) you

té'di uqçé'qteí i'wí'ncpaxu, jín'cé'ha. Gíçafé ka'nc'ba. Waçútada íí çan'di  
 when very soon (see note). elder brother. You cause to be coming back. Oto village by the  
 íhe pí tá minke. Ca'nc' maja'nc' çagçín' çá'nc' çúta'qti i'nc'baçu gíça-gá, jín'cé'ha.  
 passing I will I who. Now land you sit the very straight writing send it back, elder  
 that arrive way there (ob.) to me brother.  
 3 Çikúçaqti gíça-gá.  
 Do it very quickly send it back.

## NOTES.

495, 7. Ma'tcu-waçihi çan'ba. Three persons are addressed: Acawage, Ma'tcu-waçihi, and Acawage's (?) sister's son.

495, 9-10. Ca'nc' níkaci'ga ama eçega'nc' çan'ja, etc. Ictaçabi also gave another reading:

Ca'nc' níkaci'ga amá eçega'nc' bájl awána'nc' májl ca'nc' wí eçéç'ga'nc' há.  
 Now people the they do not I have not heard yet I I think it  
 (sub.) think it about them

"Now, I have not heard that the people do not think of visiting you, yet I, for my part, think of doing so."

496, 1. i'wí'ncpaxu, a case of *hapax legomenon*. The regular form is, i'nc'çepaxu, "You write to me."

## TRANSLATION.

Elder brother, in my heart, to-day, I have a strong desire to see you. I desire to see your tribe. O Acawage, Ma'tcu-waçihi, and your sister's son, I wish to see your tribe this season. Among my people the following have died: Wacuce, Çuça-ma'nc'çin, Heqaga-jinga, and çahé-çadé. Though the people think of visiting you, I, for my part, without regard to them, am thinking of going to you. When the letter reaches you, elder brother, write to me very quickly. I desire you to send a letter back. I will pass by the Oto village in going to you. Send me in writing, O elder brother, a very accurate account of the land in which you dwell. Send it back very hastily.

## GAHÍGE TO ACÁWAGE.

October 14, 1878.

Ca'nc' edáda'nc' íuça çínge há. Ga'nc' níkaci'ga táí té uwílça ga'nc' cuçéçé  
 Now what news there is none And people die the I tell you so I send to you  
 té'nc'ke. Çíadi Wacuce té; Çuça-ma'nc'çin té; Çahé-çadé eti té; Heqaga-jin'ga,  
 will. Your father Wacuce dead; Çuça-ma'nc'çin dead, Çahé-çadé too dead; Heqaga-jinga  
 6 Çáçin'gahige ijin'ge, Çadá ta'nc' wa'ngçan' ubána', té há Çin'gajin'ga té hna'nc'.  
 Çáçin'gahige his son, Çadá us, dead Çin'gajin'ga die usually.  
 wa'nc' eti té-hna'nc', çéçu eté áhigi-bájl, djúbai. A'nc'na'nc'í nan'de wúda'nc'  
 woman too die usually, here even not many, they are few We heard from you hearts good for us,  
 éde, a'nc'ida'nc'be táí éta'nc' a'nc'nc' táit'c' téçi há. Ca'nc' edáda'nc' wáçe amá wa'nc'  
 but we see you will how we shall difficult In fact what white the give us  
 people (sub.)

etéga<sup>n</sup>-báji, áda<sup>n</sup> wawáqpani héga-báji. Cě'ja íuṣa t'a<sup>n</sup>. Níkaṣi<sup>n</sup>ga ukéṣi<sup>n</sup>  
 they are not apt, therefore we are poor not a little. Yonder news abounds. Indians  
 where you are

áhigi ikágewaṣáṣe áhigi úcka<sup>n</sup> ejaí awána'a<sup>n</sup> ka<sup>n</sup>'bṣa. Waṣáte ṣiṣi<sup>n</sup>'gai  
 many you have them for many deeds their I hear about I desire. Food you have none  
 your friends them

téqi héga<sup>n</sup>ji. Wacka<sup>n</sup> ega<sup>n</sup>'i-gā. Húñaŋga amá cañ'ge-ma cénawaṣai. 3  
 hard not a little. Do exert yourselves. Winnebagoes the horses have made an end of them.  
 (sub.) of them.

## TRANSLATION.

There is nothing to tell as news. I send to tell you that the people have died. Your father, Wacuce, is dead; Cuṣa-ma<sup>n</sup>ṣi<sup>n</sup> is dead; ṣahe-ṣaṣe, too, is dead; Heqaga-jínga, son of ṣaṣi<sup>n</sup>-gahige, of the ṣaṣa gens, is dead. Children and women, too, are dying. Here they are not many; they are few. It was good for our hearts to hear from you; but it is difficult for us to get our affairs in a condition which will permit our going to visit you. The white people are not apt to give us anything; therefore we are very poor. There is plenty of news yonder where you are. I wish to hear of the ways of the many Indians who are your friends. It is very hard for you to be without food. Do make an effort. The Winnebagoes have deprived us of all our horses.

MAQPIYA-QÁGA TO MA<sup>n</sup>TCÚ-NÁJI<sup>n</sup>.

October 14, 1878.

Waqi<sup>n</sup>'ha gṣi<sup>n</sup> tṣe, áakipáqtcí-ma<sup>n</sup> bṣiṣe. Wiáha<sup>n</sup> t'é ga<sup>n</sup>, ṣaná'a<sup>n</sup>  
 Letter has when, I met it just then I took it. My brother-in-law died as, you hear it  
 come back

tebṣéga<sup>n</sup>. Cuṣa-ma<sup>n</sup>ṣi<sup>n</sup> éṣe há. Níkaṣi<sup>n</sup>ga wawákega héga-báji há, nán'de  
 will, that I think. Cuṣa-ma<sup>n</sup>ṣi<sup>n</sup> is he People we are sick not a little heart  
 i<sup>n</sup>'uda<sup>n</sup>qti-máji há. Cénujiñ'ga áhigi t'ai i<sup>n</sup>'ta<sup>n</sup>; cénujiñ'ga úda<sup>n</sup>qti juáwagṣe 6  
 not very good for me Young man many have died now; young man very good I with them

áhigi t'ai há. Kí úcka<sup>n</sup> ṣaná'a<sup>n</sup> cka<sup>n</sup>'hna tṣe é ṣéama, níkaṣáhi amá,  
 many have died And deed you hear you wished the that these (sub.), chiefs the,  
 úda<sup>n</sup>qti ma<sup>n</sup>ṣi<sup>n</sup>'i há. Kí úsaŋga cubṣéde, cubṣa<sup>n</sup>-máji I<sup>n</sup>dádi, Ceki, uṣéhna  
 very good walk And no prospect I was going to I am not going to My father, Ceki, you tell him  
 of anything you, but. you.

te há, wiáha<sup>n</sup> t'é tṣe. Nuciáha-gí-hna<sup>n</sup> cti, na'añ'kiṣá-gā. Ṣinégi t'é amá, 9  
 will, my brother-in-law died the fact. Nuciáha-gí-hna<sup>n</sup> too, cause him to hear it. Your dead they say,  
 in-law fact. mother's brother

á-gā. Awáxiṣṣi<sup>n</sup>'ta<sup>n</sup> gṣe i<sup>n</sup>'uda<sup>n</sup>qti-ma<sup>n</sup>, júga wíqtcí. Ṣéama, níkaṣáhi amá,  
 say it. I work for myself the is very good for me, body I myself. These chiefs the (sub.),  
 (pl. ob.) (the sub.),

ṣiṣiṣe-hna<sup>n</sup>'i. Waqi<sup>n</sup>'ha gṣi<sup>n</sup> tṣe'di, uáwagibṣéde nán'de gíuda<sup>n</sup>'i níkaṣáhi  
 remember you. Letter came back when, I told them, when heart good for them chiefs

amá. Ṣiná'a<sup>n</sup>i, Pañ'ka-máṣe, ṣida<sup>n</sup>'bai tṣe ékiga<sup>n</sup> há. Níkaṣi<sup>n</sup>ga amá satā<sup>n</sup> 12  
 the They heard from you, ye Ponkas, they saw you the like it. People the five (sub.),  
 (sub.) (sub.)

ja<sup>n</sup>' xi t'é-hna<sup>n</sup>'i; wakéga tṣe piáji. Wiáha<sup>n</sup> t'é tṣe ceta<sup>n</sup>' ṣéṣa<sup>n</sup>'ba ja<sup>n</sup>' xi,  
 sleep when die, usually; sickness the bad. My brother-in-law died the so far seven sleep when,  
 in-law

cucéṣe. Wa'ú agṣa<sup>n</sup> ṣínké a<sup>n</sup>'ṣina t'aiṣi<sup>n</sup>.  
 I send to you. Woman I married the one who came near dying.

## NOTES.

497, 4-5. *çana'a<sup>n</sup> tebçéga<sup>n</sup>*, in full, *çaná'a<sup>n</sup> te ebçéga<sup>n</sup>*, "I think that you will hear it."

497, 8. *Ki usaŋga cubçede, cubça-maji*. *Maqpiya-qaga* gave another reading: *Ki cubçé úsaŋgáqti-ma<sup>w</sup> éde cubçá-máji*, "And I was very sure, indeed, of going to you, but I am not going." The disappointment was very great, as every probability was favorable to the trip.

## TRANSLATION.

When the letter came back, I met it just then and took it. As my brother-in-law, *Cuxa-ma<sup>n</sup>çi<sup>n</sup>*, is dead, I think that you will hear of it. Our people are very sick, so my heart is not very good. Many young men have just died; many of the very good young men with whom I went have died. And as to the matter about which you wished to hear, *i. e.*, the chiefs, they are doing very well. I was sure of going to you, but now I am not going. Please tell my father, *Ceki*, that my brother-in-law is dead. Cause *Nuciaba-gi-hna<sup>n</sup>*, too, to hear it. Say, "It is reported that your mother's brother is dead." I work for myself, and it is very good for me. These chiefs always remember you. When the letter came and I told them, their hearts felt good to hear from you, *O ye Ponkas*. It was like seeing you. The people usually die in five days. The sickness is bad. I send to you seven days after the death of my brother-in-law. The woman whom I married came near dying.

MAQPIYA-QÁGA TO MA<sup>n</sup>TCÚ-NÁJĬ.

October 15, 1878.

*Maqpiya-qága wamúske bçúga gínaçin'ge; waqpáni hégaçi. Qáde*  
*Maqpiya-qaga wheat all burnt to nothing poor not a little. Hay*

*ja<sup>n</sup>-ma<sup>n</sup>çi<sup>n</sup>-uji gçéba cti gínaçin'ge. Cí nán'de i<sup>n</sup>'ta i<sup>n</sup>'uda<sup>n</sup>qti ma<sup>n</sup>bçi<sup>n</sup>-máji*  
*wood-walking put-in ten too burnt to nothing Again heart now very good for I do not walk*

3 *tě, çaná'a<sup>n</sup> tai ebçéga<sup>n</sup> waqin'ha cuçé. Ė na<sup>n</sup>jú gçéba-na<sup>n</sup>ba wa<sup>n</sup>'da<sup>n</sup>*  
*the, you hear it will I think letter goes to you. That threshed twenty together*

*wénaçin'gai. Cí nújinga, isaŋ'gaçéde, é waŋ'giçe wénaçin'gai. Wamúske*  
*it was burnt to nothing for us. Again boy, I have him for a he all it was burnt to nothing for us. Wheat*

*waŋ'giçe wi<sup>n</sup>áqtcia<sup>n</sup> itéçé; a<sup>n</sup>wa<sup>n</sup>çita<sup>n</sup> aŋgáiaçai çi wénaçin'gai. Ha<sup>n</sup> çi*  
*all once was piled; we worked we had gone when it was burnt to nothing for us. Night when*

6 *añi tě há.*  
*it arrived*

## NOTES.

This letter contains one of the few instances of Indian's mentioning their own names; but it is done in the third person. See *Jabe-ská's* letters to *Waqa-naji<sup>n</sup>*, etc.

498, 2. *ja<sup>n</sup>-ma<sup>n</sup>çi<sup>n</sup>-uji* was contracted to *ja<sup>n</sup>-múji*.

498, 3. *çanaa<sup>n</sup> tai ebçéga<sup>n</sup> waqin'ha cuçé*: equivalent to "*çaná'a<sup>n</sup> tai éga<sup>n</sup> waqin'ha cuçé*."

498, 3. E na<sup>n</sup>ju, etc., is not plain, according to Frank La Flèche. It should read:  
 Na<sup>n</sup>jú *řicta<sup>n</sup>* g<sup>é</sup>éba-na<sup>n</sup>ba wa<sup>n</sup>da<sup>n</sup> wéna<sup>n</sup>řiŋgai.  
 Threshed finished twenty together were destroyed for  
 us by fire.

498, 4. Či nujiŋga isaŋga<sup>n</sup>a<sup>n</sup>řede, etc. Frank La Flèche gives the following reading:  
 Čénujiŋga isaŋga<sup>n</sup>a<sup>n</sup>řé-de etl gina<sup>n</sup>řiŋgai.  
 Young man I had him for a and too his was destroyed  
 younger brother by fire.

498, 5. wi<sup>n</sup>aqtia<sup>n</sup> ite<sup>n</sup>řé. Read, "wi<sup>n</sup>áha ité<sup>n</sup>řé," it was put in one place.—Frank La Flèche.

## TRANSLATION.

All of Maqpiya-qaga's wheat has been destroyed by fire. He is very poor. Besides that, ten wagon-loads of his hay were destroyed by the fire. And now I send you a letter, because I think that you will hear that I am not walking with a very good heart. We had in all twenty bushels of wheat burnt by the fire. And the boy whom I have for a younger brother had all of his wheat burnt. All the wheat had been put in one place. It was burnt when we had gone away to work. The fire reached it at night.

WÁTA-NÁJI<sup>n</sup> TO CÁGE-SKĀ.

October 19, 1878.

A<sup>n</sup>ba<sup>n</sup>řé, kagé, wigí<sup>n</sup>a<sup>n</sup>be ka<sup>n</sup>b<sup>n</sup>čai édega<sup>n</sup>, a<sup>n</sup>wa<sup>n</sup>qpani héga-máji. Ídaxe  
 To-day, younger brother, own I wish, but I am poor I am very. I make by  
 means of  
 eté g<sup>é</sup> řiŋgé. B<sup>n</sup>úgaqti ři<sup>n</sup>áha<sup>n</sup> gí<sup>n</sup>a<sup>n</sup>řiŋge. Ca<sup>n</sup> a<sup>n</sup>ba<sup>n</sup>řé ři<sup>n</sup>aŋga méga<sup>n</sup>,  
 may the there are All your brother his was destroyed Now to-day your younger likewise,  
 (pl.) none. in-law by fire. brother  
 wigí<sup>n</sup>a<sup>n</sup>be ka<sup>n</sup>b<sup>n</sup>řéde, ídaxe eté g<sup>é</sup> b<sup>n</sup>úga i<sup>n</sup>na<sup>n</sup>řiŋge éga<sup>n</sup>, řaná'a<sup>n</sup> taí eb<sup>n</sup>řéga<sup>n</sup> 3  
 I see you, my I wish, but I make by may the all destroyed for me as, you hear it will I think  
 own, means of (pl.) by fire  
 waqí<sup>n</sup>ha řé cu<sup>n</sup>řéa<sup>n</sup>řé. Ga<sup>n</sup> ři<sup>n</sup>aŋge méga<sup>n</sup>, řiji<sup>n</sup>ře méga<sup>n</sup>, waŋgí<sup>n</sup>ře  
 letter this I send to you. And your sister likewise, your elder brother likewise, all  
 winá'a<sup>n</sup>i ka<sup>n</sup>b<sup>n</sup>ča. Waqí<sup>n</sup>ha gí<sup>n</sup>aŋki<sup>n</sup>řá-gă, e'a<sup>n</sup> hni<sup>n</sup> t<sup>n</sup>ě, aí.  
 I hear from I wish. Letter send back to me, how you are the, i. e.  
 you (pl.)

## NOTES.

Oage-skā, White Hoof, son of ĵi-gi<sup>n</sup>a<sup>n</sup>řé.

499, 1-2. Ídaxe eté g<sup>é</sup>, should be "Ídaxe eté g<sup>é</sup>," according to Frank La Flèche.

## TRANSLATION.

To-day, younger brother, I wish to see you; but I am very poor. There is nothing with which I can do anything. Your brother-in-law lost all his property by a prairie fire. Now I wish to see you and your younger brother to-day; but as all the things with which I could do anything have been destroyed by fire, I send you this letter that you may hear it. I wish to hear from you all, including your sisters and your elder brothers. Send a letter back to me, saying how you are.

WÁTA-NÁJI<sup>n</sup> TO JĪŃGÁ-NÚDA<sup>n</sup>.

October 19, 1878.

- Wáback ijin'ge, JīŃgá-núda<sup>n</sup>, ċiji'ċe méga<sup>n</sup>, waqi<sup>n</sup>ha ia<sup>n</sup>ċakíċċ  
 Wabacki his son, JīŃgá-núda<sup>n</sup>, your elder likewise, letter you send to me  
 brother
- ka<sup>n</sup>bċa. A<sup>n</sup>baċé wiċa<sup>n</sup>be ka<sup>n</sup>bċa, waqi<sup>n</sup>ha ċuċéwikíċċ. Ca<sup>n</sup> maja<sup>n</sup> ċé  
 I wish. To-day I see you I wish, letter I cause (one) to send to you. Yet land this
- 3 ċaa<sup>n</sup>hna hnaí ċan'di úda<sup>n</sup>qti anáji<sup>n</sup> éde, a<sup>n</sup>baċé wéju-báji, ca<sup>n</sup> wamúske  
 you left it you went in the very good I stand, but to-day we are unfortu- in fact wheat  
 nate,
- a<sup>n</sup>baċé i<sup>n</sup>naċiŃgé-de waċáte aŋídaxe áhigi náċiŃge há. NújiŃga wi<sup>n</sup>  
 to-day it was destroyed by food I made for much was destroyed Boy one  
 fire for me, and myself by fire
- iċámaxe ċuċéaċé, ċínuda<sup>n</sup>-sk ijin'ge. Ca<sup>n</sup> ga<sup>n</sup>, ċínuda<sup>n</sup>-sk ijin'ge, ca<sup>n</sup>  
 I inquire of I send to you, ċínuda<sup>n</sup>-ská his son. Yet so, ċínuda<sup>n</sup>-ská his son, yet
- 6 ga<sup>n</sup> wágazúqti aná'a<sup>n</sup> ka<sup>n</sup>bċa. E'a<sup>n</sup> éi<sup>n</sup>te i<sup>n</sup>wi<sup>n</sup>ċahna gíċaċé te.  
 so very straight I hear it I wish. How (he) may be you tell me you send will.  
 back to me
- Ceta<sup>n</sup> a<sup>n</sup>baċé níkaciŃga-má ta<sup>n</sup>wáŃċa<sup>n</sup>-ma i<sup>n</sup>uda<sup>n</sup>-máji éga<sup>n</sup> édega<sup>n</sup>,  
 So far to-day the people the gentes good for me I not somewhat, but  
 a<sup>n</sup>baċé uhaí. Céna íáċé. Uqċé'qti waqi<sup>n</sup>ha gíċaċai ka<sup>n</sup>bċa, JīŃgá-  
 to-day they have Enough I have Very soon letter ye send back I wish, JīŃgá-  
 their way. spoken of. to me
- 9 núda<sup>n</sup>, ċiji'ċe méga<sup>n</sup> Maja<sup>n</sup> e'a<sup>n</sup> ċagċi<sup>n</sup> ċa<sup>n</sup> ċúta<sup>n</sup> aná'a<sup>n</sup> ka<sup>n</sup>bċa. Maja<sup>n</sup>  
 núda<sup>n</sup>, your elder likewise. Land how you sit the straight I hear I wish. Land  
 brother (ob.)
- ċé'ja cí tċé, wacka<sup>n</sup> waŋíċita<sup>n</sup>i-gá. Ēdihi ŋí úda<sup>n</sup>ċanáji<sup>n</sup> taí. Ċéċu  
 at you as, making efforts work for yourselves. In that event good you stand will. Here  
 yonder have arrived
- waċáa<sup>n</sup>hna hnaí tċé, a<sup>n</sup>wáŋíċita<sup>n</sup> a<sup>n</sup>náji<sup>n</sup>i, éga<sup>n</sup> úda<sup>n</sup>qti anáji<sup>n</sup> éde, a<sup>n</sup>baċé  
 you left us you when, we worked for our- selves we stood, so very good I stood, but to-day  
 went
- 12 wamúske i<sup>n</sup>naċiŃge há.  
 wheat has been destroyed  
 for me by fire

## TRANSLATION.

O JīŃga-núda<sup>n</sup>, son of Wabacki, I wish you and your elder brother to send me a letter. I wish to see you to-day, so I send you a letter. I have done very well in this land which you left when you went away, but to-day we are unfortunate. To-day I had my wheat destroyed by a prairie fire, and much of the food which I had made for myself was burnt. I send to you to inquire about a boy, the son of ċínuda<sup>n</sup>-ská (White Dog). I wish to hear just how he is. Please send back and tell me how he is. Until to-day I did not like the gentes of the people, but to-day they have their way. I have spoken about enough. O JīŃga-núda<sup>n</sup>, I wish you and your elder brother to send back a letter very soon. I desire to hear just how you dwell in the land. Make some efforts and work for yourselves in yonder land which you have reached. In that event you will prosper. When you left us and went away we were working for ourselves, and so I did very well. But to-day my wheat was destroyed by fire.

## MAQPIYA-QÁGA TŌ CĒKI.

October 19, 1878.

I<sup>c</sup>ága, wamúske abçi<sup>n</sup> bčúgaqti i<sup>n</sup>naçin'gega<sup>n</sup>, çaná'a<sup>n</sup> taí ebčéga<sup>n</sup>  
 O old man, wheat I had all destroyed for me by you hear it will I think  
 fire, as,

ca<sup>n</sup> waçi<sup>n</sup>ha cuçé. Ja<sup>n</sup>-ma<sup>n</sup>çi<sup>n</sup> kě sídjuáqti i<sup>n</sup>wi<sup>n</sup>'cte; éna ucté agčáçin.  
 yet letter goes to you. Wagon the alone remains to me; that remain- I have mine.  
 alone ing

Ca<sup>n</sup> éawaçé édi-ma awána'a<sup>n</sup> ka<sup>n</sup>bča há: Nudja<sup>n</sup>haŋga, Hidiga cti, Jade-gi 3  
 Now I have them those who I hear from I wish : Nudja<sup>n</sup>haŋga, Hidiga too, Jade-gi  
 for kindred are there them

cti, aná'a<sup>n</sup> ka<sup>n</sup>bča, ni<sup>n</sup>ça méi<sup>n</sup>te. Gahige-gega cti, Wajin'ga-da, Agáha-  
 too, I hear I wish, alive if they are. Gahige-gega too, Wajin'ga-da, Agáha-  
 ma<sup>n</sup>çi<sup>n</sup> i<sup>n</sup>c'áge, Ickadabi jin'ga, Ma<sup>n</sup>tcú-skā cti há, wa'újiŋga iha<sup>n</sup>awáçé  
 ma<sup>n</sup>çi<sup>n</sup> old man, Ickadabi young, Ma<sup>n</sup>tcú-skā too, old woman I had them for  
 mothers

cti na<sup>n</sup>ba édi-ma awána'a<sup>n</sup> ka<sup>n</sup>bča há. Ca<sup>n</sup> ucté iwidaha<sup>n</sup>i-máji. ǰáçin<sup>n</sup> 6  
 too two those who are there them I wish . Now the rest I know you not. ǰáçin<sup>n</sup>

na<sup>n</sup>páji aká áwa<sup>n</sup>i çínké igáçea<sup>n</sup> çínké éaçé, iúcpa wiwíqti, a<sup>n</sup>ça<sup>n</sup>baha<sup>n</sup>.  
 na<sup>n</sup>páji the the one for whom I hear from his wife the (ob.) I have her grandchild my very own, she does not know  
 (sub.) he danced the as a rela-  
 pipe dance tion,

ji<sup>n</sup>qti éde, i<sup>n</sup>tca<sup>n</sup> içápaha<sup>n</sup> cuçé. Ca<sup>n</sup> ata<sup>n</sup> iwidaha<sup>n</sup>-máji-máce, ana çat'ai  
 me at all, but now I know her it goes to you. Now how far I have known you not ye who, how you have  
 many died

éda<sup>n</sup> ebčéga<sup>n</sup>, aná'a<sup>n</sup> ka<sup>n</sup>bča há. Ca<sup>n</sup> nan'de ça<sup>n</sup> da<sup>n</sup>qti i<sup>n</sup>pi-máji. ǰ<sup>n</sup>ta<sup>n</sup> 9  
 I I think, I hear I wish . And heart the beyond I am sad. Now  
 measure

nújiŋga juáwagçe úda<sup>n</sup>qti éde, hégaçi t'ai, áda<sup>n</sup> nan'de i<sup>n</sup>pi-máji-hna<sup>n</sup>  
 boy I with them very good, but not a few died, therefore heart sad to me regularly

ca<sup>n</sup>ca<sup>n</sup>. ǰ<sup>n</sup>ta<sup>n</sup> wamúske i<sup>n</sup>naçin'gega<sup>n</sup>, i<sup>n</sup>ta<sup>n</sup> da<sup>n</sup>qti i<sup>n</sup>pi-máji. Wa'újiŋga  
 always. Now wheat has been destroyed for now beyond I am sad. Old woman  
 me by fire, as,

iha<sup>n</sup>açé çínké wakége-de gígéazu-báji. Çiúcpa cti wa<sup>n</sup>giçéqti wakégai. 12  
 I had her for the one who is sick but she has not regained her strength. Your grand- too all are sick.  
 a mother

Içádi kě pahan'ga tēdi t'é há. Wa'újiŋga çanķá ga<sup>n</sup> úwagiçá-gā.  
 His father the before when died . Old woman the (pl. ob.) so tell them.

## TRANSLATION.

Venerable man, as all the wheat which I had has been destroyed by fire, I send a letter to you that you may hear it. I have nothing left but the wagon. I desire to hear about my kindred which are there: Nudja<sup>n</sup>haŋga, Hidiga, and Jade-gi. I wish to hear if they are alive. I also wish to hear about Gahige-gega, Wajin'ga-da, the venerable Agaha-ma<sup>n</sup>çi<sup>n</sup>, the younger Ickadabi, Ma<sup>n</sup>tcú-skā, and the two old women whom I call my mothers. And the rest of you I know not. The wife of one for whom ǰáçin<sup>n</sup>-na<sup>n</sup>páji danced the calumet dance is my relation. She is my own grandchild, though she does not know me at all; but now I know her, and so the letter goes to you. Now I wish to hear how many of you have died among those I did not know.

My heart is far more sad than tongue can tell. I was with very good young men, but now many have died; therefore my heart is always sorrowful. Now is my heart sad beyond measure, because my wheat has been burnt. The old woman whom I call my mother is sick, and she has not yet regained her strength. All your grandchildren are sick. Their father died formerly. Tell this to the old women.

## CAN'GE-SKĀ TO MA'TCŪ-WÁʕIHI.

October 21, 1878.

- Ca<sup>n'</sup> waq<sup>i'</sup>ha gēʕaʕē ʕa<sup>n'</sup> bēize. Kī waʕikega uʕaʕigēta tē aṅgū cti  
Now letter you sent back the I took it. And you are sick you told of the we too  
(ob.) yourself
- eáwaga<sup>n'</sup>i. Ga<sup>n'</sup> níkaci<sup>n'</sup>ga cénujin<sup>n'</sup>ga wahéhai<sup>n'</sup>qti bahiqti a<sup>n'</sup>t'ai há. Wacúce  
we are so. And person young man very stout-hearted picked, or we have Wacnee  
gathered died
- 3 t'é, Cúʕa-ma<sup>n'</sup>ʕi<sup>n'</sup> cti, ʕahé-ʕádē cti, Heqága-jin<sup>n'</sup>ga, He-snáta, ʕéde-gáhi  
dead, Cúʕa-ma<sup>n'</sup>ʕi<sup>n'</sup> too, ʕahé-ʕádē too, Heqaga-jinga, He-snata, ʕede-gahi
- ija<sup>n'</sup>ge (ʕa<sup>n'</sup>ze na<sup>n'</sup>ga igáʕʕa<sup>n'</sup>), Máca<sup>n'</sup>-skā ijin<sup>n'</sup>ge, Cyú-jinga ijin<sup>n'</sup>ge cti,  
his daughter (ʕa<sup>n'</sup>ze-na<sup>n'</sup>ga his wife), Maca-skā his son, Cyu-jinga his son too,
- Wauqtawáʕē igáʕʕa<sup>n'</sup> t'é, Gahige-wadáʕinge igáʕʕa<sup>n'</sup>, Íckadábi iúʕpa,  
Wauqtawáʕē his wife dead, Gahige-wadáʕinge his wife, Ickadabi his grandchild,
- 6 ein<sup>n'</sup>gajin<sup>n'</sup>ga-ma jin<sup>n'</sup>gáqtcī-ma áhigi t'ai. Kī ceta<sup>n'</sup>-hna<sup>n'</sup> edáda<sup>n'</sup> iuʕa e'a<sup>n'</sup>  
the children the very small ones many died. And so far what news how
- ma<sup>n'</sup>hni<sup>n'</sup> xī, winá'a<sup>n'</sup> ka<sup>n'</sup>bēai há. Kī áji uwíʕa cuʕéaʕē taté cingé, Uma<sup>n'</sup>-  
you walk if I hear from you And dif. I tell you I send to you shall there is as to the  
forent none
- ha<sup>n'</sup>qti. Kī Pañ'ka ʕaṅká, níkagáhi ʕaṅká, t'é ʕaṅká, ijáje wahnáde etéde.  
Onahas And Ponka the ones chief the ones dead the ones his name you should have called  
themselves. who, who, them.
- 9 U'ágʕa a<sup>n'</sup>ʕi<sup>n'</sup> há. Wawáqpani. Iyíga<sup>n'</sup>ʕai ma<sup>n'</sup>zeská' cte wa'í-báji. Ca<sup>n'</sup>  
Suffering we are We are poor. The grandfather silver even has not given us. Yet
- waʕíta<sup>n'</sup> ké'ia ca<sup>n'</sup>qtaṅgaxai éde, ca<sup>n'</sup>hna<sup>n'</sup> wajú-báji, áhigiá'ji éga<sup>n'</sup>, áhigiqti  
work at the we have done our best, but still we are below the much not as, very much  
standard,
- aṅgáxa-báji-hna<sup>n'</sup>i. Waʕíta<sup>n'</sup> tē enáqtcī wíuwagipí etai, wéuda<sup>n'</sup> éte eáwa-  
we have not done usually. Work the that alone pleasant to us may good for us may  
(be), (be), (be)
- 12 ga<sup>n'</sup>i, a<sup>n'</sup>wan<sup>n'</sup>ʕigēta<sup>n'</sup> tē é áwake. Ta<sup>n'</sup>wan<sup>n'</sup>ʕa<sup>n'</sup> aṅgúja-ma íe wáspa-báji,  
are so, we work for ourselves the that I mean. Gentee our own (pl.) words do not behave,  
enáqtcī téqi jin<sup>n'</sup>ga; níkagáhi íe wána'a<sup>n'</sup>-báji. Iyíga<sup>n'</sup>ʕai eáwawa<sup>n'</sup>i ga<sup>n'</sup>  
that alone difficult a little; chief words they do not listen to us. Grandfather he caused it for us so
- ta<sup>n'</sup>wan<sup>n'</sup>ʕa<sup>n'</sup> amá íe wána'a<sup>n'</sup>-báji. Ín'ta<sup>n'</sup> íeska aká waa<sup>n'</sup>ʕai, ʕigēizai  
gentee the words do not listen to us. Now interpreter the abandoned them, he took him-  
(sub.) (sub.) self back
15. ʕacíbe. Ta<sup>n'</sup>wan<sup>n'</sup>ʕa<sup>n'</sup>-má íe wámaka-báji. Ga<sup>n'</sup>adi íeska cē'ia Pañ'ka<sup>n'</sup>  
out of. The gentee words he was out of pa- Already interpreter youder at the Ponka  
tience with them. (laud)
- gáxai ʕi<sup>n'</sup> i<sup>n'</sup>tca<sup>n'</sup> iʕádiʕai aká gáxe, aṅgú aṅgáxa-báji. Níkagáhi aṅgata<sup>n'</sup>  
was made he now agent the made him, we we did not make him. Chief we who stand  
(sub.)



a<sup>n</sup>ná'a<sup>n</sup>-báji-ctea<sup>n</sup>'i, ceta<sup>n</sup>' ičádičai aká uáwagiča-báji. Uáwagičai tédłhi  
 we have heard nothing about it, so far agent the (sub.) has not told us. He tells us it arrives at  
 xī, e'a<sup>n</sup>' tatéi<sup>n</sup>te a<sup>n</sup>ča<sup>n</sup>'baha<sup>n</sup>-báji: wéca<sup>n</sup> eté xī'ji, wéca<sup>n</sup>-báji xī, a<sup>n</sup>wa<sup>n</sup>'watě  
 when, how it may be we do not know: we agree ought if, we do not agree if, which one of the (two)  
 tatéi<sup>n</sup>te. Či wi<sup>n</sup>' gíča-gá, čé hnize xī.  
 it may be. Again one send back, this you take it when.

3

## NOTES.

This letter was dictated partly by Sanssouci, the ex-interpreter, and partly by Cañge-ska. The interpreter appointed by the agent was Charles P. Morgan, who had been Ponka interpreter before the removal of the latter tribe in 1877.

503, 1. a<sup>n</sup>na'a<sup>n</sup>-báji-ctea<sup>n</sup>'i. The ending "ctea<sup>n</sup>" shows that what was done, or left undone, was against the wishes of the speaker and his friends; but "a<sup>n</sup>na'a<sup>n</sup>-báji-qtia<sup>n</sup>'i," we have heard *nothing at all*, would convey a different idea.

503, 2. tatéi<sup>n</sup>te, i. e., taté i<sup>n</sup>te, has a future signification.

## TRANSLATION.

I have received the letter which you sent. You told of yourselves that you were sick, and we are so, too. The choicest ones of the most stout-hearted of our young men have died. Wacuce is dead, so is Cuṣa-ma<sup>n</sup>ṣi<sup>n</sup>, and ṣahe-ṣadě, and Heqaga-jīṅga, He-snata, ṣede-gahi's daughter (the wife of ṣa<sup>n</sup>ze-haṅga), White-feather's son, Cyu-jīṅga's son, Wauqtawaṣe's wife, Gahige-wadaṣiṅge's wife, and the grandchild of Ickadabi (i. e., of Louis Sanssouci); and in addition to these, many very small children have died. And up to this time have I been wishing to hear the news from you, how you were. There is nothing else for me to tell you about the Omahas. You should have mentioned the names of the deceased Ponka chiefs. We are poor and suffering. The President does not give us even money annuities. And as to work, we have done our best, but we are still below the mark, as it was not much. We have not done very much. Work alone should be pleasant for us, as it is apt to benefit us. I refer to working for ourselves. Our gentes do not behave when they speak; they do not listen to the words of us chiefs. That is the only thing which is a little difficult for us to bear. The President having caused it for us, the gentes do not listen to our words. The interpreter has just abandoned them, by resigning and taking himself out of their company. He got out of patience with the gentes on account of their words. And the agent has just appointed as interpreter the man who was made Ponka interpreter yonder at the old reservation in Dakota. We did not appoint him; in fact, we chiefs have heard nothing about it officially. The agent has not yet told us. We do not know how it will be when he tells us. It will probably be one thing or the other in that case; we may consent or we may not consent. Send back a letter when you receive this.

## WAJIN'A-GAHÍGA TO MA'TCÚ-JĀŊGA.

October 19, 1878.

- Níkagáhi úju hnañkáce, Acáwage, Ma'tcú-wáƆihi éƆa<sup>n</sup>ba, cénuijĩga  
 Chief principal ye who are, Acawage, Ma'tcu-waƆihi he too, young man
- ƆíƆíga waja<sup>n</sup>'ba-máji, a<sup>n</sup>wa<sup>n</sup>'qpani há. Wigíga<sup>n</sup>'be ka<sup>n</sup>'bƆa. Ɔé usní Ɔé  
 your own I have not seen them, I am poor I see you, my own, I wish. This cold this
- 3 tédíhi xĩ, cupí taté ebƆéga<sup>n</sup> há. Éskana uqƆé<sup>n</sup>qtcí waqĩ<sup>n</sup>'ha gƆia<sup>n</sup>'ƆakíƆé  
 it arrives when, I reach shall I think Oh that very soon letter you cause (one) to  
 at you send it back to me
- ka<sup>n</sup>bƆéga<sup>n</sup>, nisíha, wisáñ'ga, wiúcpa méga<sup>n</sup>, níkágáhi úju hnañkáce.  
 I hope, my child, my younger brother, my grandchild likewise, chief principal ye who are.
- A<sup>n</sup>wa<sup>n</sup>'qpani éga<sup>n</sup>, awágíga<sup>n</sup>'be ka<sup>n</sup>'bƆa, ta<sup>n</sup>'wanĩgƆa<sup>n</sup>. Cénuijĩ'ga gƆúbaqti  
 I am poor as, I see them, my own, I wish, nation. Young man all
- 6 a<sup>n</sup>Ɔa<sup>n</sup>'wa<sup>n</sup>'he ga<sup>n</sup>'Ɔai há. JuáwagƆe cupí taté, ebƆéga<sup>n</sup>. Ca<sup>n</sup>' níkágáhi  
 to follow me desire I with them I reach you shall, I think. In fact chief
- bƆúga a<sup>n</sup>Ɔa<sup>n</sup>'wa<sup>n</sup>'he ga<sup>n</sup>'Ɔai, ebƆéga<sup>n</sup>, nisíha, wisáñ'ga, wiúcpa méga<sup>n</sup>,  
 all to follow me desire, I think, my child, my younger brother, my grandchild likewise,
- níkagáhi úju hnañkáce. Cénuijĩ'ga wiwíga juágƆéqti i<sup>n</sup>'t'e éga<sup>n</sup>, nān'de  
 chief principal ye who are. Young man my own I really was dead to as, heart  
 with him me
- 9 i<sup>n</sup>'pi-máji éga<sup>n</sup>, waqĩ<sup>n</sup>'ha cuƆéwikíƆé. Níkaci<sup>n</sup>'ga bƆúgaqti gĩpi-báji, waqĩpáni;  
 is bad for me as, letter I cause (one) to send it to you. People all are sad, poor;
- i<sup>n</sup>'ta<sup>n</sup> ƆigisíƆai há. Nisíha, wiqa<sup>n</sup>'be ka<sup>n</sup>'bƆa há. WanágƆe cañ'ge a<sup>n</sup>Ɔa<sup>n</sup>'ma  
 at they remem- My child, I see you I wish Domestic horse those which  
 present ber you animal you gave me
- cénawaƆéga<sup>n</sup>, a<sup>n</sup>wa<sup>n</sup>'qpani, nisíha. A<sup>n</sup>wa<sup>n</sup>'qpani éga<sup>n</sup>, ƆáƆuha íƆát'e. Ukít'e  
 they have been de- I am poor, my child. I am poor as, nearly I have died from it. Nation  
 stroyed, as,
- 12 Ɔé Caa<sup>n</sup>' amá atíi há. Cañ'ge wábƆi<sup>n</sup> éde wan'gíƆe awá'i. Kĩ é'di pí  
 this Dakotas the came Horse I had them but all I gave them. And there I ar-  
 (sub.) here rived
- xĩ, wi<sup>n</sup>'ecte a<sup>n</sup>'i-báji há, nisíha. Uma<sup>n</sup>'ha<sup>n</sup> amá, nisíha, Ɔida<sup>n</sup>'be ga<sup>n</sup>'Ɔai,  
 when, even one they did not give me, my child. Omahas the my child, to see you wish,  
 (sub.),
- kĩ éga<sup>n</sup> wiqa<sup>n</sup>'be ka<sup>n</sup>'bƆa. Cupí taté ebƆéga<sup>n</sup>, nisíha, usní Ɔé. E'a<sup>n</sup>' xĩ,  
 and so I see you I wish. I reach shall I think, my child, cold this. How if,  
 you
- 15 nisíha, Ɔúta<sup>n</sup>'qti gƆia<sup>n</sup>'ƆakíƆé te ebƆéga<sup>n</sup>. UqƆé<sup>n</sup>qtcí éskana aná'a<sup>n</sup> te  
 my child, very straight you cause (one) to will I think. Very soon oh that I hear it win  
 send it back to me
- ebƆéga<sup>n</sup>. Cénuijĩ'ga ƆíƆíga, níkágáhi ƆíƆíga edábe, íe ƆíƆíga uqƆé<sup>n</sup>qti  
 that I think. Young man your own, chief your own also, words your own very soon
- winá'a<sup>n</sup>i ka<sup>n</sup>'bƆa.  
 I hear from I wish.  
 you

## NOTE.

This Wajĩ'a-gahiga is the head of a part of the Omaha Wajĩnga-čatajĩ, while the other one is the head of the Ponka Wasabe-it'ajĩ gens. The Omaha bearing this name is an old man, and his letter is a good specimen of the oratorical style, especially the first part, in which Acawage is addressed as "my child," Ma'tcu-wačĩhi, as "my younger brother," and Ma'tcu-qañga, as "my grandchild."

## TRANSLATION.

O ye head chiefs, Acawage and Ma'tcu-wačĩhi, as I do not see your young men, I am poor. I wish to see you, who are my own kindred. I think that I shall reach you by the time that the cold weather arrives. I hope that you will send back a letter very soon, O my child, O my younger brother, O my grandchild, ye who are head-chiefs. As I am poor, I desire to see the tribe who are my kindred. I think that all the young men wish to follow me. I think that I shall bring them to you. Indeed, I think that all the chiefs wish to follow me, O my child, O my younger brother, O my grandchild, ye who are head-chiefs. I send you a letter because I am sad at heart on account of the death of my young man who dwelt with me. All the people are sad; they are poor. Now they think of you. My child, I wish to see you. As all of the stock, the horses that you gave me, are gone, I am poor, my child. As I am poor, I have almost died from that cause. These Dakotas came here. I gave them all the horses which I had. But, my child, when I was there they did not give me even one horse. These Omahas, my child, wish to see you, and so do I wish to see you. I think that I shall reach you, my child, during this cold weather. My child, I hope that you will send back to me and tell me just how it is with you. I hope that I may hear it very soon. I wish to hear very soon the words of your young men, and also those of your chiefs.

## JÁBE-SKĀ TO GAHÍGE JIŃ'GA, WÁQA-NÁJĪ, AND ACÁWAGE.

Gahíge-jĩn'ga t'éska<sup>ni</sup> ečéga<sup>n</sup> Jábe-skā iwa<sup>n</sup>xe tíčai. Wáqa-náji<sup>n</sup>, Acá-  
 Gahige-jĩnga, dead, he might be thinking that Jábe-skā to question begins. Wáqa-náji<sup>n</sup>, Acá-  
 wage, cé-čabčĩ<sup>n</sup>, wi<sup>n</sup>a<sup>n</sup>'wa etécte t'éska<sup>ni</sup> ečéga<sup>n</sup> wégča<sup>n</sup>xe tí hă. Giná'a<sup>n</sup>  
 wage, those three and no more, which one soever dead, he might be thinking to ask about has To hear about  
 ga<sup>n</sup>'čai Jábe-skā. Uqčé'qtei kíččé tá-bi waqĩ<sup>n</sup>'ha, giná'a<sup>n</sup> ga<sup>n</sup>'čai; uqčé 3  
 wishes Jábe-skā. Very soon he says that some one will cause it to reach home letter, to hear about his own he wishes; soon  
 waqĩ<sup>n</sup>'ha ča<sup>n</sup> kí te.—Acáwage, waqĩ<sup>n</sup>'ha cučéačé číze áda<sup>n</sup> da<sup>n</sup>'be júwagčá-gă.  
 letter the will reach home.—O Acawage, letter I send to you take it and seeing it be with them.  
 Gahíge-jĩn'ga, Wáqa-náji<sup>n</sup>, Wahé'a<sup>n</sup>, céna, da<sup>n</sup>'bai-gră Waqĩ<sup>n</sup>'ha hnřzai xĩ,  
 Gahige-jĩnga, Wáqa-náji<sup>n</sup>, Wahé'a<sup>n</sup>, enough, look ye at it Letter you take it when,  
 wi<sup>n</sup>' éska<sup>n</sup> čat'á-bújĩ xĩ, uqčé'qtei waqĩ<sup>n</sup>'ha ča<sup>n</sup> kíččé taí. Wahé'a<sup>n</sup>, Wačĩ- 6  
 one it might be have not if, very soon letter the you will cause to reach home. Wahé'a<sup>n</sup>, Wačĩ-

daze cé-na<sup>n</sup>ba, a<sup>n</sup>wa<sup>n</sup>'wa ctécte t'éska<sup>n</sup>i giná'a<sup>n</sup> ga<sup>n</sup>'çai. Wíuwaçágihná  
 daze those two, and which one soever dead, he to hear of he wishes. You tell us about our own  
 no more,  
 kíçaçé tá-bi. Cí ni<sup>n</sup>'ja xí, wáçnta<sup>n</sup> giná'a<sup>n</sup> ga<sup>n</sup>'çai.  
 you will cause it to reach home, he said. Again alive if, straight to hear of he wishes.  
 his own

## NOTES.

This letter was written before October 25, 1878.

505, 1. t'eska<sup>n</sup>i, *i. e.*, t'é eska<sup>n</sup>i, "Dead, they might be."

505, 3. uqéçtci kíçé ta-bi. Frank La Flèche does not understand how "kíçé ta-bi" can be used here, and it is a puzzle to the collector, who suggests the substitution of "tiçaçé te, you will please send it here," or "gçíçaçé té, you will please send one back."

506, 1-2. wíuwaçágihna kíçaçé ta-bi. Frank La Flèche and the collector have agreed in substituting for this, "wíuwaçágihná xí, íçaçé táí, when you tell us of our own, you will send one here."

## TRANSLATION.

Jabe-skā begins to inquire, as he thinks that Gahige-jīnga may be dead. As he thinks that Waqa-najī<sup>a</sup>, Acawage, or Gahige-jīnga may be dead, he has come to inquire about the deceased one. Jabe-skā desires to hear about his own. He says that some one will cause a letter to reach him at home (*sic*) very soon. He wishes to hear about his own kindred. The letter will please reach home soon (*sic*).—O Acawage, receive the letter which I send you, and look at it with them. O Gahige-jīnga, Waqa-najī<sup>a</sup>, and Wahe'a<sup>n</sup>, look ye at it. When you receive the letter, if one of you has not died, please cause the letter to reach home very soon (*sic*). He wishes to hear if either of his relations, Wahe'a<sup>n</sup> or Waçidaze, has died. You will tell us by sending a letter here. And if they be alive, Jabe-skā wishes to hear correctly about them.

JÍDE-TA<sup>n</sup> TO ACÁWAGE.

October 25, 1878.

- 3 Wiji<sup>n</sup>'çe i<sup>n</sup>'t'e, nān'de i<sup>n</sup>'pi-máji-hna<sup>n</sup> ca<sup>n</sup>'ca<sup>n</sup>. Íqubábi t'é çaná'a<sup>n</sup> te,  
 My elder died to heart bad for me regularly always. Íqubabi dead you hear it will,  
 brother me,  
 Acáwage. Wa'ú wiwíja kě cí t'é kě xāngs'çtci-hna<sup>n</sup> hí. Uma<sup>n</sup>'çínka çé  
 O Acawage. Woman my own the again dead when very near to usually ar- Season this  
 (recl. one) lying rived.  
 wiqa<sup>n</sup>'be ka<sup>n</sup>'bçéde bçí'a há; wiji<sup>n</sup>'çe t'é, wa'ú wiwíja t'é ta tē'di hí.  
 I see you I wished, but I have my elder dead, woman my own die will at it has ar-  
 failed brother rived.  
 6 Uma<sup>n</sup>'çínka áji xí, wiqa<sup>n</sup>'be ka<sup>n</sup>'bçea xí, wiqa<sup>n</sup>'be taté ebçéga<sup>n</sup>. Céki,  
 Season another if, I see you I wish if, I see you shall I think. O Céki,  
 çíçān'ge t'é há, a<sup>n</sup>'baçé, Gakíe-ma<sup>n</sup>'çí<sup>n</sup> igáqça<sup>n</sup>.  
 your elder dead to-day, Gakíe-ma<sup>n</sup>'çí<sup>n</sup> his wife.  
 sister

## NOTE.

506, 5. *t'e ta tēdi hi*. *T'e ɣaŋgēqtci-hna<sup>a</sup> hi*, which Jide-ta<sup>a</sup> gave as an equivalent, is hardly applicable here, as it refers to several occasions of sickness unto death.

## TRANSLATION.

My elder brother is dead, and my heart is constantly sad. O Acawage, you will hear that Ikuhabi is dead. My wife has nearly reached death on several occasions. I wish to see you this year, but I have failed, as my brother died, and my wife is approaching death. If I wish to see you another year, I think that I shall see you. O Ceki, your younger sister, Gakie-ma<sup>a</sup>ɸi<sup>n</sup>'s wife, died to-day.

JE-ŪɣA<sup>n</sup>HA TO MA<sup>n</sup>TCŪ-SI-TA<sup>n</sup>'GA.

Ca<sup>n</sup>', nisŋa, wiŋiɸē-hna<sup>n</sup>-ma<sup>n</sup>'. Ca<sup>n</sup>' éskana e'a<sup>n</sup>' ma<sup>n</sup>hni<sup>n</sup>' ɣi, winá'a<sup>n</sup>-  
Now, my child, I am always thinking of you. Now oh that how you walk if, I have not  
maji'-qti-ma<sup>n</sup>'; ca<sup>n</sup>' e'a<sup>n</sup>' ma<sup>n</sup>hni<sup>n</sup>' ɣi, i<sup>n</sup>win'ɸahna gíɸaɸē ka<sup>n</sup>bɸéga<sup>n</sup>. Wiɣa<sup>n</sup>'-  
heard from you at all; yet how you walk if, you tell me you send back I hope. I see you  
ba-máji a<sup>n</sup>wa<sup>n</sup>'qpani héga-máji. Kí éskana wiɣa<sup>n</sup>'be ka<sup>n</sup>bɸéga<sup>n</sup> éde, bɸi'a- 3  
I not I am poor I am very. And oh that I see you I hoped, but I have  
hna<sup>n</sup>-ma<sup>n</sup>'. Kí ɸikáge-ma, éskana waŋ'giɸe úwaɸagihná ka<sup>n</sup>bɸéga<sup>n</sup>. Kí  
failed each time. And those who are oh that all you tell them I hope. And  
a<sup>n</sup>waŋ'kega-máji, 'a<sup>n</sup>'ɸiŋgē'qti ma<sup>n</sup>bɸi<sup>n</sup>'; éga<sup>n</sup>qti ma<sup>n</sup>hni<sup>n</sup>' ka<sup>n</sup>bɸéga<sup>n</sup>. Wa-  
I am not sick, nothing at all is the I walk; just so you walk I hope. Let-  
matter  
báxu wi<sup>n</sup>' cuɸéwikíɸē. Ca<sup>n</sup>' uqɸē'qtci gíɸaɸē ka<sup>n</sup>bɸéga<sup>n</sup>. Wáɣe amá 6  
ter one I cause him to And very soon you send one I hope. White the  
send it to you. back man (mv. sub.)  
maja<sup>n</sup>' ɸiŋké 'iáwaɸaí ɣi, na<sup>n</sup>bé t'a<sup>n</sup>' maja<sup>n</sup>' waɸita<sup>n</sup> wagáji agɸaí. Maja<sup>n</sup>'  
land the spoke about when, hand pos- land to work it commanded went Land  
sessing ns homeward.  
ɸan'di ɣáci a<sup>n</sup>'ɸi<sup>n</sup> taí, ebɸéga<sup>n</sup>. Cé'ɣa caŋgáhi-báji taí, ebɸéga<sup>n</sup>. Gátéga<sup>n</sup>'  
in the a long time we will be, I think. Yonder we will not reach you, I think. In that man-  
ner  
uwíɸa cuɸéaɸē.  
I tell you I send to you.

9

## NOTES.

507, 5. *ega<sup>n</sup>qti ma<sup>n</sup>hni<sup>n</sup> ka<sup>n</sup>bɸéga<sup>n</sup>*. *Je-ɣa<sup>n</sup>ha* explained this by another sentence:  
*ɸi cti éga<sup>n</sup>qti waɸikegaj'i<sup>n</sup>qti winá'a<sup>n</sup> ka<sup>n</sup>bɸéga<sup>n</sup>*.  
You too just so you are not sick at I hear from I hope.  
all you

"I hope to hear from you that you, too, have not been sick at all."

507, 6. *Wabaxu*, used by an Omaha instead of *wabagɸeze*.

507, 6. *Wage ama*; i. e., Inspector J. H. Hammond.

507, 7. *maja<sup>n</sup> ɸiŋke*, intended for "*maja<sup>n</sup> ɸa<sup>n</sup>*."—Frank La Flèche.

## TRANSLATION.

My child, I always think of you. I have not heard at all how you are, though it has been my desire; yet I hope that you will send a letter back, and tell me how you are. As I do not see you, I am very poor. I have hoped to see you, but I have failed each time. I hope that you will tell all your friends. I am not sick; I walk without any trouble at all. I hope that you are just so. I cause some one to send you a letter. I hope that you will send one back very soon. A white man talked with us about the land. He went home after telling us to work the land with our hands. I think that we will be in the land for some time. I think that we will not reach yonder where you are. I send to you to tell you such things.

DÚBA-MA'ÇI<sup>n</sup> TO LANDE-NAN<sup>n</sup>ŪGE.

October 25, 1878.

- Ca' wabágteze tíçafé a'baçé ja'be. Níaci'ga i'çadai çéaka. Ca'  
 Now letter you sent to-day I have seen it. Person read it to me this (sub.). Now
- éskana íí-ují çíça úda<sup>n</sup>qti aná'a<sup>n</sup> xí i'<sup>n</sup>uda<sup>n</sup>. Ca' éskana Wakan'da aká  
 oh that household your very good I heard when good for me. Now oh that Deity the
- 3 uçíka<sup>n</sup>i ka'bçéga<sup>n</sup>. Kí A'pa<sup>n</sup>-iañ'ga t'é tē aná'a<sup>n</sup> hä, kí níkaçáhi sátá<sup>n</sup>  
 help you I hope. And Big Elk he died the I heard it, and chief five
- t'ai tē awána'a<sup>n</sup> hä. Kí níkaci'ga-máce, áhigiçti çat'ai tē ca' gíçajiwáçé.  
 died the I heard of them. And ye people, very many you died the yet grievous.
- A'baçé añgú çti wawákeçai. Níaci'ga úda<sup>n</sup>qti sátá<sup>n</sup> t'ai. Çi i'<sup>n</sup>tca<sup>n</sup> t'é  
 To-day we too we are sick. Person very good five died. Again now to die
- 6 etéga<sup>n</sup>qti édi-ma-hna<sup>n</sup>i, kí wa'ú çti t'é-hna<sup>n</sup>i. Ca' maja<sup>n</sup> ké ca' çé çti  
 very apt those are usually here, and woman too usually die. Yet land the yet this too
- éga<sup>n</sup>, út'e t'a' éga<sup>n</sup> a't'é-hna<sup>n</sup>i. Kí maja<sup>n</sup> çéçaçica<sup>n</sup> ké'ça cañgáhi taité  
 like, death abounds like we are dying. And land towards yonder at the we reach you shall place
- na'a<sup>n</sup>pe héga-báji. Kí níkaci'ga amá edáda<sup>n</sup> íbaha<sup>n</sup> amá, 'íawaçé-hna<sup>n</sup>i  
 we fear it not a little. And people the what they know they who, usually talk about us
- 9 ça'ja, añçiwacka<sup>n</sup> héga-báji. Ca' wáçiwagázu ga'çai. Çéçuádi wáçiwá-  
 though, we have made not a little. And to make us straight they wish. In this place make us
- gázu tá amá tē. Áda<sup>n</sup> maja<sup>n</sup> ké'ça, çéça ké'ça, cañgáhi t'ai añga<sup>n</sup>çá-báji  
 straight they will, doubt- less. Therefore land at the, at yonder at the, we reach you will we do not wish it place
- éga<sup>n</sup>i hä. Kí e'a' weáçigíçga<sup>n</sup> otē eáwaga<sup>n</sup> tañ'gata<sup>n</sup>, ca' cçú tē di  
 somewhat. And how they decide for us even we are so we who will yet there in the
- 12 cañgáçá-báji tañ'gata<sup>n</sup> éska<sup>n</sup>-a'çá'çai. Maja<sup>n</sup> çá íçádiçai qí tē ceta<sup>n</sup>  
 we go not to you we who will we think it may be so. Land the agent houses the so far
- itáxaçáçica<sup>n</sup> wakéga-báji. Ca' a'baçé wiçíçai éga<sup>n</sup>, wabágteze cuçéwikíçé.  
 towards up stream they are not sick. Now to-day I remember you (pl.) as, letter I cause him to send it to you (sing.).

Ca' jí-ují wiwíŋa tē úwakega čingé. Ca' edáda<sup>n</sup> maja' čéčuádi wi'áqtcí  
 And household my own the sickness has none. And what land in this only one  
 wéteqí éga<sup>n</sup> uwíbčai-hna<sup>n</sup>-ma'. Húŋaŋga-má téqí há. Ca' wabágčeze  
 hard for somewhat I have told you (pl.) regularly. The Winnebagos hard Now letter  
 us  
 uqčé'qtcí fé, wabáxu čéču čínké, éskana ča'í gčécačé ka'nbéga<sup>n</sup>. 3  
 very soon goes, writer here he who, oh that you you send I hope.  
 give him back

## NOTES.

508, 1. niaci'ga i'čadai čeaka, another way of expressing, "Niaci'ga čéaka i'čadai há."

508, 6. Ca' maja' kč ca' čé čtí ega<sup>n</sup>. Duba-ma'čín gave "čéču čtí, here too," as equivalent to "čé čtí." Frank La Flèche reads: Maja' fé čtí éga<sup>n</sup>, omitting "Ca'" and "kč ca'."

508, 8. nikaci'ga ama, edada<sup>n</sup> ibaha<sup>n</sup> ama, *i. e.*, the white people.

508, 9-10. wáčiwigázu tá amá tē. Frank La Flèche and Duba-ma'čín say, "wáči-wagázu," while Sanssouci says, "wačiwigázu." Sanssouci renders "ta ama tē" by "they will doubtless," distinguishing it from "taite, they shall." Frank La Flèche says that "wáčiwigázu taité" is seldom used.

509, 3. wabáxu čéču čínké, the one who sits here writing.

## TRANSLATION.

To-day I saw the letter that you sent. This man read it to me. I am glad to hear that your household is in good health. I hope that Wakanda may help you. I heard that Big Elk and five chiefs had died. And as so many of you have died, it is grievous, O ye people. We, too, are sick to-day. Five very excellent men have died, and now there are those who are very apt to die. The women, too, are dying. As this land, too, as well as yours, is full of death, we have been dying. We are very much afraid of arriving yonder at a land in your neighborhood. Though the people who know something have been talking about us and to us, we have been making great efforts on our own account. They wish to settle our business in a satisfactory manner. They will doubtless make a satisfactory settlement of our business in this place. Therefore we do not wish to reach the land near you, if we can avoid it. Whatever they decide upon for us we shall abide by, yet we hope that we shall not depart from this place. They are not sick in the agent's country (*i. e.*, Indiana) as far south as his city (*i. e.*, Richmond). As I remember you to-day, I send you a letter. My household is without sickness. I have told you again and again of one thing in this land which is somewhat hard for us. The Winnebagos are hard for us to bear. I hope that, as this letter goes very soon, you will give one and send it to the writer who is here.

## ČÁČI-NA'PÁJĪ TO ČAČAŇ'GA-NÁJĪ.

- Nisŋa, a'wa'qpani héga-májĭ xĭ'jĭ, wigísicē-hna'-ma'. Éskana, nisŋa,  
 My child, I am poor I am very if, I usually remember you, my Oh that, my child  
 relation.
- wigŋa'be ka'bčéga'-hna'-ma' áta'hé—Kagéha, maja' čéču ca'ca' hni'  
 I see you, my own I usually hope I who stand.— My friend, land here always you were
- 3 xĭ'jĭ, a'wa'qpani-májĭ taté ebčéga' ča'ja, ihnč há. Hnéga' a'wa'qpani  
 if, I (am) not poor shall I think though, you have gone As you went I am poor
- héga-májĭ. Ca' edáda' úcka' ma'hni' xĭ, ca' e'a' ma'hni' xĭ, bčúga  
 I am very. Yet what deeds you walk if, in fact how you walk if, all
- aná'a' ka'bča há. Ca' ie úda'qti wigína'a' ka'bča há. Nisŋa, maja'  
 I hear it I wish In fact words very good I hear of you, I wish My child, land  
 my own
- 6 anáji' čan'di wabčíta' a'ča'cpaba' hnaí té, i'tca' átaca' bčé. Wáge amá  
 I stood in the I worked you knew me you (pl.) when, now beyond it I go. White the  
 went people (sub.)
- edáda' ca' wačáte bčúga gáxai gě eáwakiga'qtia'i. Ceta' a'číta' té  
 what in fact food all they make the we are just alike. So far we work the  
 (pl. ob.)
- aŋgčí'aqti, gčísai té aŋgčí'aqti, máče há. Maja' čta'be ča' bčúga wamúske  
 we have failed indeed, plucking the we have failed winter Land you saw the all wheat  
 indeed,
- 9 ugípi. Maja' čan'di úxube čingč'qti a'náji'i; sagíqti a'čín'. Níkaci'ga-má  
 is full of. Land in the cause of fear having none we stand; very firm we are. The people  
 at all
- ána čat'af gě ijáje zaníqti a'wa'na'a' aŋga'čai. Wacúce ijiŋ'ge čaŋká  
 how you have the his name every one we hear them we wish. Wacuce his son the ones  
 many died
- wi' t'é. Ě'di-a-i-naji' ijáje ačín'.  
 one died. Ědi-a-i-naji' his name he had.

## NOTES.

This Čačaŋga-naji' is sometimes called Čačaŋga-naji' jiŋga (*i. e.*, the younger), to distinguish him from Acawage. He is the brother-in-law of Mi'xa-ská, the elder Frank La Flèche.

510, 2. Kageha, *i. e.*, Ma'tcu-wačihí.

## TRANSLATION.

My child, I always think of you when I am poor. I am ever hoping to see you. My friend, you have gone, though I thought that I should never be poor if you always remained here in this country. As you went, I am very poor. I wish to hear all, what you are doing, and how you are. I hope to hear very good words from you who are my own relation. My child, when you departed, you knew that I worked the land where I dwell. I have now exceeded what I did then. We are just like the white people in raising all kinds of food. We have not yet finished our work; we are far



from the end. It is winter, and yet we have not been able to finish gathering all of our crops. The land which you saw is full of wheat. We stand in the land with nothing at all to occasion apprehension; we are firmly settled. We wish to hear all the names of your people who have died. One of Wacuce's sons is dead. His name was Ēdi-a-i-naji<sup>a</sup>.

ICTÁÇABI TO MA<sup>n</sup>TCŪ-WÁÇIHI AND ACÁWAGE.

Waqi<sup>n</sup>'ha gŕíçaçĕ çá<sup>n</sup>' bŕíze. Maja<sup>n</sup>' çagçĭ<sup>n</sup>' çá<sup>n</sup>' çúta<sup>n</sup>'qti i<sup>n</sup>'wi<sup>n</sup>'ça  
 Letter you sent back the I took it. Land you sit the very straight to tell me  
 (ob.) (ob.)  
 gŕíça-gă. Çé cuçéaçĕ. Céama níkaci<sup>n</sup>'ga d'úba çaçaí hă. Itíçĕ cubçé  
 be sending This I send to you. Those people some went to . At the I go to you  
 back. same time  
 ka<sup>n</sup>'bŕéde waqi<sup>n</sup>'ha gŕíçäji éga<sup>n</sup>, a<sup>n</sup>'a<sup>n</sup>'ça çaçaí hă. -Ca<sup>n</sup>' uwíkĭe tĕ ékiga<sup>n</sup>'- 3  
 I wished, but letter had not as, leaving me they went Now I talk to you the it was just  
 come back to you  
 qtiá<sup>n</sup>', waqi<sup>n</sup>'ha çá<sup>n</sup>' bŕíze tĕ'di. Ca<sup>n</sup>', jĭ<sup>n</sup>'çéha, a<sup>n</sup>'wa<sup>n</sup>'qpani héga-májĭ. Maja<sup>n</sup>'  
 like it, letter the I took it when. Yet, elder brother, I am poor I am very. Land  
 uhíacka çagçĭ<sup>n</sup>' ebçéga<sup>n</sup>-májĭ çá<sup>n</sup>'ctĭ; wéahidĕ<sup>n</sup>'qti çagçĭ<sup>n</sup>' ebçéga<sup>n</sup>. Ca<sup>n</sup>'  
 close by you sit I did not think heretofore; at a great distance you sit I thought. Yet  
 maja<sup>n</sup>' mactéaça çagçĭ<sup>n</sup>' çá<sup>n</sup>' a<sup>n</sup>'ba úma<sup>n</sup>'çĭ<sup>n</sup> ána ja<sup>n</sup>' ħĭ-hna<sup>n</sup>'i aná'a<sup>n</sup> ka<sup>n</sup>'bça. 6  
 land in the warm you sit the day to walk in how sleeps if only I hear it I wish.  
 region many  
 Wawákegai ca<sup>n</sup>'aŋgáxai, aŋgínii.  
 We were sick we have quit, we have recovered.

## NOTE.

511, 6. a<sup>n</sup>'ba uma<sup>n</sup>'çĭ<sup>n</sup>, etc. Frank La Flèche says that this is not exactly correct. It should be "a<sup>n</sup>'ba ána ja<sup>n</sup>' ħĭwaçĕ éi<sup>n</sup>'te aná'a<sup>n</sup> ka<sup>n</sup>'bça."

## TRANSLATION.

I have received the letter which you sent home. Send me a letter, and tell me just how you dwell in the land. I send you this in order to make that request. Some of those men (*i. e.*, Omahas) went to you. I desired to go to you when they did, but they went to you without me, as a letter had not come from you. When I received the letter, it was just as if I talked with you. O elder brothers, I am very poor. I did not think, heretofore, that you dwelt in a land near by; I thought that you dwelt at a very great distance. And I wish to hear how many days it takes to walk to the land in the warm region where you dwell. We have brought our sickness to an end; we have recovered.

## WAQPE-CA TO CÁHIEČA.

Negíha, maja<sup>n'</sup> águdi ma<sup>n'</sup>hni<sup>n'</sup> wisíčē-lha<sup>n'</sup> ca<sup>n'</sup>ca<sup>n'</sup>. Ána ca<sup>n'</sup> čat'ai<sup>n'</sup>  
 Mother's land in what you walk I am remembering always. How in fact you have  
 brother, place died  
 éi<sup>n'</sup>te winá'a<sup>n'</sup>i ka<sup>n'</sup>bčē. Maja<sup>n'</sup> águdi čanáji<sup>n'</sup> xi, maja<sup>n'</sup> wágazuáji, cubčá-  
 it may be I hear from you (pl.) I wish. Land in what you stand it, land not straight, I have not  
 3 máji. Čat'é tē ékiga<sup>n'</sup> i<sup>n'</sup>ča-máji héga-máji. Nújiŋga, kagé, t'éč há, He-  
 gone to you. You die the it is like it I am sad I am very. Boy, third son, is dead, He-  
 qága-jin'ga. Ixuhábi cti t'éč há, čia<sup>n'</sup>čka. Ca<sup>n'</sup> wabágčēze gia<sup>n'</sup>čakíčē  
 qaga-jin'ga. Ixuhabi too is dead, your sister's son. Now letter you cause him to be  
 sending it back to me  
 ka<sup>n'</sup>bčēga<sup>n'</sup>. Ca<sup>n'</sup> águdi úda<sup>n'</sup>qti čanáji<sup>n'</sup> tē aná'a<sup>n'</sup> ka<sup>n'</sup>hčēga<sup>n'</sup>.  
 I hope. Now in what very good you stand the I hear it I hope.

## NOTES.

Cahieča, or Cheyenne, a Yankton Dakota, was adopted by the Ponkas, who have made him the head of one of their sub-gentes. He was enrolled in 1880 as Múxa-náji<sup>n'</sup>, which is a sacred name of his gens.

512, 13. kagé refers to Heqaga-jin'ga, whom Waqpe-ca called his younger brother. He is spoken of by his household or ordinal birth-name, being the third son. Waqpe-ca might have said: "Nújiŋga isan'gaačéde t'éč há, Heqaga-jin'ga: I had a boy for my younger brother, Heqaga-jin'ga, but he is dead."

## TRANSLATION.

Mother's brother, I always think of you, in whatever land you walk. I wish to hear from you how many of you have died. The land in which you stand is not straight, so I have not gone to you. I am very sad, because it is just as if you were dead. Heqaga-jin'ga, the third son in our household, is dead. Ixuhabi, your sister's son, too, is dead. I hope that you will send back a letter to me. I wish to hear in what place you do very well.

## WANÍJA-WÁQE TO GAHÍGE.

6 Ca<sup>n'</sup> éwičē'qti wisíčē a<sup>n'</sup>bačē. Éskana wiŋa<sup>n'</sup>be ka<sup>n'</sup>bčēga<sup>n'</sup> éde, a'jú-  
 Now I have you for a very near relation I remem-ber you to-day. Oh that I see you I hoped, but I am not  
 máji; ceta<sup>n'</sup> a<sup>n'</sup>wa<sup>n'</sup>cte agčí<sup>n'</sup>, aŋgíni-máji. Čéču maja<sup>n'</sup> hnáji tē'di, a<sup>n'</sup>wa<sup>n'</sup>-  
 well; so far I remain I sit, I have not recovered. Here land you did when, I was  
 not go  
 qpani cta<sup>n'</sup>be tē ca<sup>n'</sup>ca<sup>n'</sup> bēi<sup>n'</sup>. Kí čí-lha<sup>n'</sup> wisíča-máji; Paŋ'ka níkaǵáhi  
 poor you saw it the always I am. And you only I do not remember you; Ponka chief  
 9 zaníqti awásičē; cénujin'ga-ma cti awásičē, zaní. Ca<sup>n'</sup> wisíčai tē, méadi  
 all I remember them; the young men too I remember them, all. Now I remem-bered you when, last spring

úcka<sup>n</sup> wi<sup>n'</sup> Caa<sup>n'</sup> amáa pi tē éwa<sup>n'</sup> éga<sup>n</sup>, dí xi, úcka<sup>n</sup> júaji gáxai.  
 deed one Dakotas to them I ar- when, it being as, I was when, deed wrong they did.  
 rived the cause coming back

Ga<sup>n'</sup> xi éga<sup>n</sup> wisícai. Hau. Edáda<sup>n</sup> íuça níkaci<sup>n</sup> ga-ma tē-má zaníqti  
 And that I remember you ¶ What news the people the dead ones all  
 being so

ijáje wái<sup>n</sup> écepaxú gíçaçē ka<sup>n</sup> bēga<sup>n</sup>, zaníqti awána<sup>n</sup> a<sup>n</sup> ka<sup>n</sup> bēa. Ca<sup>n'</sup> i<sup>n'</sup> ça- 3  
 his you write them for you send I hope, all I hear them I wish. Now I am  
 name me back

maji<sup>n</sup> qti-hna<sup>n</sup>-ma<sup>n'</sup> wisícai tē<sup>n</sup> di. Ácka çagēi<sup>n'</sup> tē<sup>n</sup> di, wiçá<sup>n'</sup> be ka<sup>n</sup> bēa éga<sup>n</sup>,  
 always very sad I remem- when. Near you sat when, I see you I wished as,  
 ber you

cupí-hna<sup>n</sup>-ma<sup>n'</sup>; éde i<sup>n'</sup> ta<sup>n</sup> ea<sup>n</sup> ga<sup>n</sup>-máji i<sup>n'</sup> ça-máji. Hau. Ga<sup>n'</sup> xi Uma<sup>n'</sup> ha<sup>n</sup>-  
 I used to reach you; but now I am not so I am sad. ¶ And Omahas

má céma cuhíwaçē-hna<sup>n</sup> i wacta<sup>n</sup> bai xi, cuhí xi, wabágçeze íçaçē té; 6  
 the those they have been sent to you you see them when, reach when, letter you send will;  
 (pl.) (you see) you

awána<sup>n</sup> a<sup>n</sup> ka<sup>n</sup> bēa. Ca<sup>n'</sup> éskana úda<sup>n</sup> qti ma<sup>n</sup> çí<sup>n</sup> i ka<sup>n</sup> bēa, íe úda<sup>n</sup> qti awána<sup>n</sup> a<sup>n</sup>  
 I hear about I wish. Now oh that very good they walk I wish, words very good I hear about  
 them them

ka<sup>n</sup> bēa. Hau. Ga<sup>n'</sup> xi eáwaçē<sup>n</sup> qti Uma<sup>n'</sup> ha<sup>n</sup> céma cuhí xi, éskana  
 I wish. ¶ And I have them for Omahas those reach when, oh that  
 near kindred (you see) you

ca<sup>n</sup> ge-ma wi<sup>n'</sup> a<sup>n</sup> çá<sup>n</sup> i ka<sup>n</sup> bēga<sup>n</sup>, i<sup>n'</sup> çí<sup>n</sup> gí waçákiçē ka<sup>n</sup> bēga<sup>n</sup>. Ca<sup>n'</sup> 9  
 the horses one you give I hope, having coming you cause them I hope. Still  
 me for me back

çiji<sup>n</sup> ge, Úha<sup>n</sup>-ji<sup>n</sup> ga, é i<sup>n'</sup> çí<sup>n</sup> gí ka<sup>n</sup> bēga<sup>n</sup>. Ca<sup>n</sup> ge ja<sup>n</sup>-ma<sup>n</sup> çí<sup>n</sup> i<sup>n'</sup> çá<sup>n</sup> ká  
 your son, Úha<sup>n</sup>-ji<sup>n</sup> ga, be having coming I hope. Horse wagon carry it the ones  
 for me back that

wi<sup>n'</sup> i<sup>n'</sup> tē, wi<sup>n</sup> áqti i<sup>n</sup> wi<sup>n</sup> cte. Ca<sup>n</sup> ge a<sup>n</sup> çá<sup>n</sup> i xi, pahan<sup>n</sup> ga wabágçeze í  
 one is dead to me, only one remains to me. Horse you give it, before letter is  
 coming

ka<sup>n</sup> bēga<sup>n</sup>. Ian<sup>n</sup> kíçá-gá. Ceta<sup>n'</sup> taté ebēga<sup>n</sup>. Maja<sup>n'</sup> çéçu ca<sup>n</sup> ge çingaí 12  
 I hope. Cause it to be com- So far shall I think. Land here horse there are  
 ing for me. none

éga<sup>n</sup>, ca<sup>n</sup> ge t'a<sup>n</sup> a<sup>n</sup> çá çanáji, áda<sup>n</sup> wína cuçéaçē. Kí Úha<sup>n</sup>-ji<sup>n</sup> ga gíaji xi,  
 as, horse where they you stand, therefore I beg I send to you. And Úha<sup>n</sup>-ji<sup>n</sup> ga is not it,  
 about coming back

Uma<sup>n'</sup> ha<sup>n</sup> ji<sup>n</sup> ga wi<sup>n'</sup> i<sup>n'</sup> çí<sup>n</sup> gí waçáci ka<sup>n</sup> bēa.  
 Omaha small one having is you ask I wish.  
 for me coming him back

## NOTE.

513, 3. wai<sup>n</sup> écepaxu, from "wagíhaxu." See Dictionary.

## TRANSLATION.

My near relation, I remember you to-day. I hoped to see you, but I am not in good health; I still have sickness left; I have not recovered. I am still poor in this land, as you saw me before you departed. And I do not remember you only; I remember all the Ponka chiefs, and all the young men. I remembered you last spring, when I went to the Dakotas and was coming back, at which time, owing to one occurrence, they did an unfortunate thing. And as that is the case, I remember you.

I hope that you will send back what news there is, and write for me the names of all the people who have died. I wish to hear about all of them. When I think of you, I am sorely grieved. When you dwelt near, I used to go to you when I wished to see you. But now I am not in that condition, so I am sad.

If you see those Omahas who have been sent to you, please send a letter, as I wish to hear about them. I hope that they are very well; I wish to hear very good words about them.

When those Omahas who are my near kindred reach you, I hope that you will give me one of your horses. I hope that you will cause them to bring it back for me, or else that your son, Uha<sup>n</sup>jiŋga, will bring it to me. As one of my wagon horses is dead, only one is left to me. If you give me a horse, I hope that a letter will come before it. Send it. I think that this letter is long enough. I send to beg of you because this land is without horses, and you are in the land where there are plenty of them. If Uha<sup>n</sup>jiŋga does not come back, please ask one of the young Omahas to bring the horse home to me.

### HE-WA<sup>n</sup>JÍČA TO GAHÍGE-WADÁČIŊGE.

- Nia<sup>n</sup>čingé'qti agčí. Umáha akádi agčí. Úcka<sup>n</sup> ája<sup>n</sup> kě wágazu  
 I have no pain at all I have Omahas to them I have Deed you do the straight  
 come back come back that
- aná'a<sup>n</sup> ka<sup>n</sup>bčá. Umáha akádi úda<sup>n</sup>qti agčí, nia<sup>n</sup>čingé'qti. Éde Umáha  
 I hear I wish. Omahas to them very good I have I have no pain at all. But Omahas  
 come back, come back,
- 3 akádi agčá-máji tatéska<sup>n</sup>bčéga<sup>n</sup>, ehé. Éskana čagčíi ka<sup>n</sup>bčéga<sup>n</sup>, ehé. Čéama  
 to them I go not home-ward shall, I think, I said. Oh that you have I hope, I said. These  
 come back
- Umáha amá úda<sup>n</sup>qti naji<sup>n</sup> amá: níaci<sup>n</sup>ga dáda<sup>n</sup> gčí ctéctewa<sup>n</sup> čizé ga<sup>n</sup>čá  
 Omahas the very good are standing: person what has come soever to take wishing  
 (sub.) back him
- gčí' amá. Ca<sup>n</sup> wakéga níe čičiŋ'ge čínte wína'a<sup>n</sup> ka<sup>n</sup>bčai há. Ca<sup>n</sup> eáwačč  
 they are sitting. Now sick pain you have it may I hear of I wish Indeed I have them  
 none be you (pl. ob.) as kindred
- 6 jín'ga e'a<sup>n</sup> xí éctewa<sup>n</sup>, aná'a<sup>n</sup> ka<sup>n</sup>bčá. U'ágčaqti agčí, nužáči<sup>n</sup> agčí,  
 small how if, even that I hear it I wish. Suffering greatly I have bare of outer I have  
 come back, garments come back,
- Umáha akádi. Kí čéaka, winégi aká, waií<sup>n</sup> jín'čí-wi<sup>n</sup> Éskana wabáxu ča<sup>n</sup>  
 Omahas to them. And this one, my mother's the blanket bought for Oh that letter the  
 brother (sub.), me,
- culí xí, uqčé'qti wi<sup>n</sup> a'čá'í gíčačai ka<sup>n</sup>bčéga<sup>n</sup>. Čéaka wíjaŋ'ge aká  
 reaches when, very soon one you give you (pl.) send I hope. This one my elder sister the  
 you it back (sub.)
- 9 čína agčé taité ebčéga<sup>n</sup>, Caa<sup>n</sup> amája. Umáha akádi .čábči<sup>n</sup> ja<sup>n</sup> cučé  
 she go home-ward shall I think, Dakotas to them. Omahas at them three sleep it goes  
 alone ward to you
- wabáxu ča<sup>n</sup>.  
 letter the.

### NOTES.

He-wa<sup>n</sup>jičá is a Ponka of the Nikadaŋa gens. His name is given as pronounced by the Ponkas, but it is intended for the Dakota, He-wa<sup>n</sup>jina (One Horn), which would be Hlé-wi<sup>n</sup>čičai in Čegiha. Gahige-wadačingé is a Ponka of the Hsada gens.

514, 1. Nia<sup>n</sup>čĩngěqti, contracted from nié a<sup>n</sup>čĩn'gěqti, "Pain—I have not at all."

514, 3. tatéska<sup>n</sup>béga<sup>n</sup>, in full, taté éska<sup>n</sup>béga<sup>n</sup>.

514, 3. Omit "che" in both sentences.—Frank La Flèche.

514. 7. winegi aka, *i. e.*, the Omaha  $\text{Je-ú}^{\text{h}}\text{a}^{\text{h}}\text{a}$ , of the Ictasanda gens.

514, 9. Frank La Flèche says that the last sentence should read:

Umáha akádi agčí tē čábčín ja' ǰǰ, cučé wabáxu ča.  
Omahas at them I came when three sleep when, goes to letter the.  
back

"Umáha" is the Ponka form of "Uma<sup>n</sup>ha<sup>n</sup>;" and "wabáxu," letter, book, is equivalent to the Omaha "wabágčeze."

TRANSLATION.

I have come back to the Omahas without any sickness at all. I desire to know just what thing you are doing. I have come back to the Omahas in very good health, without any sickness at all. But I said that I did not think I would go homeward to the Omahas. I say that I hope you may come back. These Omahas are doing very well. They are desirous of receiving any kind of person whatsoever who comes back. I wish to hear from you that you have no sickness or pain. I desire to hear how my young relations are, no matter what their condition may be. I suffered very much when I came back to the Omahas; I came back without any outer garments. But this one, my mother's brother, bought a blanket for me. I hope that when the letter reaches you, you will give me one very quickly and send it back. I think that my sister will go alone to her home among the Dakotas. The letter goes to you three days after my return to the Omahas.

[illegible]

*December* 16, 1878.

Waqi<sup>n</sup>'ha céca<sup>n</sup> atí béizega<sup>n</sup>, nishá, wiqa<sup>n</sup>'be éga<sup>n</sup>, i<sup>n</sup>'uda<sup>n</sup>qti-ma<sup>n</sup>'  
 Letter this I came I took it, as, my child, I see you like, it is very good for me,

in' qe-qti-ma<sup>n'</sup> hä. Ca<sup>n'</sup>, nisha, ata<sup>n'</sup> cte waqi<sup>n'</sup> ha cuhiäcë-hna<sup>n'</sup>-ma<sup>n'</sup> taté. Kĩ  
I am very glad And, my child, whenever letter I send to you regularly shall. And

čisan'ga céču cuhí tẽ, a<sup>n</sup>wa<sup>n</sup>'qpani éga<sup>n</sup> cúčéakičẽ hã. Čéču, nisiha, 3  
your younger yonder reached as I am poor as I caused him to Here, my child, 3  
brother you to it, you to you

anáji<sup>n</sup> tē, maja<sup>n'</sup>      ɕéɕu anáji<sup>n</sup>, wabɛ́ɛta<sup>n</sup>      úda<sup>n</sup>qti bɛ́ɛga anáji<sup>n</sup>.      Ca<sup>n'</sup>, nɛ́ɛha,  
I stand    when,    land                    I stand,                    I work                    very good                    all                    I stand.                    Yet,                    my child,

wigísiqē-hna<sup>n</sup> ɕan'di, edáda<sup>n</sup> wi<sup>n'</sup> ahni<sup>n'</sup> té'di abɕi<sup>n'</sup> téi<sup>nte</sup>, ebɕéga<sup>n</sup>-hna<sup>n</sup>-ma<sup>n'</sup>  
 I always remem- when, what one you had when I have it will, I used to think it  
 bered you in the past, perhaps,

hă. Nisîha, ata<sup>n'</sup>etě ca<sup>n'</sup> wigîha<sup>n</sup>be tateska<sup>n</sup>bęęga<sup>n</sup>-hna<sup>n</sup>-ma<sup>n'</sup> hă.  
 . My child, whenever still I see you, my own shall I am used to thinking .

6

NOTE.

515, 3. Cisañga, i. e., Nidaha<sup>n</sup>, the real son of Jaçi<sup>n</sup>-na<sup>n</sup>pajl.

## TRANSLATION.

My child, I was very glad when I came to this house and received this letter. It was very good for me, being just as if I saw you. And, my child, I shall send letters to you from time to time. And, as to your younger brother, who has reached you, I sent him to you because I was poor. My child, when I remain here, working the land, I do all the work very well. And, my child, as I am always thinking of you, I think that if you have any one thing I may have it. My child, I am constantly hoping to see you at some time or other.

ČÁČI<sup>n</sup>-NA<sup>n</sup>PÁJĭ TO HIS SON NÍDAHAN.

Waqi<sup>n</sup>'ha ča<sup>n</sup>' gfičačě ča<sup>n</sup>' bėize. Hau. Waqi<sup>n</sup>'ha cučěačě, ǰaǰa<sup>n</sup>'ga-  
Letter the you sent it the I took it. ǰ Letter I send to you, ǰaǰa<sup>n</sup>'ga-  
(ob.) back (ob.)

náji<sup>n</sup>. Hnize ǰi, gáča<sup>n</sup> Nídahana ča'í te Wanáqčiqti gfi-gǎ há. Wačíta<sup>n</sup>  
naji<sup>n</sup>. You take it when, that (ob.) Nidahan you give will. Hurrying very be ye com- Work  
(ob.) deed, at it Indeed not very good like I stand; business plenty I stand. Hurry-

3 tě bėi'aqti-ma<sup>n</sup>' há. Ča<sup>n</sup>' úda<sup>n</sup>qtiǰi éga<sup>n</sup> anáji<sup>n</sup>; účka<sup>n</sup> t'a<sup>n</sup>' anáji<sup>n</sup>. Waná-  
the I have failed, in- Indeed not very good like I stand; business plenty I stand. Hurry-  
(ob.) deed, at it

qčiq<sup>n</sup> gfi-gǎ. Ča<sup>n</sup>' wiǰa<sup>n</sup>'ba-máji nǎn'de i<sup>n</sup>'pi-máji-hna<sup>n</sup>-ma<sup>n</sup>' há.  
ing be coming home. Still I do not see you heart I always have it bad for me

## NOTES.

Nidahan went to the Ponkas without the consent of his agent, who threatened to punish him if he did not return by a certain time. This was the trouble to which čačiq-na<sup>n</sup>pájĭ referred in the phrase, "účka<sup>n</sup> t'a<sup>n</sup>' anáji<sup>n</sup>."

The second and third sentences were addressed to ǰaǰa<sup>n</sup>ga-naji<sup>n</sup>, but all the rest was intended for Nidahan.

## TRANSLATION.

I have received the letter which you sent home to me. I send a letter to you, () ǰaǰa<sup>n</sup>ga-naji<sup>n</sup>. When you get it, please give it to Nidahan. O Nidahan, come home in a very great hurry. I can make no progress at all with my work. I am not prospering very well; I have plenty of trouble. Come home in a hurry. Now, when I do not see you, my heart is continually sad.

HE-WA<sup>n</sup>JÍÇA TO HEQÁGA-NÁJT<sup>n</sup>.

January 22, 1879.

Ca<sup>n</sup> ꝑéçu a<sup>n</sup>náji<sup>n</sup>i tē úda<sup>n</sup>qti a<sup>n</sup>náji<sup>n</sup>i ꝑa<sup>n</sup>'ja, ca<sup>n</sup> Caa<sup>n</sup>áa aṅgápe taité,  
 Now here we stand when very good we stand though, yet to the Dakotas we go small,  
 ebꝑéga<sup>n</sup>. Wíqáha<sup>n</sup> aká ꝑéaka ca<sup>n</sup>'ge ꝑábꝑi<sup>n</sup> wáꝑi<sup>n</sup>, wali<sup>n</sup> cti na<sup>n</sup>'ba 'fi,  
 I think. My sister's the this one horse three has them, robe also two they have  
 husband (sub.) given him,  
 na<sup>n</sup>'zepe-jin'ga na<sup>n</sup>'ba 'fi, niníba-wéawa<sup>n</sup> cti 'fi, wamúske kē áhigi 'fi, 3  
 sharp iron small two they gave calumet also they gave wheat the much they gave  
 him, him, him,  
 áda<sup>n</sup> u'ágꝑa ctéwa<sup>n</sup> 'fiṅgē'qti a<sup>n</sup>náji<sup>n</sup>i. Cépa úda<sup>n</sup>qti ꝑanáji<sup>n</sup> ékiga<sup>n</sup>'qti éga<sup>n</sup>  
 therefore suffering in the least without any we stand. Yonder very good you stand just alike so  
 a<sup>n</sup>náji<sup>n</sup>i. Wamúske kē uꝑéwi'an'giꝑé a<sup>n</sup>'ꝑicta<sup>n</sup>i xī, Caa<sup>n</sup>áa aṅgápe taité,  
 we stand Wheat the we collect ours we finish when, to the Dakotas we go shall,  
 ebꝑéga<sup>n</sup>. ꝑéaka, wíqan'ge aká, mi<sup>n</sup>'jinga wi<sup>n</sup>' ídaꝑai. Jádé-gaúꝑi<sup>n</sup> aká 6  
 I think. This one, my elder the (sub.), girl one bore. Jádé-gaúꝑi<sup>n</sup>xe the (sub.)  
 Wajin'ga síꝑe-hna<sup>n</sup> ca<sup>n</sup>'ca<sup>n</sup>i. Ca<sup>n</sup> e'a<sup>n</sup>' tē zaniqti winá'a<sup>n</sup>i ka<sup>n</sup>'bꝑa, píqti.  
 Wajinga remembers him always. Now how it is all I hear of you I wish, anew.  
 Wa'újiṅgáqti cínké cti ꝑúta<sup>n</sup> aná'a<sup>n</sup> ka<sup>n</sup>'bꝑa. Jé-wa'ú cti ija<sup>n</sup>'ge éꝑa<sup>n</sup>'ba  
 Very old woman the one who also straight I hear I wish. Je-wa'ú too her daugh-  
 (ob.) ter she too  
 ꝑúta<sup>n</sup> awána'a<sup>n</sup> ka<sup>n</sup>'bꝑa. Kí ꝑúta<sup>n</sup> awína'a<sup>n</sup> xī'cté, e'a<sup>n</sup> dáxa-máji té xī, 9  
 straight I hear from I wish. And straight I hear from even if, how I do not will if,  
 them them  
 ca<sup>n</sup> wisíꝑe-hna<sup>n</sup>-ma<sup>n</sup>'i. Kí ꝑí, ꝑiúda<sup>n</sup> ꝑanáji<sup>n</sup> xī'cté wiꝑa<sup>n</sup>'be taí; ꝑíteqi  
 yet I always remember you And you, good for you stand even if I see you (pl. ob.) will; hard for  
 (pl. ob.) you you  
 xī'cté a<sup>n</sup>'cta<sup>n</sup>'be taí, ꝑí. Wíeqti e'a<sup>n</sup>' ma<sup>n</sup>'bꝑi<sup>n</sup> xī, i<sup>n</sup>'ꝑe-hna<sup>n</sup> ca<sup>n</sup>'ca<sup>n</sup>. Ata<sup>n</sup>'cté  
 even if you see me will, you. I my very how I walk when, I am glad always. Whenever  
 self usually  
 wisíꝑe-hna<sup>n</sup>-ma<sup>n</sup>'i. Ce-má nújiṅga ꝑábꝑi<sup>n</sup> juáwagꝑe-hna<sup>n</sup>-ma<sup>n</sup>'-de e'a<sup>n</sup>'i xī, 12  
 I usually remember you Those with boy three I was with them regularly, and how they if,  
 (pl. ob.) you are  
 i<sup>n</sup>win'ꝑahna gríꝑaꝑe ka<sup>n</sup>'bꝑéga<sup>n</sup>. Ma<sup>n</sup>'akíbana<sup>n</sup>, kí Jáhúꝑica<sup>n</sup>, Wajin'ga-da  
 you tell me you send back I hope. Ma<sup>n</sup>'akíbana<sup>n</sup>, and Jáhúꝑica<sup>n</sup>, Wajinga-da  
 ijin'ge, kí Hañ'ga-ckáde, céna, wisíꝑe-hna<sup>n</sup>-ma<sup>n</sup>'i. Kí agꝑí té'di a<sup>n</sup>'cta<sup>n</sup>'b  
 his son, and Hañga-ckade, enough, I always remember you. And I reached when you see me  
 home  
 'íꝑaꝑai ꝑa<sup>n</sup>'cti. Úda<sup>n</sup>qti ma<sup>n</sup>'hni<sup>n</sup> ctéctewa<sup>n</sup>, ꝑíteqi xī, i<sup>n</sup>'wi'ꝑa gríꝑa-gá. 15  
 you prom- heretofore. Very good you walk even if, hard for if, to tell me send back.  
 ised you  
 Kí ꝑíteqi ctéctewa<sup>n</sup>, edáda<sup>n</sup> újawaqti ahni<sup>n</sup>' xī, i<sup>n</sup>'wi'ꝑa gríꝑa-gá. ꝑéama  
 And hard for you even if, what very pleasant you have it if, to tell me send back. These  
 Umáha ckáde-hna<sup>n</sup>-ma éduche-hna<sup>n</sup>-ma<sup>n</sup>'-de ca<sup>n</sup> wisíꝑe-hna<sup>n</sup>-ma<sup>n</sup>'i. I<sup>n</sup>'ꝑéqti  
 (Omahas) those who play regularly I usually join but yet I always remember you I am very  
 (pl. ob.) glad  
 ctéwa<sup>n</sup>, ca<sup>n</sup> wisíꝑe-hna<sup>n</sup>-ma<sup>n</sup>' xī, i<sup>n</sup>'pi-máji-hna<sup>n</sup>-ma<sup>n</sup>'.  
 even if, yet I always remember you when, I am always sad.

## NOTES.

517, 2. Wiqaba<sup>a</sup> aka, *i. e.*, Unaji<sup>a</sup>-skā, son of Cahieça, who had married Țé-iče, the sister of He-wa<sup>a</sup>jiça.

517, 6. Țadé-gaũbçi<sup>a</sup>, the Ponka pronunciation of Taté-kahómní, a Dakota name, of which the Čegiha equivalent would be "Țadé-gaũwĩxe." Țadé-gaũbçi<sup>a</sup> is probably the son of Unaji<sup>a</sup>-skā, as Wajiŋga is the child of Heqaga-naji<sup>a</sup>.

517, 13. Țahuçica<sup>a</sup>, *i. e.*, Țahe-uçica<sup>a</sup>, is a son of Bird-head (Wajiŋga-da). Haŋga-ckade is the son of Ma<sup>a</sup>tcu-sinde-çiŋge, who was a member of the Omaha Ma<sup>a</sup>çiũka-gaxe gens. Ma<sup>a</sup>tcu-sinde-çiŋge has resided with the Ponkas for many years, and his son has a name peculiar to the Ponka Wacabe gens.

517, 14-15. a<sup>a</sup>cta<sup>a</sup>b 'içaçai, in full, a<sup>a</sup>cta<sup>a</sup>be 'içaçai.

## TRANSLATION.

Though we are doing very well while we are here, I think that we shall go to the Dakotas. My sister's husband has three horses, two blankets, two hatchets, a calumet pipe, and plenty of wheat; so we have not suffered at all by staying here. You fare very well yonder where you are, and in like manner are we doing well. When we finish collecting our wheat from those who have given it to us, I think that we shall go to the Dakotas. My sister has given birth to a girl. Tate-kahomni always thinks of Wajiŋga. I wish to hear from you again about everything that has occurred. I desire to hear just how the very aged woman is. I wish to hear, too, about Țe-wa<sup>a</sup>u and her daughter. And even when I hear correctly about them, I always remember you, though I may not be able to accomplish anything. As for you, if you prosper, I will go to see you; and if you have a difficult time, you will come to see me. I, my very self, am always glad, whatever may be my condition; yet I always remember you. I hope that you will send me word about those three youths with whom I used to go: Ma<sup>a</sup>-akibana<sup>a</sup>, Țahuçica<sup>a</sup>, and Haŋga-ckade. I always remember you three. You promised me heretofore to visit me when I reached home. Send me word whether you are doing well or are in trouble. And even if you have a hard time, send me word if you have anything which is very pleasant. I always join these Omahas in their games, but still, I always remember you. Even when I am very glad, I always feel sad when I think of you.

## CÚDE-GÁXE TO WĚ'S'A-ȚĂŇ'GA.

February 6, 1879.

Níkaci<sup>a</sup>ga amá çéama i<sup>a</sup>wiñ'ka<sup>a</sup>i bęúgaqti. Waçáte tē ȳi ugípiqti  
 People the (sub.) these have helped me all. Food the tent very full  
 iŋgaxai. Cañ'ge e<sup>a</sup>ti wi<sup>a</sup> 'édin'gça<sup>a</sup>i. Içádiçai aká i<sup>a</sup>wiñ'ka<sup>a</sup>qtia<sup>a</sup>i. Maja<sup>a</sup>  
 they have Horse too one they have be- Agent the has helped me very much. Land  
 made for me. stowed on me. (sub.)  
 3 e<sup>a</sup>ti içádiçai aká a<sup>a</sup>'fi ha; e<sup>a</sup>dáda<sup>a</sup> uúji takč' e<sup>a</sup>ti wañ'giçe a<sup>a</sup>'fi: çaná'a<sup>a</sup> tai-  
 too agent the has given (sub.) to me what I plant will, the too all he has you hear it in or  
 (col. obj.) given to me:



éga<sup>n</sup> waqí<sup>n</sup>'ha cuééwikíçé. A<sup>n</sup>'baçé çiiija<sup>n</sup> Caa<sup>n</sup>'áa bécé, cañ'ge na<sup>n</sup>'ba  
 der that letter I cause him to send it to you. To-day your sister's daughter at the Dako- I go, pony two  
 tas' land

i<sup>n</sup>'çi<sup>n</sup>'ba<sup>n</sup> tíçai éga<sup>n</sup>. Wabáxu wi<sup>n</sup>' íçaçé itízé gája. Bécé té wabáxu wi<sup>n</sup>'í.  
 to call me on have as. Letter one you send at the to that I go when letter I give  
 account of sent here mine here same time place. you.

Awánaqçí<sup>n</sup>'qti bécé há. (tañ'xi agçí xi, uáji tá miñke. Waha<sup>n</sup>'-çinígé iya<sup>n</sup>' 3  
 I am in a great hurry I go . And I come when, I plant will I who. Waha<sup>n</sup>'-çinígé his  
 back grandmother

ç'ça<sup>n</sup>'ba wáçí<sup>n</sup> gçí ga<sup>n</sup>'ça-gä. Cka<sup>n</sup>'hua xi, wáçí<sup>n</sup> gçí ga<sup>n</sup>'ça-gä.  
 her too having to come back desire thou. You wish if, having to come  
 them back them back desire thou.

## NOTES.

Cúde-gáxe, commonly called "Smoke-maker," was a member of the Ponka Çixida or Soldier gens, of which Mañ-ton-waçili is the head. In the fall of 1878 he escaped from Ponka Agency, Ind. T., with his immediate family, He-wa'jiçá and Unaji<sup>n</sup>-ská, and arrived at the Omaha Agency in December, 1878.

518, 2. édiñgçá<sup>n</sup>i, i. e., é'di iñ'gçá<sup>n</sup>i, from é'di gígçá<sup>n</sup>; synonym, i, to give.

519, 1. çiiija<sup>n</sup>, i. e., Louis Roy's wife, who was a Yankton woman. Cude-gaxe had married Louis Roy's mother; and Wés'á-jañga's wife was Cude-gaxe's daughter by a former wife.

519, 3. Waha<sup>n</sup>'-çinígé sometimes means "an orphan," but here it is, perhaps, a proper name.

## TRANSLATION.

All of these Indians have aided me. They have given me a horse, and have filled my tent with food. The agent has given me great assistance. He has given me land, and all the things for me to sow or plant. As I wish you to know this, I cause this letter to be sent to you. I am going to-day to your sister's daughter, who is among the Dakotas at Yankton Agency. They have sent me an invitation, and have promised to give me two horses. I give you a letter as I go. I go in very great haste. When I return, I will plant. Desire to come back with Waha<sup>n</sup>'-çinígé and his grandmother. If you wish it, desire to bring them back.

## CAN'GE-HI-ZÍ TO HIS BROTHER, WÉS'Ä-JAÑ'GA.

March, 1879.

Ji<sup>n</sup>'çéha, Monday té'di íe djúba uwíbçá cuééaçé. Edáda<sup>n</sup> wi<sup>n</sup>' jñ'çéha.  
 Elder brother, Monday on the words a few I tell you I send to you. What one, elder brother.  
 i<sup>n</sup>'teqí'qti-ma<sup>n</sup> cté a<sup>n</sup>'çin'ge. Níaci<sup>n</sup>'ga ukéçí<sup>n</sup> wéçigçá<sup>n</sup> té itéça-gä; wáqe 6  
 I have it very hard for me even I have none. Indian mind the put it down; white man  
 wéçigçá<sup>n</sup> gáxa-gä. Níaci<sup>n</sup>'ga wéçigçá<sup>n</sup> júaji çí<sup>n</sup> uska<sup>n</sup>'jñ-gä. Úcka<sup>n</sup> çí<sup>n</sup>'fuda<sup>n</sup>.  
 mind do. Person mind not up to the do not aid him. Deed good for  
 the mark one who you  
 eté té xiçáxa-gä; háhada<sup>n</sup> xiçáxa-gä. Iníga<sup>n</sup>'çai aká úju aká wáçita<sup>n</sup>.  
 apt the (obj.) do for yourself; ready make yourself Grandfather the principal the did not work

bají'qti cañgáhi tē, kī qáča aṅgági tai tē, úwawéci gáxe tai tē gríteqi;  
 at all in our we reached when, and back we are com- will when, pay make will the difficult  
 case you are, again ing back for him;

áda<sup>n</sup> ewáji<sup>n</sup> aṅgú aṅgáxiḡčáči<sup>n</sup> aṅgáḡči tē uíe čingé tē úda<sup>n</sup>qtia<sup>n</sup> te, ai tē.  
 there- of his own we we having ourselves we have come the words none the very good in- will, he said  
 fore accord back about it deed it.

3 Níaci<sup>n</sup>ga ukéči<sup>n</sup> ké bčúgaqti gríča-báji; wáqe ké' cti bčúga gríča-báji.  
 Indians the all are sad; white people the too all are sad.

Wéčigča<sup>n</sup> wi<sup>n</sup> ckáxe xi, Heqága-na<sup>ji</sup> čča<sup>n</sup>ba, gáxe-hna<sup>n</sup>'i-gá. Wia<sup>n</sup>bča  
 Decision one you make if, Heqaga-na<sup>ji</sup> he too, do ye it alone. I left you

agči tē, i<sup>n</sup>ča-maji<sup>n</sup>qti Wéčigča<sup>n</sup> dāxe tē éga<sup>n</sup>qti ckáxai ka<sup>n</sup>bčéga<sup>n</sup> Waqi<sup>n</sup>'ha  
 I came when, I was very sad. Decision I made the just so you make I hope. Letter  
 back it

6 hnize xi, uqčé'qtcí waqi<sup>n</sup>'ha ča<sup>n</sup> a<sup>n</sup>'í ičá-gá. Hau. Kagéha Badize, iká-  
 you take when, very soon letter the (obj.) give me send here. ¶ Friend Battiste, I have

gewičé. Níaci<sup>n</sup>ga ččáñká úcka<sup>n</sup> ca<sup>n</sup>' úwakañ'-gá. Wáqe amá t'añ'gaqča<sup>n</sup>'  
 you for a friend. Person those by you deed at any rate help them. White the fall hunt  
 people (sub.)

tédihi xi, wáčita<sup>n</sup> 'íčai.  
 it arrives when, to work have  
 at about us promised.

## NOTE.

519, 8—520, 2. Iḡiga<sup>n</sup>čai uju . . . ai tē. Cañge-hi<sup>n</sup>-zi said that when Indian Commissioner Hayt visited the Ponkas, and spoke to them in council, he told them that the Indian Bureau could not send them back to their own land, on account of the expense of the removal; but if any of them went back of their own accord, nothing would be said about it. Such was the interpretation of his speech, according to Cañge-hi<sup>n</sup>-zi; and perhaps there were others who understood it so.

## TRANSLATION.

Elder brother, I send to you on Monday to tell you a few words. Elder brother, I have not even one thing which is very troublesome to me. Put down the mind of an Indian; take up the mind of a white man. Do not help the person whose plans are wrong. Make for yourself a way that tends to your advantage; make yourself ready. The President did no work at all when we reached the place where you are; and should we come back, it would be difficult for him to pay for the expense. Therefore he said that if we, of our own accord, brought ourselves back to this place, there should be no accusations, and it would be a very good thing. All the Indians are sad, and so are all the white people. Should you come to any decision, do you and Heqaga-na<sup>ji</sup> act upon it. I was very sorry to leave you when I came back. I hope that you will make the very decision that I made. When you receive the letter, give me one very soon.

Friend Battiste, I consider you my friend. Aid those men with their undertaking. The white people promise to take up our case at the time of the fall hunt.

DÚBA-MA<sup>n</sup>ČI<sup>n</sup> TO TENÚGA-NÍKAGAHÍ (MACDONALD.)

March, 1879.

Kagé, waqí<sup>n</sup>ha gécí<sup>n</sup>čé ča<sup>n</sup> í<sup>n</sup>tca<sup>n</sup> agčí<sup>n</sup> bécze há. Kí waqí<sup>n</sup>ha čaná  
 Younger letter you sent back the now I have I have And letter you beg  
 brother, (ob.) come home taken it

té, a<sup>n</sup>bačé dáxe há. Kí edáda<sup>n</sup> íuča úda<sup>n</sup>qti wi<sup>n</sup> maja<sup>n</sup> čéčuadi číngé  
 as, to-day I make it And what news very good one land at this place there is  
 none

éga<sup>n</sup>. Maja<sup>n</sup> čan<sup>n</sup>di wacka<sup>n</sup> té enáqtcí<sup>n</sup> íniqawáčé té éč há. Yúwi<sup>n</sup>xe 3  
 some- Land in the making an the that only life-sustaining the that . Going around  
 what. effort

ma<sup>n</sup>čí<sup>n</sup> níqaji etéga<sup>n</sup>. Ca<sup>n</sup>-hna<sup>n</sup> ga<sup>n</sup> wačkega učágča, kí, Cín<sup>n</sup>gajín<sup>n</sup>ga čańká  
 walking not living apt. Yet only so you were sick you told of and, Child the ones  
 your own, who

wí<sup>n</sup>ecte í<sup>n</sup>taji, ečé té, nán<sup>n</sup>de í<sup>n</sup>uda<sup>n</sup>. Kí enáqtcí<sup>n</sup>-báji tá aká há; čí  
 even one not dead to you when, heart good to me. And that none not about to be ; again  
 me, said (f)

a<sup>n</sup>b áji tédíhi xí, í<sup>n</sup>cte čańáčé hnéga<sup>n</sup> Čéama níkaci<sup>n</sup>ga d'úba gčí; 6  
 day another it arrives at when, for in- stance you are you go, somewhat. These people some have  
 come back ;

í<sup>n</sup>ta<sup>n</sup> gčí; a<sup>n</sup>ba-waqúbe čabčí<sup>n</sup> agčí. Kí maja<sup>n</sup> čéčuadi gčí té, wačí<sup>n</sup>e  
 now has sacred day three they have come back. And land in this place they have as, to farm for  
 come back ; themselves

wéga<sup>n</sup>čai. Kí é<sup>n</sup>be níkaci<sup>n</sup>ga uta<sup>n</sup>nadi da<sup>n</sup>be tédí, t'é gíga<sup>n</sup>čájiwáčé, ca<sup>n</sup>  
 they wish it for And who person in a place be- sees him when, to die not to be desired for in fact  
 them. tween him,

nán<sup>n</sup>de-gípějiwáčé héga<sup>n</sup>. Ca<sup>n</sup> éskana níé čípiń<sup>n</sup>gěqti ma<sup>n</sup>oni<sup>n</sup> ka<sup>n</sup>béga<sup>n</sup>, 9  
 apt to make the heart sad not a little. Now oh that pain you have none you walk I hope,  
 for him at all

Wakan<sup>n</sup>da číńké čígačé xí. Hau. Ca<sup>n</sup> níkaci<sup>n</sup>ga ikágeawáčé ctí at'a<sup>n</sup>,  
 Duty the one he makes if. ¶ Now people I have them as too I have  
 who for you friends plenty,

čín<sup>n</sup>gajín<sup>n</sup>ga wačáxe, a<sup>n</sup>bačé wísfai. Jí-ují wiwíqa té níé ctě wačín<sup>n</sup>gai.  
 child I make them, to-day I remember you (pl.). Household my own the pain even we have none.

Ceta<sup>n</sup> wabčíta<sup>n</sup>-máji; a<sup>n</sup>bačé wamúske uáji tá mńke há. Níkaci<sup>n</sup>ga amá 12  
 So far I have not worked; to-day wheat I sow will I who People the

čéama bčúgaqti cka<sup>n</sup>i, a<sup>n</sup>bačé. Kí e-hna<sup>n</sup> gátě uwíbča etéga<sup>n</sup>, níkaci<sup>n</sup>ga  
 these all stirring, to-day. And that only that thing I tell you apt, people

amá cka<sup>n</sup> ma<sup>n</sup>čí<sup>n</sup>i té e-hna<sup>n</sup> uwíbča etéga<sup>n</sup>, e-hna<sup>n</sup> íniqawáčé.  
 the stirring walk the that only I tell you apt, that only life-sustaining.

## TRANSLATION.

Younger brother, I have just come home, and have received the letter which you have sent home. And I make a letter to-day, as you have asked for one. There is, as it were, no very good news in this land. The only thing by means of which a man can make his living is to do his best with the land. He who continues wandering is not apt to improve. When, in telling of your sickness, you said, "Not even one of my children has died," my heart felt good. But that will not be the only thing; on

some other day, you will, as it were, go to sickness when it will be close to you. Some of these Ponkas have come back. They have been home for three weeks. And since they have returned to this land, the Omahas wish them to farm for themselves. Now when a person sees any one unsettled he considers that as undesirable for the other, in fact, as something which must cause him to feel great sorrow for the other. I hope that God may cause you to be without any sickness whatever.

I have many persons among you Ponkas for my friends; I have made them my children, and to-day I remember them. We have had no sickness in my household. I have done no work up to this time; but I will sow my wheat to-day. All of the people are stirring to-day. And that is the only thing which I will be apt to tell you: the people are stirring. That is the only way in which they can get their living.

### ČÁČI<sup>n</sup>-NA<sup>n</sup>PÁJĪ TO LA<sup>n</sup>LA<sup>n</sup>Ń<sup>n</sup>GA-NÁJĪ<sup>n</sup> JIN<sup>n</sup>GA.

March, 1879.

- Waqi<sup>n</sup>'ha gēfēāčē ča<sup>n</sup>' bēize hā. Či<sup>n</sup>'gajin<sup>n</sup>'ga wiwīŋa úda<sup>n</sup>'qti uhná  
 Letter you have the I have Child my own very good you told  
 sent home (ob.) taken it it
- tífēāčē tē, nān<sup>n</sup>'de i<sup>n</sup>'čē<sup>n</sup>'uda<sup>n</sup>. Čúde-gáxe amé Caa<sup>n</sup>'aŋa aŋai; ceta<sup>n</sup>' agfē-báji.  
 you have as, heart mine is good for Cude-gaxe it is he to the Dakotas went; so far he has not  
 sent here me. who come back.
- 3 Ma<sup>n</sup>'tcú-náji<sup>n</sup> gēí tē, a<sup>n</sup>'ba-waqúbe čábčē<sup>n</sup>; ca<sup>n</sup>' úda<sup>n</sup>'qti áha<sup>n</sup> waŋíŋčēta<sup>n</sup>  
 Ma<sup>n</sup>'tcu-naji<sup>n</sup> came when, sacred day three; yet very good I they will work,  
 back
- tá amá. Ca<sup>n</sup>' ŋi-ují čēŋa tē wi<sup>n</sup>'ecte ceta<sup>n</sup>' čat'áji tē nān<sup>n</sup>'de i<sup>n</sup>'čē<sup>n</sup>'uda<sup>n</sup>'qti-  
 for themselves. Now house- your own the even one so far you have as heart I have mine very  
 hold not died good
- ma<sup>n</sup>'. Kí wí čē égima<sup>n</sup>; ŋi-ují wiwīŋa úda<sup>n</sup>'qti anáji<sup>n</sup>. Čéama níkaci<sup>n</sup>'ga  
 indeed. And I too I do that; household my own very good I stand. These people
- 6 amá úda<sup>n</sup>'qti waŋíŋčēta<sup>n</sup>'i; úda<sup>n</sup>'qtia<sup>n</sup>' tá amá. Gáŋa waqi<sup>n</sup>'ha cuhí tē'di,  
 the very good work for themselves; very good they will be. That one letter it reaches when,  
 (sub.) you
- waŋčēta<sup>n</sup> uka<sup>n</sup> a<sup>n</sup>'čē<sup>n</sup>'gēqti-ma<sup>n</sup>'; či<sup>n</sup>'gajin<sup>n</sup>'ga wiwīŋa waŋáŋčē<sup>n</sup>'qti gí agáji-gā.  
 work to help I have none at all; child my own hurrying very to be command  
 him much coming back him.

### TRANSLATION.

I have received the letter which you have sent home. I was glad at heart because you sent hither to tell me that my child was very well. Cude-gaxe went to the Dakotas, and he has not yet returned. It has been three weeks since Standing Bear came back. The men of his party will work very well for themselves. I was very glad to learn that not even one of your household had died. And I, too, am so; I and my household continue very well. These people work very well; they will be sure to prosper. When that letter reaches you, I shall still be without any one to assist me with my work. Command my son to be coming home in a very great hurry.

HÚPEÇA<sup>n</sup> TO CÉKI.

March, 1879.

A<sup>n</sup>bačé wabéfta<sup>n</sup>-qti-ma<sup>n</sup> tá minke. Kí wisíčēga<sup>n</sup> wawíčaxu cučéačē.  
 To-day I work very hard will I who. And as I remember you I write to you I send to you.  
 Čéama Uma<sup>n</sup>ha<sup>n</sup> amá čisíčē-hna<sup>n</sup>i; učíkiai égiptia<sup>n</sup>i. Ca<sup>n</sup> Pañ'ka amá  
 These Omahas the (sub.) always remember they talk it is pleasant Now Ponkas the (sub.)  
 agčii gě učíča-hna<sup>n</sup>i winá'a<sup>n</sup>. A<sup>n</sup>bačé wiža<sup>n</sup>'be ka<sup>n</sup>bčēga<sup>n</sup>. Kí ca<sup>n</sup> 3  
 have the they have told of I have heard To-day I see you I hope. And in fact  
 come back you of you.  
 wisíčē xī, wiža<sup>n</sup>'be ka<sup>n</sup>bčēga<sup>n</sup>. Cañ'ge wačát'a<sup>n</sup>, áda<sup>n</sup> wiža<sup>n</sup>'be ka<sup>n</sup>bčēga<sup>n</sup>.  
 I remem- when, I see you I hope. Horse you have therefore I see you I hope.  
 ber you plenty of them.  
 Uma<sup>n</sup>ha<sup>n</sup> amá maja<sup>n</sup>' ejaí ča<sup>n</sup> wačíta<sup>n</sup>-má wacta<sup>n</sup>'be ča<sup>n</sup> i<sup>n</sup>'tca<sup>n</sup> átaca<sup>n</sup>  
 Omahas the (sub.) land their the those who worked you saw them in the past now beyond it  
 wačíta<sup>n</sup>, gíčēqtia<sup>n</sup>; áda<sup>n</sup> uwíbča cučéačē. Waxíčíta<sup>n</sup> wéga'čai éga<sup>n</sup>, 6  
 work, are very glad; therefore I tell you I send to you. To work for them- they wish for us as, selves  
 waqtáhi, céhi, xan'de, na<sup>n</sup>'pa-jin'ga, házi, ca<sup>n</sup>' bčúga wa'í 'íčai Ě céná  
 fruit tree, apple plum tree, cherry, grape, in fact all to give they promise. That enough  
 tree, us  
 uwíbča. Čaná'a<sup>n</sup> téga<sup>n</sup> cučéačē. Či uma<sup>n</sup>'činka čé maja<sup>n</sup>' ači<sup>n</sup>' níkaci<sup>n</sup>'ga  
 I tell you. You hear it in order I send to you. Again season this land having people  
 that  
 bčúgaqti řeska-mi<sup>n</sup>'ga ékina úwagiji tá amá.  
 all cow in equal shares they will put them in.

9

## TRANSLATION.

I shall work very hard to-day. And as I think of you, I write about some things and send the letter to you. These Omahas always think of you; it is pleasant for them to talk with you. I have heard about you, as the Ponkas who have come back have been telling about you. I would like to see you to-day. And when I think of you I hope to see you. You have plenty of horses; therefore I hope to see you. The Omahas are now working much more of their land than when you saw them at work. They are very glad; therefore I send to tell you. As the President wishes them to work for themselves, he has promised to give them fruit trees, apple trees, plum trees, cherry trees, grape vines, in fact, all kinds. That is enough for me to tell you. I send to you that you may hear it. And during this year they will make an equal distribution of cows among the men who have farms.



## APPENDIX.

Mr. Frank La Flèche, an Omaha who was referred to in the Introduction, came to Washington in August, 1881, having been appointed to a clerkship in the office of the Commissioner of Indian Affairs. The collector wished to obtain Mr. La Flèche's assistance in revising the proof-sheets of this volume; but he did not meet with much success till over two hundred of the preceding pages were in type. As Mr. La Flèche's corrections and alternative readings are of considerable value, it has been thought best to publish them in this Appendix. The parts of the Appendix for which the collector is responsible are followed by "D."

### ERRATA.

The following words occur so frequently in the first two hundred pages of the texts that a general reference to them will suffice:—

25, 3; 80, 17; *et passim*. For "áçita," read "áçiq̃a."

10, 18; *et passim*. "A'ha", yes." When it means simple *assent*, read "A'ha"; but when it implies *consent*, the Omahas say, "A'ha'."

107, 13; *et passim*. For "a'íçā-gǎ," read "a'í içá-gǎ, hand it to me;" from the verb, "í içǎ."

9, 7; *et passim*. For "ábae," read "ábae."

52, 4; *et passim*. Translate "çéçā-biamá," by "sent off, they say."

13, 10; 229, 7; *et passim*. For "çé te amá," read "çe té amá."

143, 2; 211, 16; *et passim*. For "éçǎ," *indeed*, read "éçe."—D.

111, 16; *et passim*. For "éçii tǎ'di," read "e çii tǎ'di."

10, 3; *et passim*. For "gañ'ki," read "gañ'q̃i," from "ga" and "q̃i."

9, 2; 10, 8; *et passim*. Hā, the masculine oral period, is supplied by Mr. La Flèche after many imperatives and other clauses. While the collector is familiar with this usage, he has good reasons for believing that such a usage is optional with the speaker. In like manner, the Dakota oral period "do" is obsolescent.

35, 9; 36, 1; *et passim*. For "Háu," read "Hau." When "Hau" is not addressed to a person, it marks the beginning of a paragraph, in which case the following words in the text and interlinear should begin with capitals. See 71, 15.—D.

16, 1; 16, 4; *et passim*. For "hégajíqti," read "hégají'qti."—D.

46, 8; *et passim*. For "íu," read "iu."

57, 9; 210, 16; *et passim*. For "i'niçā-gǎ" or "i'niçā-gǎ," read "i'ni içá-gǎ," from "gí-i içǎ."

80, 4; *et passim*. For "Īn'daké," read "Hīn'daké."

24, 1; *et passim*. For "kañ'ge," read "q̃añ'ge;" so for "kañ'gèqtci," read "q̃añ'gè-qtci."

- 62, 4; 62, 5; *et passim*. For “kagéhă,” read “kagéha.”—D.  
 28, 10; 28, 11; *et passim*. For “nan’de,” *heart*, read “năn’de;” but “nan’de” signifies the side of a tent or lodge.  
 13, 5; *et passim*. For “páha,” to arise,” as from sleep, read “ďáha.”  
 16, 3; 16, 8; *et passim*. For “tá,” a future interrogative, read “tă.”  
 13, 12; 44, 9; *et passim*. For “ta’fiw’,” read “ja’fiw’.”  
 24, 3; *et passim*. For “tan’de,” *ground*, read “jan’de.”  
 102, 2; 102, 4; *et passim*. For “qiga’hă,” read “qiga’ha.”—D.  
 17, 16; *et passim*. For “úa’fiw’ge,” read “úa’fiw’ge,” from “ú’u” and “fiw’ge.”  
 168, 14; *et passim*. For “u’ábae,” read “uábae.”  
 32, 10; *et passim*. For “upé,” read “udé;” for “upá biamá,” read “udá-biamá;” for “upá-bi ega,” read “udá-bi ega.”  
 17, 5; *et passim*. For “uqéúgaha,” read “úqéúgaha.”  
 112, 14; 247, 13; *et passim*. For “ús’u,” read “úsu.”  
 24, 6; *et passim*. For “u,” to wound, read “u.”  
 26, 17; *et passim*. For “waxá-biamá,” read “wáxa-biamá.”  
 15, 12; *et passim*. For “wíwatañ’ga,” read “wíwatañ’ga.” This is obsolescent, “úwatañ’ga” having become the common form.

## NOTES.

- 9, 6-7. *Ŧé égima* ca’ca. Supply “hă, á-biamá Mactciñ’ge-iñ aká.”  
 , said, they say Rabbit the (sub.).  
 9, 7. Join the two sentences thus: “ÉgiŦe Usní aká ábae aŦé ‘íŦa-biamá xí, Negha, cubŦé tá mĩnke hă, á-biamá,” etc.  
 9, 11. Omit “aŦá-biamá xí;” and change the second “aká,” in line 12, to “amá,” as the Rabbit was moving. Change “Usní aká,” 10, 3, to “Usní amá,” for the same reason. Other examples of this use of “amá” after the subject are as follows: After “Mactciñ’ge,” 15, 5; 15, 11; 16, 12; 32, 12; and 36, 8. After “wa’újiñga,” 17, 10. After “iúŦepa,” 21, 5.  
 10, 11-12. “AñgáŦe tai, Let us (all) go,” should be changed to the dual, “AñgáŦe te hă, Mactciñ’ge-iñ.”  
 11, 1. After “Mactciñ’ge-iñ aká,” supply, “Gañ’xí éga uné aŦá-biamá xí,”  
 And so hunting he went, they say when,  
 making one sentence with “wíw’ íŦá-b ega,” t’ŦéŦa-biamá.”  
 11, 3. Supply the feminine oral period, “hě,” after “aŦái.”  
 13, 7. For “a’aqai aŦái te a’,” read “a’áqa aŦái tē-na’.”  
 13, 8. For “Áta’ ja’w’ tada’,” read “Éata’ aja’w’ tada’.”  
 13, 9. Supply “fiñ” after “niaci’ga,” and “aká” after “Mactciñ’ge.”  
 13, 10. For “ukínacke,” read “uqínacke;” and for “ha’w’ tē,” read “ha’ tē.”  
 14, 2. As “Miñ’ Ŧa,” which was given at first, could not refer to the Sun-god, but to the sun which we see in the sky, Mr. La Flèche has substituted “Miñ’ aká.” The former could not agree with “áíŦa-biamá.” Were it the subject of the verb, the sentence would read, “Miñ’ Ŧa’ ma’ciáha íŦé amá.”  
 15, 1. Read: “Mactciñ’ge amá ixa’ ŦéŦa’ba éđí akáma, yígŦe júkigŦe.” Or,  
 they were together.  
 “Mactciñ’ge aká éđí akáma xí, ixa’w’ Ŧiñké yígŦe júgigŦe akáma.”  
 Rabbit the (sub.) there he was when, his the (ob.) dwelling he was with his, they sitting, they say grandmother in a lodge say.



15, 3. "Wasábe níkághí ǰíńké" would be followed by "ǰí hě"; but as the phrase is "ǰí hě," we must read, "Wasábe níkághí aká."

15, 6. For "ǰǰébe ǰ'di," etc., read "ǰǰébe tǰ'di a-ínajǰ-bi ǰí, xagé gáxa-biamá Mactciń'ge aká." "Gáxa-biamá, he made it, they say," should be distinguished from "gaxá-biamá," referring to turning grass by hitting it, or by blowing on it, and from "gaqá-biamá," referring to one who outruns another.

15, 10. Read "Égiǰe Mactciń'ge ǰíńké ǰ'di gǰiń' ǰíńké amá."

15, 11. Supply the classifier "tǰ" after "ǰǰébe."

16, 4. "Éde níaci'ga," etc. Read: "Éde níaci'ga bǰúgaqti ugǰá'a-á-biamá."

16, 8-9. "Áqta' t'éwaǰaǰǰé tǰ. T'éǰé tǰ pibaji hě."—Or, "Áqta' t'éwaǰaǰǰé tada'." T'éǰé uǰeii hě: How is it possible for you to kill them? They are hard to kill."

16, 10. Supply "aká" after "Wa'úǰińga."

16, 15; 18, 4. Supply "amá," *the pl. sub.*, after "Wasábe."

17, 4. Supply "ǰi," *the mv. ob.*, after "Mactciń'ge."

17, 6. Omit "tǰ'di."

17, 9. Change the end of the line to "tǰ'éǰiǰai, á-biamá."

17, 14. Supply "aká," *the sub.*, after "Wasábe"; and for "Áta' ja," read "Éáta' aja' ǰ."

17, 18. Supply "aká," *the sub.*, after "Mactciń'ge."

18, 1. For "Wasábe," read "Wasábe-ma, the Black bears."

20, 1. Read: "Mactciń'ge aká."

20, 2. Or, "wakan'daǰǰai éga," as he makes himself a god."

20, 6. Capitalize the first words in the text and interlinear. For "pai," read "pa-i."

21, 1. Supply "aká," *the sub.*, after "wa'úǰińga;" and capitalize "ke" and "come."

21, 8. Supply "ǰí," *when*, after "ga'teqti."

21, 9. For "ikágewaǰaǰǰé amá," read "ikágewaǰaǰǰé ama ǰa'," referring to a single Pawnee. Corresponding changes should be made in the translation, page 22: "O grandchild! a young Pawnee, your friend, met me and took me to his home. As he made me eat, I did not come home."

21, 11. For "wakéga, á-biamá," read "wakéga amá, she was sick, they say."

23, 2. For "kíde," read "kéde," *the recl. ob.*, *when*.

23, 4. For "éga'í édega," read "éga' édega'."

23, 12. For "éǰni" read "ǰni'," *you are*.

23, 19. For "naji'í-gǰ," read "najiń'-gǰ," *stand thou*.

24, 4. Omit "aká" after "ǰáqti-gíkidabi."

24, lines 4-6 of translation. Read thus: "And when ǰáqti-gíkidabi thought, 'At last they will be apt to kill them!' he went thither." The last line should read, "They cut it up, and divided it between them."

25, 4. "Unai" should be rendered, "Were sought."

25, 5. For "íbisande atá-qti," read "íbisandeaqá-qti, pressing close against."

26, 3. For "áma amá," read "a'ma amá."—Frank La Flèche. I have suspected that there was another form of this word, judging from the Dakota equivalent "u'ma (ujma);" but I never heard it among the Ponkas. Compare níja and ní'ja; búja and búja; bėni and bėni; mácaka and máca'ka, etc.—D. For "paháciąa," read "paháciąáta."

26, 9. Omit "é," and read "áwatǰáta," *whence?*

26, 10. For "číadi ga<sup>n'</sup> a<sup>n'</sup>čizai," read "číadi a<sup>n'</sup>čize hă"; as "a<sup>n'</sup>čizai" requires the classifier "aká" or "amá" after the subject.

26, 19. For "učíqpačě," read "účíqpačě, making them fall by pulling them."

30, 22. For "O elder brother, of what sort is it when you do that?" read: "O elder brother, how is it that you are so?"

32, 1. For "iqa<sup>n'</sup> aká," read "iqa<sup>n'</sup> čin̄ké."

32, 5-6. For "Mactciñ'ge č'di ahí-bi xī," read "Mactciñ'ge č'di hí xī."

32, 9. For "íba-ha<sup>n'</sup>-bi," read "íbaha<sup>n'</sup>-bi."

33, 4. Translate "etai čde" by "should have."

33, 8. For "čahé kě bčazáča-biamá," read "čahé kě bčazáčě amá." For "učéwi<sup>n'</sup>-wačai," read "učéwi<sup>n'</sup>čá-biamá, he collected it, they say."

33, 16. For "cebe," read "cébe," and for "da<sup>n'</sup>bá gā," read "da<sup>n'</sup>ba-gā."

35, 2. For "wéfixuxú," read "wéfixuxú-bi." (Other Omahas, however, say, "wé-čixú-xu-bi."—D.)

36, 1. For "naji<sup>n'</sup>-gā," read "naji<sup>n'</sup>i-gā, stand ye."

36, 5. Translate each "tě" by "when."

36, 10. As the subject of this sentence is "wamí" instead of "Mactciñ'ge," the sentence should read thus: "Mactciñ'ge wamí má kě jide ké amá, čiqai tē." "Jide ké amáma" would refer to a line of red objects in motion.

38, 2. Omit "á-biamá" after "Uhu+!"

38, 3. Supply "ča<sup>n'</sup>cti," *heretofore*, after "ka<sup>n'</sup>bčéga<sup>n'</sup>."

38, 5. Omit "á-biamá" after "Kagé."

38, 6. Omit "Kagé, á-biamá." (But we have such a use in English: "My friend," said he, "my friend, I have something to say to you."—D.)

38, 7. Omit "á-biamá" after "Añ'kajl."

38, 8. For "witei tē" read "witei tē," the regular pronunciation.

38, 9. Supply "xī," *when*, after "ičai"; and omit "á-biamá" after "ji<sup>n'</sup>čéha."

38, 10. Omit "ji<sup>n'</sup>čéha."

38, 11. Omit "aká" after "Ictínike."

38, 14. Omit "amá," after "Mactciñ'ge."

39, 2. Omit "aká."

39, 14; 39, 20. For "Ma<sup>n'</sup>čini<sup>n'</sup>-bagi a<sup>n'</sup>čini<sup>n'</sup> máma," read "Ma<sup>n'</sup>čini<sup>n'</sup>-bagi a<sup>n'</sup> máma."

39, 18; 40, 3; 40, 7. Omit "amá" after "Ictínike."

40, 20. Supply "ā," before "á-biamá. It is equivalent to "áha."

43, 3. Read, "Ūhe a<sup>n'</sup>wa<sup>n'</sup>ča mañgčini<sup>n'</sup>-gā."

44, 16. For "Ga<sup>n'</sup>-hniñké," read "Gá-niñké, You who are that one out of sight."

44, 16. For "čbécčě," read "čbó ččěwa<sup>n'</sup>."

44, 18. For "gčini<sup>n'</sup> miñké," read "agčini<sup>n'</sup> miñké."

45, 6. For "učáqa<sup>n'</sup>jī ōniñké," read "učáqa<sup>n'</sup> ōniñké."

45, 8. For "éga<sup>n'</sup>qti" read "éga<sup>n'</sup>qti-na<sup>n'</sup>." (Or, "éga<sup>n'</sup>qti-hna<sup>n'</sup>."—D.)

46, 2. Omit "á-biamá" after "dúača<sup>n'</sup>."

46, 10. Supply "aká," *the sub.*, after "jini<sup>n'</sup>ge."

50, 3. For "gčé čin̄ké," read "čéčinīké," *this st. ob.*

50, 3-4. Read: "Ga<sup>n'</sup> kida-bi ega<sup>n'</sup>, kúsandč'qti iča<sup>n'</sup>ča-biamá. Uqpačč' í amá xī, upá amá." (The sentences in the text are correct, but Nuda<sup>n'</sup>-axa gave short ones because he was dictating.—D.)



- 75, 6. Omit "úqú'a wéxé xí," and supply, after "wa'ú amá," "wéxé ahí-bi xí," joining this to the next sentence.
- 75, 7. For "ti-biamá," read "tí amá."
- 75, 8. For wai<sup>u</sup>-biamá," read "wai<sup>u</sup>-biamá."
- 75, 10. Supply "kě" after "sín'de."
- 75, 13. Supply "aká" after "Ictínike."
- 75, 17. Supply "amá" after "Ictínike."
- 76, 14. Supply "tē" after "daqúge."
- 79, 16. Supply "ega<sup>u</sup>," having, after "a<sup>u</sup>-bi."
- 79, 17. Supply "cti," too, after "kě," and read "a<sup>u</sup>-biamá" for "a<sup>u</sup>-bi."
- 80, 14. After "jiñ'gajqti," supply "hé tē gaqígaqti-bi."  
horn the branching very (pair) much, they say
- 80, 17. For "finké," read "aká."
- 80, 18. Read: "É'di ahí-bi xí, É'di gēi<sup>u</sup>-biamá, when he arrived," etc.
- 81, 8. For "aṅṅaxai ada<sup>u</sup>," read "aṅṅaxai-da<sup>u</sup>," *we do it, when.*
- 83, 1. For "ta<sup>u</sup>-waṅṅṅa e," read "ta<sup>u</sup>-waṅṅṅa-ma," *the villages or nations.*
- 84, 8. For "eḗḗga<sup>u</sup> éga<sup>u</sup>," read "eḗḗga<sup>u</sup>-bi ega<sup>u</sup>."
- 84, 10. For "úkizá-biamá," read "úkiza amá."
- 84, 12. For "wáxu fíoua<sup>u</sup> i ké fíḗḗ-hna<sup>u</sup>-biamá," read "wáxu fíoua<sup>u</sup> i kéde íkíḗa-biamá, they found by accident the awls which had been dropped."
- 84, 14. "sátā<sup>u</sup>hai," *in five places.*
- 84, 15-16. Read: "Éḡiḡe máḡe amá xí, uújiṅga na<sup>u</sup>ba na<sup>u</sup>-biamá."  
At length writer they when, boy two grown, they say.
- 85, 1. For "áḡaskabe áḡa-biamá," read "áḡaskabeḡa-biamá, they made it stick;" and for "ama," *the other*, read "áma<sup>u</sup>" or "a<sup>u</sup>-ma."
- 85, 15. For "wahúta<sup>u</sup>-ḡi," read "ma<sup>u</sup>-dḡé."
- 87, 14. Supply "ga<sup>u</sup>," as, before "pi."
- 88, 4. "ú'a<sup>u</sup>t'a<sup>u</sup>," there is a cause, blame."
- 96, 1. For "kě" read "xí," *when.*
- 96, 8. For "gaxá-bi ega<sup>u</sup>," read "ḡiáxa-bi ega<sup>u</sup>, having made it for him, they say."
- 96, 11. Omit "aká" after "Ictínike."
- 97, 5; 97, 7; 97, 10. For "ga<sup>u</sup>téga<sup>u</sup>," read "ga<sup>u</sup>-tega<sup>u</sup>."
- 97, 7. For "waonize tē," read "onize tē, you may take it."
- 97, 14; 97, 17. For "jiñ'ga-báji," read "jiñ'ga-báji."
- 97, 18. For "wa<sup>u</sup>ibagíqti," read "wa<sup>u</sup>ibagí<sup>u</sup>qti."
- 99, 1. Read: "Íṅḡa<sup>u</sup>-si<sup>u</sup>-snéde Míḡasi céna<sup>u</sup>ba ákikipá-biamá."
- 99, 7. For "áḡḡi<sup>u</sup> te há," read "áḡḡi<sup>u</sup>-biamá, he sat on him, they say."
- 99, 8. "pamá<sup>u</sup>kide" or "pama<sup>u</sup>'kide."
- 99, 13. Translate "aká" by "the ones who."
- 100, 4. For "é wawagiká-biamá," read "é wawagiká-bi ega<sup>u</sup>."
- 100, 7. For "áḡigḡi<sup>u</sup>-da<sup>u</sup>," read "áḡigḡi<sup>u</sup>-bi ega<sup>u</sup>."
- 100, 15. Omit "finké."
- 101, 1. For "na<sup>u</sup>a<sup>u</sup>i," read "na<sup>u</sup>-bi."—D.
- 102, 13. of translation. Supply "eum ea" after "mane."

103, 6. After "ákiagá-biamá" insert the following: "Kí Míyasi aká ubáhaqa  
And Coyote the to the side  
(sub.) (of the path)

na<sup>n</sup>si áíáfa-biamá. Áda<sup>n</sup> bíona<sup>n</sup> ákusan<sup>n</sup>de áíáfa-biamá Jenuga amá.  
leaping had gone, they There- missing far beyond had gone, they Buffalo- the  
say. fore him in passing say bull (sub.).

For "éska<sup>n</sup>bééga<sup>n</sup>," read "éska<sup>n</sup> ebééga<sup>n</sup>, it might be, I think."

103, 13. Supply "amá" after "Jenuga."

104, 7; 104, 12. Supply "amá" after "Jenuga jiñ'ga."

104, 10. Supply "á," the interrogative sign after "eka<sup>n</sup>ona."

104, 13. For "jáha-bi," read "jáhá-bi-dé, when he thrust at it, they say."

107, 1. Read:—

"Waha<sup>n</sup>ciige aká ixa<sup>n</sup> júgigçe akáma. xa<sup>n</sup>há, jii ça<sup>n</sup>ja béé te, á-biamá."  
Orphan the his was with his, they Grand- vil- to the I go will, said he, they  
(sub.) grand- mother say. mother, lage say.

107, 2. Supply "á-biamá ixa<sup>n</sup> aká," after "Çáji-á h<sup>n</sup>;" and "á-biamá Waha<sup>n</sup>ciige aká" after "béé ta miñke." Join the next sentences, thus: "É'ja afa-bi ega<sup>n</sup>, jii çan'di ahi-biamá."

107, 4. After "açi<sup>n</sup> tiçái-gä" supply "á-biamá," referring to the men. "Mactciñ'ge çida<sup>n</sup>be tí há" was said to the head-chief by his attendants. Then the head-chief gave his orders to the people: "Ké, açi<sup>n</sup> gií gä," etc., ending with "Égaxe iça<sup>n</sup>çai-gä;" after which supply "á-biamá níkaçáhi aká."

107, 5. The next words were said to the Rabbit by the chief: "Ké, waçátciçaxe taté há, egá-biamá Mactciñ'ge, Come, you shall dance, said he to the Rabbit."

107, 6. Read: "Ké, in'quçái-gä, á-biamá Mactciñ'ge aká."

107, 7. After "oni<sup>n</sup> há" supply "á-biamá níkaçi<sup>n</sup>ga amá," as the men said that to the Rabbit.

107, 9. "Égaxe iça<sup>n</sup>çai-gä. Gañ'jii ánasái-gä há" is not as good as "Égaxe iça<sup>n</sup>çabáda<sup>n</sup> ánasái-gä há." See "báda<sup>n</sup>" in the Dictionary.

107, 14. For "çéçé jii," read "içéça-bi ega<sup>n</sup>."

107, 15. For "Úa<sup>n</sup>çiñ'ge çanáji<sup>n</sup>," read "Úa<sup>n</sup>çiñgé çanáji<sup>n</sup>i."

108, 1. Frank La Flèche has returned to the regular pronunciation "wajiñ'ga."

108, 4. For "áigáça-biamamá," read "áigáça amáma, carrying on his arm—was, as he moved, they say."

108, 3. Read: "Kí Waha<sup>n</sup>ciige aká kida-biamá jii, t'éça-biamá."

110, 6. For "wéucii," read "wiucii;" and for "wahçi<sup>n</sup>wi<sup>n</sup>," read "wábçi<sup>n</sup>wi<sup>n</sup>."

110, 7. Supply "aká" after "Wa'újiñga."

110, 20. Change the first word, "ta<sup>n</sup>," to "çiñké," to agree with "-biçiñké-ama" that follows, implying that she was placed in a sitting attitude.

111, 10. For "núçica<sup>n</sup>," read "néuçica<sup>n</sup>."

111, 18. For "ébéi tã," read "ébé i<sup>n</sup>te."

112, 15. Supply "aká" after "Cínuda<sup>n</sup>," which he gives as "Cínuda." See note on 28, 3.

116, 3-4. For "çé amá jii," read "aça-biamá jii," to agree with the following "iça-biamá." For "çizé amá," read "çizá-biamá," having for its subject "nújiñga" understood.

117, 1. Supply "ça<sup>n</sup>" after "wabágçeze jiñ'ga."

117, 5. Supply "amá" after "Níaci<sup>n</sup>ga," as it refers to all the Indians.

117, 18. Supply "aká" after "nújiñga."

118, 1-2. Change "kagá" and "kagé" to "kagéha," *my friend*. (But I have heard two or three say "kagá."—D.)

118, 9. Supply the interrogative "ǎ" after "wédaxe taté."

118, 11. Read: "ijáje ɸadá-bi ega", Ni-úha-ma"ɸi-á!" etc.

118, 13; 118, 14; *et passim*. "Akí-biamá" may be translated by "reached there again, they say." This is a secondary meaning.

118, 8. Supply "aká" after "Nújiŋga."

120, 1. Supply "ɸiŋké" after each "ijañ'ge," and "ɸa" after "ta"waŋɸa."

120, 16. Supply "ɸa" after "ta"waŋɸa."

121, 10. Supply "ɸi," *when*, after "aki-bi."

122, 15. Joseph La Flèche gave me, "ɸéze ɸa", the tongues;" but his son Frank says that "ɸéze ɸa" means "the one tongue," and that we must say "ɸéze gě" for "the tongues." According to analogy, Frank is correct.—D.

124, 15. Change "agěi" to "agěi hǎ."

125, 11. As several soldiers or policemen were addressed, read: "ahni" cki tai hǎ," instead of the singular, "ahni" oki te."

126, 1. Change "gɸi" tǎ" to "gɸi"-biamá."

126, 9. Supply "amá" after "wanáce."

131, 1. Read:—

Waha"ɸicige aká iha" ɸádí eɸa"ba gít'a-biamá ɸi, ijañ'ge ɸiŋké júgigɸa-biamá.  
 Orphan the his his he too died for him, when, his sister the one he was with her, they say.  
 (sub.) mother father they say

131, 3. Supply "aká" after "Waha"ɸicige."

132, 14. Supply "aká" after "nújiŋga."

132, 16. Change the first part of the line to "máqa"-biamá. Kí jégɸa"-biamá."

133, 16. Supply "aká" after "Je-mi"ga."

133, 17. For "iáa"he," read "iá'a"he."

133, 18. Supply "aká" after "wa'ú."

134, 2. Supply "ɸiŋké" after "Je-jiñ'ga."

134, 5. Supply "ta" after "Ietinike."

134, 11. For "aɸá-biamá," read "agɸá-biamá."

134, 12. For "amá aɸai," read "ɸi" ɸé."

134, 16; 134, 21; 135, 5. For "amá" read "ɸi."

135, 17. Supply "ta" after "Je-sa" jüŋga."

135, 20. Supply "kě," *the recl. ob.*, after "Je-mi"ga."

136, 1. "Je-mi"ga kě ɸicpácpa ɸiŋgě'qti gáxa-biamá," or "Je-mi"ga kě ɸiɸiñ'gě-qti"-biamá," the latter meaning, "They reduced to nothing at all the body of the female buffalo."

136, 13. Supply "wi", *one*, after "ékiga"qti."

136, 17. Change "ɸizai tǎ" to "ɸizá-biamá."

140, 4. Supply "kě," *the long object*, after "Maja", as "áhe" conveys the idea of length.

141, 6. Change "A-ígɸi"-biamáma" to "A-ígɸi" amáma."

144, 19. Change "na"péhi"qti-t'ě etéga" ɸaŋká amá" to "na"péhi" t'ě téga"qti"-  
 ɸaŋká amá."  
 the ones they say. "hungry to die very apt

147, 1. Change "ědedí-amáma" to "ědedí-ɸa" amá."

147, 4. Change "Nu aké" to "Nu aká."

149. 5. Supply "çin" after "çitúka."  
149. 12. Supply "amá" after "ijjin'ge."  
149. 16. Change "djúb inahin' há" to "djúb inahin' áha."  
150. 10. Supply "ké" after "ééde."—D.  
151. 2. Supply "çi," *when*, after "áka-bi."  
151. 5. Change "qéáje-hna'-bi" to "qéáje-hna'-biamá."  
151. 9. Change "féçai" to "féça-biamá."  
152. 18. Read: "Ci ga'nte amá çi, jandé."  
152. 19. Change "eéga' éga" to "eéga'-bi éga'."  
153. 3. Supply "aká" after "jé-wa'ujin'ga."  
154. 2; 154. 7. Supply "çi," *when*, after "égasáni."  
154. 13. Supply "çin" after "niaci'ga."  
154. 15. Supply "amá" after the second "Wa'újiŋga."  
156. 1. Change "atí tē" to "atí-bi çi; he came, they say—when."  
156. 5. Supply "çē" after "hi'qpé."  
162. 6. Change "snédeqti" to "snédeáqti."  
162. 8. Insert "ta," the classifier, after "nújiŋga."  
162. 9. Insert "wi," *one*, after "çiŋ'gajin'ga."  
163. 5; *et passim*. Change "háajiŋga" to "hájin'ga."  
163. 6. Read: "sásaqtia' amá" and "úda'qtia' amá." Omit "e."  
163. 8. Omit the second "éçiçe."  
163. 9. Insert the classifier "ké" between "hájiŋga" in the preceding line and "gaséga."  
163. 10. Omit the "çi" before "na'"; and "Na' amá" in the next line; making the text read thus: "Ci nújiŋga ídaçai çin'ké na' amá çi, ci agiahi-biamá."  
163. 13. Omit "çi" at the end of the line.  
163. 14. Insert the classifier "ta" after "nújiŋga" at the beginning of the line. Omit "çi nújiŋga" at the end of the line.  
163. 15. Omit the classifier "çin" at the beginning of the line.  
163. 16. Insert "wi," *one*, after "Hi'qpé-ágçe."  
163. 18. Insert the classifier "çin" after "nújiŋga."  
163. 19. Insert the classifier "çin" after "nújiŋga," and omit the following "éçiçe."  
164. 3. Change "wágiati ede," to "wágiati-dé, they came for them, when."  
164. 4. Change "éde," *but*, to "çi," *when*; and omit the "h" in "éwawçē-hua'í."  
164. 6. "Ke," *Now!*  
164. 7-8. Insert the classifier "ké" after the first "hi'qpé," and omit the second "hi'qpé."  
164. 11. Insert the classifier "çanká," *the ones who*, after "dúba;" and change "çin'ké'di" at the end of the line to "çin'ké."  
164. 20. Read: "nújiŋga ta' é waká-bi éga'."  
"boy (std. ob.) the that meant, they having." any.  
165. 2. Read: "Añ'kaji há, piáji éde ecéçé há, No, it is bad, but you say it often"—said by the bad men. The text and translation give these as the words of Hi'qpé-ágçe.  
165. 14. Change the first clause, so as to read, "çi nújiŋga Hi'qpé-ágçe aká pa-hañ'ga akí-biamá."  
165. 20. Change "Ahí-bají-bi çi" to "Áda." *Therefore*.

166, 3. Insert the interrogative sign “ǎ,” between “çaa’he” and the following comma.

166, 14. Change “çi” to “amá.”

166, 20. For “éskana,” read “é eska’,” that—it might be.”

167, 6. Read:—

“wanǎn’deçagçájǐ’ aoni’ hě, you keep it because you do not loathe it.”  
 “you do not loathe it      you have      it      (fem.)

167, 13. Omit “aká” after “wiwǐqa.”

167, 16. Insert the classifier “çiñké” after “ija’çe.”

167, 18; *et passim*. He writes “na” instead of “hna,” which latter form is used by Joseph La Flèche and others. The three forms are all used: “ona” being the ancient one; “hna” a modern equivalent, used by old men of the present day; and “na,” the latest, used by the young men.—D.

168, 1. Omit the second “Aki-biamá.”

168, 3. Omit “ǎ’di.”

168, 5. Omit “aká” before “t’éçč.”

168, 10. Omit “Níaci’ga” at the beginning of the line.

168, 15. Change “Níaci’ga” to “Níaci’ga amá,” *The men (pl. sub.)*.

168, 16. Insert “aká” after “mi’jiñga.”

168, 17. Supply “amá” after “cinuda.”

168, 18. dázçqtci, “very late in the evening.”

168, 19. For “ma’hni’,” read “ma’oni’,” the ancient form. See note on 167, 18.

169, 3. Omit “ǎ’di,” as superfluous after “çehçetǎ’di.”

169, 4. Omit “á-biamá.”

169, 6. Supply “tǎ” after “i’ǎ;” so also in the next line, before “çetǎ hě.”

169, 20. For “añgáçe tai,” read “añgáçe te há’.”

170, 3. Supply “wi,” *one*, after the first “níaci’ga;” and “çi” after the second “nfaci’ga,” which is the object of the following verb.

170, 6. Omit “hi’qpé” at the end of the line.

176, 10. For “waçáta-bájictǎ’-biamá,” read “waçáta-bájictǎ’-bi ega’,” when he ate nothing at all, they say.”

176, 11. After “Áta’çtǎqtci” supply “-na’,” (Or “-hna’,”—D.)

176, 13. Read: “Edáda’ eka’na tǎ égi’ja taté há, á-biamá. Níkana’-jiha wá’ni’ taté há, á-biamá.”

177, 1. For “Uçagaca’ji,” read “Uçagaca’ajǐ.”

177, 12. Read: “Ga’ jǐ çan’di ahí-biamá.” Omit “ǎ’di ahí-biamá jǐ.”

177, 16. He reads “Níkawasá” for “Níkawasá’;” but the latter is in common use.—D.

177, 17. Omit “égiçe” at the beginning, and supply “há” before “á-biamá.”

177, 20; 178, 12; 179, 5. For “t’éa’ça-bájǐ é,” read “t’éa’ça-bájǐ tá-bǐ, ai.”

178, 2; 179, 8. For “t’éça-bǐ,” read “t’éçč.”

178, 18. For “ega’,” read “jǐ,” *when*.

178, 19. For “ihççai-gǎ,” read “ihççai-gǎ,” *place ye*.

179, 2. Omit the first “égiçe,” and change “ǎdiedǐçi” to “ǎ’diedǐ-çi.”

179, 3. Read thus: “Égiçe wada’be açá-biamá jǐ, ma’tcu wi’ iça-biamá.”

179, 19. For “nújiñga aká,” read “nújiñga çi.”



- 179, 20. Supply "ga<sup>n</sup>," *as*, after "aŋga<sup>n</sup>Ɔai."
- 180, 5. Supply "tē" after "cúde."
- 180, 12. Supply "wi<sup>n</sup>," *one*, after "i<sup>n</sup>c'ágēqtcí."
- 180, 13. "Na<sup>n</sup>ckí" or "nackí," See note on 26, 3. Read "jiñ'ga-ctēwa<sup>n</sup>-báji, by no means small"; and supply "Ɔa<sup>n</sup>" after "najiha."
- 180, 14. Read:—  
 "Kí nuda<sup>n</sup>haūga Ɔí<sup>n</sup> qí tē úde Ɔé tē'di, i<sup>n</sup>c'áge Ɔíñké wéba<sup>n</sup>aji amá."  
 And war-chief the lodge the enter-went when, old man the (st. one) knew him not they say.
- 180, 15. Supply "xí," *when*, after "ga<sup>n</sup>Ɔíñké'qti."
- 181, 11. For "eƆéga<sup>n</sup>," read "eƆéga<sup>n</sup>-bi."
- 181, 17. For "hni<sup>n</sup>," read "oni<sup>n</sup>."
- 182, 14. For "Ɔañké," read "Ɔañká."
- 182, 16. Omit "áha<sup>n</sup>" after "ínahi<sup>n</sup>"; and supply it after "miñké."
- 182, 17-18. Read: "Wi<sup>n</sup> Ɔíñké najiha ská'qti ega<sup>n</sup>, ga<sup>n</sup> wi<sup>n</sup> Ɔíñké jídēqti, kí wi<sup>n</sup> Ɔíñké zíqti, kí wi<sup>n</sup> Ɔíñké qúqti am áƆa."
- 183, 5. Supply "Ɔañká" after "dúba."
- 183, 20. Supply "gē," *the scattered inanimate objects*, after "najiha."
- 189, 1. Read: "IƆádi aká ufkagahí-biamá xí, gá-biamá," etc.
- 189, 2. For "Nika<sup>n</sup>hi," read "Nika<sup>n</sup>ahi"; and for "nika<sup>n</sup>hi-máji," read "nika<sup>n</sup>ahi-máji."
- 189, 3-4. Read "ádae há. Ú'a<sup>n</sup>Ɔíñ'ge a<sup>n</sup>qtiñ'ga<sup>n</sup>-máji há, áda<sup>n</sup> éga<sup>n</sup> wíka<sup>n</sup>bƆa há." For "a<sup>n</sup>qtiƆiéga<sup>n</sup>," read "a<sup>n</sup>qtiƆiéga<sup>n</sup> te há, you will be a great man."
- 189, 5. For "Nújiñga," read "Kí nújiñga aká."
- 189, 6. For "aká na<sup>n</sup>qa," read "ta<sup>n</sup> na<sup>n</sup>qa-hi."
- 189, 6-7. Read: "TgiƆe a<sup>n</sup>pa<sup>n</sup> d'úba wéƆa-biamá xí, cañ'ge," etc.
- 189, 8-9. Read: "mi<sup>n</sup>de a<sup>n</sup>pa<sup>n</sup>-ma wagƆade aƆá-biamá. A<sup>n</sup>pa<sup>n</sup>-mádi alí biamá  
 crawling the elk creeping up he went, they say. At the elk (pl. ob.) he arrived, they say
- xí, áckaqtci wakída-biamá. Kí wi<sup>n</sup> ú-bi Ɔa<sup>n</sup>ja," etc.  
 when, very close he shot at them, And one he wounded, though, they say.
- 189, 11. For "naji<sup>n</sup>-biana. Kí ewéahidē'qti," read "naji<sup>n</sup> amá há. Kí wéahidē'qti."
- 189, 12. For "wakan'diƆega<sup>n</sup>," read "wakan'diƆá-bi ega<sup>n</sup>."
- 189, 14. For "ēdedí-te amá," read "ē'diedí-te amá." (The former is generally used.—D.)
- 189, 16. Read: "Ɔiéwa<sup>n</sup>ja<sup>n</sup> ega<sup>n</sup>, nípa te," etc.
- 189, 17-18. Read "Báazá-bi ga<sup>n</sup> a<sup>n</sup>ha-biamá."
- 190, 2. For "ejáwada<sup>n</sup>be tē'di," read "ejáwada<sup>n</sup>ba-bi xí."
- 190, 3. Read: "Cí ní tē Ɔata<sup>n</sup> Ɔé xí, cí Wē's'á aká éƆa<sup>n</sup>be atí-biamá. Cí a<sup>n</sup>he amá." Omit the final "Cí."
- 190, 4. Omit "wēdnba<sup>n</sup> tē." For "áda<sup>n</sup>be tē'di," read "da<sup>n</sup>ba-bi xí."
- 190, 12. Read "a<sup>n</sup>wa<sup>n</sup>Ɔate te há, ecé te hē."
- 190, 17-18. Read: "Na<sup>n</sup>búƆiqƆá Ɔa<sup>n</sup> Ɔionúda-bi ega<sup>n</sup>, eca<sup>n</sup>adi iƆa<sup>n</sup>Ɔa-biamá. Ké, a<sup>n</sup>wa<sup>n</sup>Ɔate taté há, á-bi xí, égiƆe wa'ú," etc.
- 190, 19. Omit "xí Ɔasni<sup>n</sup>-biamá."
- 190, 20. Supply "aká" after "Wē's'á-wa'ú."
- 190, 21. Supply "aká" after "nújiñga."
- 191, 5. Read "i<sup>n</sup>c'áge amá," and "wa'ú watéigaxe-má."

- 191, 6. For "Ca<sup>w</sup>ckaxe tai á-biamá aça+!" read "Ca<sup>w</sup>ckaxe tai há."
- 191, 10. For "çionúda-biamá," read "ça<sup>n</sup>," *the curvilinear inanimate object*.
- 191, 11. Omit "çionúd."
- 191, 12. For "á-bi ega<sup>w</sup>," read "á-bi xī."
- 191, 21. For "tai," read "tá-bi."
- 192, 1. Change "wa'ú amá" to "wa'ú-ma," *the women*.
- 192, 2. Change the plural, "Ca<sup>w</sup>ckaxe tai," etc., to "Ca<sup>w</sup>ckaxe te, aí aça+," omitting "á-biamá."
- 192, 6; 192, 9; 192, 17; 193, 13. Supply "ça<sup>n</sup>" after "na<sup>w</sup>búçiqça."
- 192, 7. Change "ega<sup>w</sup>" to "xī," *when*.
- 192, 9. Change "çiñkê" to "aká."
- 192, 10. Change "na<sup>w</sup> çi<sup>n</sup> watçigaxe te" to "na<sup>w</sup>-ma watçigaxe tai há."  
the grown ones let them dance
- 192, 10-11. Change "Cémi<sup>n</sup>jiñ'ga çana<sup>w</sup> çáçi<sup>n</sup>cé waçátçigaxe tai aça+" to "Cémi<sup>n</sup>jiñ'ga-máçe, waçátçigaxe te, aí áça."
- 192, 12. Change "amá" to "çi<sup>n</sup>."
- 192, 14. Change "úha<sup>n</sup> ágaçji-biamá" to "úha<sup>n</sup> wágaçji-biamá." The former takes a singular object, the latter, a plural.
- 192, 15. Read "na<sup>w</sup>pa<sup>w</sup>hi" instead of the alternative form, "na<sup>w</sup>pa<sup>w</sup>hi<sup>n</sup>." See note on 26, 3.
- 192, 17. Translate "açuha" by *again*. (But the meaning is rather, "in addition to," with an idea of finality.—D.)
- 192, 19-20. Read "Ukkie-na<sup>w</sup>-biamá xī, içádi aká na<sup>w</sup>-biamá." Also, "da<sup>w</sup>baigă há."
- 193, 2. Read "júççe ççi<sup>w</sup> aká hě, she is sitting with him."
- 193, 4. Supply "aká" after "wa'ú."
- 193, 4-5. Read "Éçiçe nú aká aça-biamá xī, wa'ú úda<sup>n</sup>çti wi<sup>w</sup> iça-biamá xī, gá-biamá," etc.
- 193, 6. Read: "tá miñke há. Çiadi çiba<sup>w</sup> eça<sup>w</sup>ba úwagiça-gă há, á-biamá. Gañ'xī wa'ú aká ugçá," etc. "Eça<sup>w</sup>ba," *she too*; "ugçá," *to tell about her own*.
- 193, 12. "Éçi<sup>n</sup> ahí-bi ega<sup>w</sup>." Or, "Éçi<sup>n</sup> ahí-bi xī."
- 193, 16. Change "bçé tá miñke, á-biamá," to "bçé tá miñke há."
- 193, 16-17. "Cañ'ge ta<sup>n</sup> na<sup>w</sup>qa cánakagçe iñ'gça<sup>w</sup>i-gă." This should be changed, either to "Cañ'ge ta<sup>n</sup> cánakagçe iñ'gça<sup>w</sup>i-gă," or to "Cañ'ge ta<sup>n</sup> na<sup>w</sup>qa-bi iñ'gça<sup>w</sup>i-gă." The former means "Put the saddle on the horse for me"; the latter, "Put it on the horse's backbone for me."
- 193, 17-18. "Wáçaha . . . Aça-biamá" (the first one). Read: "Wáçaha úda<sup>n</sup>çti açaçá-bi ega<sup>w</sup>, cañ'ge ta<sup>n</sup> çti úda<sup>n</sup>çti, cánakagçe çti úda<sup>n</sup>çti<sup>n</sup> aça-biamá."
- 193, 19. Change "Nihañ'ga tē" to "Nihañ'ga tē'ça"; and omit "Sigçuçgihá-biamá."
- 193, 21. Change "çi tē piäjiçti" to "çi piäjiçti wi<sup>w</sup>, a very bad lodge." "Sigçuçgihe aça-bi" may be changed to "Uçgihe aça-bi: following his own—he went, they say."
- 194, 2. The first "akáma" may be omitted, if desired. Then read: "wáçaha tē içicpacqatçia<sup>n</sup> akáma: clothing—the—torn in shreds as to it—he was, they say."
- 194, 3. Omit "ahí xī." Change "eçá tē" to "eçái tē."
- 194, 4. Change "ehnéga<sup>n</sup>" to the ancient form, "eçnéga<sup>n</sup>."
- 194, 7. "ábnaha hné." Or, "ábnaha oné."
- 194, 8. Insert "wi<sup>n</sup>," *one*, after "çti"; and "çti" after "wahíçage."

- 194, 9. Change "hné te" to "né te hă"; and "ëdëdîçan" to "ë'diedîçan."
- 194, 11. Change "gɕi" to the plural, "gɕi' hă."
- 194, 13. "Ga" may be omitted.
- 194, 14. Supply "kě" after "Ní-ɕaŋga." For "gáxai," read "gáxa-bi."
- 194, 15. Omit "i'c'áge aká."
- 194, 16. Supply "wi," one, after "ɕi."
- 194, 17. For "cúde ga," read "cúde tš," the smoke.
- 194, 20; 195, 6; 196, 2. For "ugídada-bi," read "ugídada'-bi," from "ubída."
- 195, 4; 195, 6; 195, 18; 197, 10. Supply "ɕa" after "waɕáge."
- 195, 5. Supply "ɕa" after "niniba." (This must refer to the pipe bowl, without the stem, as the whole pipe is "niniba kě."—D. See line 16.)
- 195, 8. Supply "aká" after "Áma"; and change "éwidacibe, ehé te" to "éwidacibe hă." After "cénajî" supply either "ă," the interrogative, or "éi'te," as in the preceding line.
- 195, 11. Instead of "Hau! ha+!" the Omahas now use "Wábu'á!"
- 195, 12. Read "aja"i" at end of line.
- 195, 14. Change "gɕéwaɕaɕai" to the objective singular, "gɕéɕaɕai, you sent him homeward"; and supply "hă" after "Íwit'abɕai."
- 195, 16. "ɕaná-bi ega'." Or, "ɕaná-bi ɕi."
- 195, 17. Supply "aká" after "Áma."
- 195, 20. Read: "Íɕae-na"i hă."
- 196, 4. Omit "ihusá-biamá cî"; and supply "ɕi" after "níkaci"ga."
- 196, 5. Change "gɕéwaɕákicé" to "gɕéɕákicé."
- 196, 9. Change "atî" to "atîi."
- 196, 10. Change "júbajî" to "júbajîi."
- 196, 11. "tî tš." Or, "tî ɕi."
- 196, 18. Read: "t'éɕaɕáji" and "kigɕéɕaɕš."
- 196, 19. Change "atî-hna" to "tî-na."
- 197, 1-2. Change "tai" to "taité hă"; and omit "á-biamá."
- 197, 2. Change "atî" to "tî." And in lines 3 and 4 change "t'éwaɕaɕa-báji" to "t'éɕaɕa-báji."
- 197, 5. Omit the second "á-biamá."
- 197, 9. Change "wénaca-biamá, íbistá-biamá," to "wénacá-biamá ɕi, íbistá-biamá, when he snatched it from them," etc.
- 198, 6. Change "Ca'ckaxe taité" to "Ca'ckaxe taité ă, Will you really stop it?"
- 198, 15. Insert "amá" after "Wě'să-wa'ú."
- 199, 1. Read: "ŭgiɕe Wě'să-wa'ú ígiɕá-biamá; nú wi' áɕixe akáma."
- 199, 2. Change "it'áɕá-biamá" to "it'áɕá-bi ega'": he hated him, they say—having."
- 199, 3; 199, 18. Supply "ɕa" after "ta'waŋɕa."
- 199, 4. At the end of the line read: "gaɕí-biamá ɕi, agɕá-biamá: he killed her, they say—when—went homeward, they say."
- 199, 7. Read: "ehé ɕa'ctî," and "ŭné taité hă."
- 199, 8. Read: "ma'ni'" and "wáni'."
- 199, 9. Change "ga á-biamá" to "éga ma'ci né taité hă, á-biamá," and "ma'ci hné ɕi" to "ma'ci nai ɕi."—Frank La Flèche. But "nai" is the plural of "na," to beg, and means "they beg"; hence I prefer writing "ma'ci hnaí ɕi," when ye go on

*high*, to avoid confusion; though, perhaps, the context would determine which verb was intended.—D.

199, 12; 199, 14. "ahí-biamá" should be "akí-biamá," as in line 15, "he reached there again, they say."

199, 13. Supply "kě" after "ni."

199, 14. For "čékiča-biamá," read "gčékiča-biamá, he sent him back, they say."

200, 2. For "Cañ'ge wahičageqtia<sup>n</sup>," read "Cañ'ge čin wahičageqtia<sup>n</sup>."

200, 3. For "bčabčázěqti," read "bčabčázačěqti, torn very much accidentally or of its own accord."

200, 5. Read: "Niaci<sup>n</sup>ga wi<sup>n</sup> waqpáni tcábe tí hă, á-biamá."

200, 6. "E<sup>n</sup>di" is superfluous.

200, 8. Read: "ca<sup>n</sup> hă, čagčí tē, it is enough, since you have come home."

200, 12. Omit the first "á-biamá"; and read: "wa<sup>n</sup> gátēdi čin qtáačě hă, I love the woman who is in that place (out of sight)."

200, 13. For "čéwakiča-gă," read "čéwakičá gă hă, á-biamá."

207, 1-2. If we retain "čínké," we must change the verb to "watézugča<sup>n</sup> amá"; but if we retain "watézugča<sup>n</sup>-biamá," we must change the classifier "čínké" to "aká."

207, 3. Change the line so as to read thus:

"nú aká xúha-bi ega<sup>n</sup>, gá-biamá: čigíče, etc."  
man the feared, they having, said as follows, Beware.  
(sub.) say they say:

Supply "wi<sup>n</sup>," *one*, after "níkaci<sup>n</sup>ga."

207, 4. "Názugáqčē: Facing the back of the lodge"—D.

207, 4-5. Read: "čigíče nú čínké é čé amá xī, níkaci<sup>n</sup>ga wi<sup>n</sup> a-í-biamá."

207, 6. Change "ubáha íjan<sup>n</sup>" to "ubáha<sup>n</sup> a-íjan<sup>n</sup>."

207, 7-8. Read: "čigíče nú čin ábae tē gí amá xī, agčá-biamá i<sup>n</sup>č'áge ahí aká."

207, 8; 207, 13. "A<sup>n</sup> ā." Or, "E<sup>n</sup> ā."

207, 9. "Ecé te č'ga<sup>n</sup>." Change to "Ecé te ča<sup>n</sup> éga<sup>n</sup> hē: i<sup>n</sup>č'áge," etc.  
What you said so it old man.  
in the past was

207, 12-13. Read:—

"Či nú čin ábae tē gí amá xī, čí agčá-biamá i<sup>n</sup>č'áge aká."  
Again man the hunting the was coming when, again went homeward, old man the.  
(mv.) back, they say they say

Change "atí hē" to "atíi hē."

207, 15. Change "Da<sup>n</sup>bá-bi ega<sup>n</sup>" to "Da<sup>n</sup>ba-bi xī."

207, 17. Supply "kě" after "wa<sup>n</sup>."

208, 2. Read: "égihe íčéča-biamá" at the end of the line.

208, 3-4. Read: "Nú čin<sup>n</sup> kí amá xī, égiče wa<sup>n</sup> kč t'ččě ákiágča-bitéama, níxa kč mábčaza-bikéama." Change "jan<sup>n</sup>de kč" to "jan<sup>n</sup>de kč<sup>n</sup>di." Or else, omit the phrase.

208, 5. Read either "akí-biamá nú aká" or "kí amá nú čínké." Supply "wi<sup>n</sup>," *one*, after "čiñ'gajiñ'ga."

208, 8-9. Read: "Ma<sup>n</sup>čída<sup>n</sup> wakan<sup>n</sup>dagiqti<sup>n</sup>-biamá xī, Dadíha, man<sup>n</sup>dě jiñ'ga iñgáxa-gă hă, á-biamá."

208, 9-10. Read: "Wajiñ'ga ga<sup>n</sup> wakíde-hna<sup>n</sup>-biamá xī, íčádi aká ábae ač'í  
Bird so shooting at them regularly, when, his the hunting to go  
they say father (sub.)

tá-bi éga<sup>n</sup> gia<sup>n</sup>ze-hna<sup>n</sup>-biamá."  
in order that, taught him regularly, they  
they say say.

208, 10. Read: "jégča<sup>n</sup>-bi xī," or else, "jégča<sup>n</sup>-bi ega<sup>n</sup>."

208, 12-13. Frank La Flèche changes "Wa<sup>n</sup> gáxe a-í-biamá" to "Wa<sup>n</sup> a-í-biamá: singing—he was coming, they say."

208, 18. He translates "kagéha" by "friend"; though in this case it means, "younger brother," in my opinion.—D.

208, 19. Change the plural, "a<sup>u</sup>féte tai," to the dual, "a<sup>u</sup>féte té há."

209, 4. Change "ónásni<sup>u</sup> áha<sup>n</sup>" to "ónásni<sup>u</sup>-na<sup>n</sup> áha<sup>n</sup>."

209, 5. Read: "dadiha, é amá xi, gisiçají amá ie té." Change the last part of the next line so as to read: "É fé amá xi, cí nújĩnga amá."  
 He went they when, again boy the (mv. sub.).  
 say

209, 8; 209, 15. Omit "nújĩnga çĩnké."

209, 9. Read: "Kagé, çíadi cugi, á-biamá ga<sup>u</sup>, agçá-biamá cí."

209, 11. Read: "é amá xi, gisiçají amá." For "giáxa-biamá," read thus:—  
 he made for him, they say.

"giáxa-bi ega<sup>u</sup>, cí a<sup>u</sup>çá açá-biamá."  
 he made for having, again leaving he went, they  
 him, they say him say.

209, 13. Read: "Cí nújĩnga amá a-i-bi ega<sup>u</sup>, çíadi ífé ă, á-biamá."

210, 6. Supply "ké" after "asku."

210, 7. Read: "çijĩ<sup>u</sup>çé çicta<sup>u</sup>çjĩ-gă, á-biamá ga<sup>u</sup>, dáha<sup>n</sup> átiáçá-biamá íçádi aká."  
 Your elder do not let him go, said, they as, arising he started, they his the  
 brother say father (sub.).

210, 7-8. Read: "Nújĩnga çĩnké gçé ga<sup>u</sup>çactia<sup>u</sup> xi, égiçé cka<sup>u</sup>çjĩ íçá<sup>u</sup>-biamá."  
 Boy the one to go wished very when, at length motionless became suddenly,  
 who back much they say.

210, 9. Read: "çijĩ<sup>u</sup>çé méga<sup>n</sup> uçákikijĩ há, á-biamá."

210, 10. For "uçihĩ," read "uçihĩ há."

210, 11. Put a period after "wegáxai-gă"; and omit "á-biamá."

210, 13. Omit "égiçé çdi."

210, 15; 211, 7. Supply "çá<sup>u</sup>çtĩ," *heretofore*, after "wágaji."

210, 15; 211, 7; 212, 10; 214, 8. For "Égiçé," read "Éga<sup>n</sup>." *If so*.

210, 16; 211, 8. After "Hĩn'dega<sup>u</sup>" supply "aũgáçé te há, let us two go."

210, 19. At the end of the line read thus: "ubéta<sup>n</sup> açi<sup>u</sup>."

211, 1; 221, 20; 231, 10. Supply "té" after "çijébe."

211, 2. Supply "ké" after "çáçti."

211, 3; 212, 2. Change "çkaxe" to the plural, "çkáxai." (The dual, çkáxe, would answer just as well. See the above note on 210, 16.—D.)

211, 4-5. Read:—

"Cí íçádi aká ábae açé tá-bi tç'di, Égiçé çiqĩnde gátçdi hne tai há, á-biamá."  
 Again his the hunting was about when, Beware gorge to that you go lest said he, they  
 father (sub.) to go say.

211, 6. Supply "te há" after "aũgáçé," instead of "tai."

211, 9. Supply "wi<sup>u</sup>" *one*, after "wa'jĩngaçti."

211, 10. Read: "çéçĩnké é çĩnké: this one who is sitting—she—is the one who."

211, 16. Change "á-bi ega<sup>u</sup>" to "á-biamá." Change "çpaçá<sup>u</sup>" to "çpaçá<sup>u</sup>hě," and "A<sup>n</sup>" to "E'a<sup>u</sup>."

211, 17. Change "wábçaskábe éçé" to "wábçaskábe-na<sup>n</sup>-ma<sup>u</sup> éçé."

211, 18. Change "çí'íçá çtççtewa<sup>u</sup>" to "çí'íçá-bi ca<sup>u</sup> ga<sup>u</sup>."

211, 19. Supply "çá<sup>n</sup>" after "sĩndéhi" and "sĩndé-qçu'a." So in 212, 5.

212, 1. Change "aũgáççi" to "aũgáççi há."

212, 4. Read: "çá'há, tiçá-gă, á-biamá. Añ'kaji éçé, çpaçá<sup>u</sup> hě."

212, 5. Change "wábçaskábe éçé" to "wábçaskábe-na<sup>n</sup>-ma<sup>u</sup> éçé."

212, 6. Read: "ũgáçpaçé íçéçá-biamá."

- 212, 7. Change "kě'di" to "ʕan'di."
- 212, 18. Supply the interrogative sign, "ǎ," after "ahníw."
- 213, 16. Supply "ʕańká," *they who*, after "İngʕa'w jĩn'ga."
- 214, 2. Omit "ʕa"; and change "ckáxe" to "ekázai hǎ."
- 214, 5. Omit "ǎ'di" after "keʕan'di."
- 214, 6. Change "ańgáʕe tai" to the dual, "ańgáʕe te hǎ."
- 214, 14. Supply "amá" after "nújińga"; also in line 15 after "iǕádi." Omit "sí tǎ."
- 219, 1. Read: "Ukikiji dubá-biamá ʕĩ, enáqtei ǵigʕa-biamá. Iha'w iǕań'ge ctǎwa'w" —"ʕĩ," *when*; "ctǎwa'w" or "ctĩwa'w," *even*, instead of "ctĩ wi'w."
- 219, 2-3. Read: "ábae aʕa-biamá ʕĩ, isań'ga aká ǵaǵa gʕi'w-biamá." Supply "kě" after "ja'wjińga."
- 219, 4. Supply "ʕĩ," *when*, after "iheʕa-biama."
- 219, 5. Change "iji'wʕe" to "iji'wʕe-má," *his elder brothers (the ob.)*.
- 219, 9. Change "Akí-bi" to "Kí-bi." (The former is generally used.—D.)
- 220, 4. Supply "ʕińkě," *she who*, after "wa'u"; and "amá," *the plural sub.*, after "dúba."
- 220, 8. Read: "wań'giʕe akí-biamá ʕĩ, égiʕe," etc., "when all her brothers reached home, behold," etc.
- 221, 6. Supply "ʕińkě," *she who*, after "Mi'wjińga."
- 221, 7. Supply "ʕińkě" after "wa'ú"; and change "edáda" to "dádá."
- 221, 11. After "á-biamá" supply "wa'ú aká."
- 221, 12; 221, 19. Supply "amá," *the mv. sub.*, after "nújińga."
- 221, 13. Read: "ahí-biamá ʕĩ, Níaci'ga dúba," etc.
- 221, 17. Read: "amá," *the mv. sub.*, instead of "ni," which is superfluous.
- 222, 1. Read: "waqpani-ctǎwa'w-báǵi akáma hǎ, wa'ú aká éǵańge eʕa'ba."
- 222, 2. Change "ǵiǵa'be ʕĩ," to "ǵiǵa'ba-bi ʕĩ, when he saw his, they say."
- 222, 3. Supply "aká" after "iǕań'ge."
- 222, 8. Change "jińgáqtei-hna'i" to "jińgáqtei-na'." Read: "ǵaha'ha, O wife's brother," instead of "ǵaha'w." Omit the second "ǵaha'w."
- 222, 9. Change "áha" to "hǎ."
- 222, 11. Supply the classifier "tǎ" after "mandé jĩn'ga," as there were several small boats.
- 222, 15. Omit "gań'ki."
- 222, 17. Change "ʕińkě" to "aká"; and supply "kě" after "mandé."
- 223, 3. Supply "aká" after "nu."
- 226, 1. Supply "aká" after "Háxige." Read: "Kí jĩn'wʕe aká," etc.
- 226, 2. Read: "aʕé-na'w-biamá ʕĩ, ǵáqti wakíde-na'w-biamá."
- 226, 4. Read: "Kí jĩ'wʕe aká," etc.
- 227, 2. Supply "kě" after "ǵáqti;" "ʕińkě" after "Isań'ga"; and "amá hǎ" after "céǕectǎwa'wji."
- 227, 3. Supply "ʕa" after "ǵjébe."
- 227, 4. Change "ega'w" to "ʕĩ," *when*.
- 227, 6. Change "ahí ʕĩ'ji" to "ahí-bi ʕĩ'ji"; supply "ʕi" after "isań'ga;" and read: "sigʕé ʕe té amá hǎ," instead of "sigʕé ʕé te amá."
- 227, 15. Prefix, "Kí a'wma," *And the one*, to "gá-biamá."
- 227, 17. Supply "tǎ na'w-qtei: the ob.—alone," after "na'béhiujiń'ga."

227, 19. Read: "Háxige aká ja<sup>n'</sup>abe gáxa-bi ega<sup>n'</sup>, ní kě'di uqpáça-bi ega<sup>n'</sup>," etc.  
 227, 20. Frank La Flèche reads, "utána<sup>n'</sup>" instead of "uta<sup>n'</sup>na."  
 228, 1. Read: "Mi<sup>n'</sup>xa-jiñ'ga-na," *the Ducks* (pl. ob.); and change "edéce fáçin'cé" to "edéce-máce, what say you?"

228, 3. Period at the end of line; and omit the following "á-biamá."

228, 5. Change "açi<sup>n'</sup> akí" to "açi<sup>n'</sup> akii há."

228, 6. Read: "biamá xī, ímaxá-biamá: E'a<sup>n'</sup> xī-na<sup>n'</sup> éça<sup>n'</sup>baí ž, á-biamá xī, Mi<sup>n'</sup>-çuma<sup>n'</sup>ci cúdemaha<sup>n'</sup>."

228, 7. After "á-biamá" supply the following: "Gañ'xī Háxige aká Mi<sup>n'</sup>xa-jiñ'ga

	And	Haxige	the	Duck
			(sub.)	
çin'ké i <sup>n'</sup> cta-çéde tē sañ'kiçá-bi ega <sup>n'</sup> , áhiñ hidé tē' cti júkiçá-bi ega <sup>n'</sup> , çicta <sup>n'</sup> çéça-				
the (ob.) corner of eye	the	made white for	having,	wing base
(ob.) him, they say	(ob.)	him, they say	him, they say	him, they say

biamá há. Ke! ma <sup>n'</sup> çiñ'-gá ha. Mi <sup>n'</sup> xa-wagça <sup>n'</sup> xé eçiçe tabáce, á-biamá há Háxige				
they say	Come!	walk	Duck	cojuror
				they call
				you
				must,
				said, they
				say

áka." Then read: "A<sup>n'</sup>ba tē éga<sup>n'</sup> amá xī, qíça gáxe éde açá-biamá,"—  
 the Day the so they when, eagle made but he went, they say.

in place of the text in lines 8 and 9.

228, 9. Read: "Éçiçe çehúçabe ma<sup>n'</sup>aça nádíndiñgíçé ja<sup>n'</sup> akáma há."

228, 10. Supply "Kí," *And*, before "Ejáta<sup>n'</sup>" and "Háxige."

228, 15; 228, 19. Omit "amá" after "Háxige." If "amá" be retained, we must change the preceding "gché amá" to "agché-biamá."

228, 19. Change "éðíhi" to "tēðíhi."

229, 6; 229, 8; 229, 9. Supply "wi<sup>n'</sup>," *one*, after "níaci<sup>n'</sup>ga."

229, 16. For "t'éwaçaí. Zéawaçé pí áta<sup>n'</sup>hé, á-biamá," read "wañi ega<sup>n'</sup>, zéawaçé-na<sup>n'</sup> pí áta<sup>n'</sup>hé há, á-biamá."

230, 10. Change "níaçé" to "níawáçé," *I heal them*.

230, 11. Read: "Wéduba ké."

230, 12. Change "a<sup>n'</sup>çi<sup>n'</sup> çé-hna<sup>n'</sup>i" to "a<sup>n'</sup>çi<sup>n'</sup> açé-hna<sup>n'</sup>i."

230, 18. Read: "nájiñgai áha<sup>n'</sup>, á-bi ega<sup>n'</sup>, gaçiqixá-biamá, t'éça-biamá." Supply "gě" after "wáçaha."

230, 19. Supply "ça<sup>n'</sup>" after "xéxe."

231, 8. After "Lijébe ágaha," supply "ça<sup>n'</sup>."

231, 11. Supply "ta<sup>n'</sup>," *the standing inanimate object*, after "Isa<sup>n'</sup>ga."

231, 14. For "Kagé, i<sup>n'</sup>c'áge-hna<sup>n'</sup>," read "Kagéha, i<sup>n'</sup>c'áge amá."

231, 15. For "kagé" read "kagéha."

231, 16. For "çé" read "çéé," *This is it*.

232, 2. Read: "atí-hna<sup>n'</sup>-ma<sup>n'</sup> ké xīhá guáçica<sup>n'</sup>aqa;" "ké" referring to line of bluffs.

232, 2-3. "Lí-ují çañká wañ'gíçéqti çéwakiçá-biamá, He sent away all of the families."

232, 4. For "uçuwidáva<sup>n'</sup>" read "uçuwidáxa<sup>n'</sup>i."

232, 5. For "taté" read "taité"; and for "te" read "tai."

232, 19-20. Read: "Háxige aká é akédega<sup>n'</sup>, xáçiqti Wakan'dagi çañká náçube-  
 Haxige the that was he, but, very long ago Water-monster the ones he has  
 (sub.) (sub.)

wáçé aká há, ecé cí te ha, uça<sup>n'</sup> mañçiñ'-gá."  
 cooked them to , you you will . to tell begone.  
 pieces say reach it

- 232, 20. Omit "aká" after "Wě's'ă-nídeka."
- 233, 11. Or, "Ní égihe ákiágčá-biamá."
- 233, 12. Read: "Ga' wawénaxiča-ma wáči'a gčá-biamá."
- 233, 15; 247, 1; 247, 12; 247, 15. Omit "gañ'ki." (Intended for "ga' xī."—D.)
- 233, 16; 235, 1. Supply "čĩnké" after "isañ'ga."
- 234, 9. Frank La Flèche reads "bčé ta" for "bčé te;" and in 234, 10, "dáxe ta" for "dáxe te."
- 234, 17. Supply "aká" after "I'č'."
- 235, 6. Supply "wi", *one*, after "Jábe-wá'ujĩ'ga."
- 235, 16. Change "čizai-de" to "wáčizai-de, when he takes them."
- 236, 16. Change "ágimajakí-biamá" to "ágimáka-bají biamá." The former is incorrect, as we must say, "ágimákají amá" when the subject is used without the classifier "aká" or "amá;" and "ágimáka-bají-biamá" when such classifiers are expressed.
- 236, 19. Change "snéděqti" to "snédeáqti."
- 244, 8. Omit commas at end of line.
- 244, 10. Supply "amá" after the second "Háxige."
- 244, 11. Supply "kě" after "Ictábč'i."
- 244, 13. Supply the interrogative sign, "ă," after "oné."
- 245, 4. Change "wé'ui" to "wéui;" and "zéwafč'" to "zéwafčě-na'."
- 245, 11. For "áwategija' te," read "áwategija' taté ă."
- 245, 16. For "wa'ńi," read "wańi."
- 246, 2. Omit "e."
- 246, 3-4. Read: "Huhú! čéja amá Héga wazéčě amá áiama há, á-biamá, Háxige č'a'be hí xī."
- 246, 6. Read: "Kí Héga é ečéga'-bi ega', agíafai tč." (The last clause may be changed to "agíafá-biamá."—D.) Omit "čĩnkč'di" in the next line.
- 246, 13. For "xí'u," read "xíu." So also in Note on page 250.
- 246, 15. Read "aká gijébegč'a' čikiáha'i tč'di isañ'ga čĩnkč' igidaha'-biamá, há č'a'."
- 246, 16. Omit "gá-biamá," and read: "Gañ'xī čikiáha'i xī, He!" etc.
- 246, 17. For "čgič'a'i," read "čgič'a'-biamá."
- 246, 18. Or, "gijébegč'a' č'a' čikiáha'i xī, He! wisa'ji'qteičé! ai há."
- 246, 19. For "čgič'a'-bají-gá," read "čgič'a'-bají-gá."
- 247, 1. For "oné te," read "oné tai."
- 247, 3. Read: "čéčañká zéawáčě bčicta' xī, ibičáawákičě tá mińke há."
- 247, 7. Read "Ma'ze kč nájidě'qti gáxa-bi xī, ú tč uibaxa'-biamá." "Uibaxa'-biamá" means "he thrust it into the wound for him, they say."
- 247, 8. Omit all as far as "xī," inclusive, the rest of the line being changed to "Ha'! ha'! é amá xī, Ca' qčijĩjĩ."
- 247, 10-11. Omit "Gañki amá," and join the two lines, thus: "ja'ntěqti iqč há, á-biamá xī, čí éga' gi'a'-biamá." For "Gañ'ki jĩ'ga kč," read "Ga' ke jĩ'ga xī: a little while he lay—when."
- 247, 13. For "na'ba," read "na'bá čañká." For "akiwa" (the Ponka form), read "akíč'a."
- 247, 14. For "wáxai xī," read "wáxa-bi xī."
- 247, 16. Omit "gigčá-ba," "á-biamá," and "Kí."
- 247, 18. For "ctĩ," read "č'a'ctĩ," *heretofore*. Omit "e."



- 248, 4. Read "Gḥé ga'ḥa xī, na'wape amá hā Wě's'ā-nídeka."
- 248, 7. Supply "ḥānká" after "Wakan'dagi."
- 248, 9. For "s'ú-biamá," read "sú-biamá."
- 248, 12. For "agḥai Haxige," read "agḥai-biamá Haxige amá."
- 248, 14. For "hna'-biamá," read "-na' amá." (Or, "hna' amá."—D.)
- 248, 17. For "ukíḥataqtia' ḥi," read "ukíḥataqtia' ḥi hā, it is sticking very tight in his throat as he moves."
- 248, 19. Supply "wi," *one*, after "Jábe-wá'ujīḡa."
- 249, 1. For "aká," read "ḥānká."
- 249, 3. For "mand ugḥi," read "mandé ugḥi."
- 249, 7-8. Omit "ugḥi' tá aká hā, Ugḥúḡa"; and for "ugḥi'-de," read "ugḥi'-i-de."
- 249, 10. Read "Haxige aká ḥéha ḡa'wi-de wě's'a-má dá," etc.
- 249, 11. Omit "gě" and "ga'ḥi'ki."
- 249, 18. Supply "ḥiḡkě" after the first "isaḡa"; change "Ni'ḡa" to "Ni'ḡa-biamá"; and "ḡiáxa-biamá" to "ḡiḡáxa-biamá," *he made his*.
- 254, 5. For "ugácke tēdi hidé tē," read "ugácke hidé tē'di."
- 254, 7. Read "wé'a-na'wi hā, níkawasa'."
- 256, 3. For "abii," read "ahi-biamá."
- 256, 9. For "úha'j," read "úha'-biamá." (Then we should read: "Nuda'haḡḡa-biamá; ucté amá wagáḡḡa'-biamá."—D.)
- 256, 11. Supply "aká" after "Ḥéḡaḡa"; so in line 14, after "I'ḥapa."
- 257, 7-8. Read: "Ḥakúḡa-ḡ. E'a' ma'hni' éi'te, á-biamá." Make a similar change on page 258, lines 6 and 7.
- 257, 15; 258, 12-13; 259, 6; 260, 10. "Edáda' náa'xíḡa íḡai xī, if any difficulties are found," or "if anything is found that gives me trouble."
- 258, 9. For "taté," read "te hā."
- 258, 16. Omit "á-biamá" after "ba-ḡá."
- 258, 18; 259, 18. For "éí atí wi," read "éí wi' tí hā."
- 259, 8-9. Read "wada'ba-ḡá." Omit "á-biamá."
- 259, 12. For "Qe-í!" read "He-í!"
- 259, 15. Omit "aká" before "ágajade."
- 260, 5. Supply "cti," *too*, after "Sí tē."
- 260, 9. Read "wawénaxiḡa aḡa-bi ega', ḡáqti wi," etc.
- 260, 15. Supply "amá" after "Ḥéḡaḡa."
- 260, 16. Read: "Éḡa'qti xī i'wi'ḡa-ḡ hā."
- 260, 18. Supply "aká" after the second "Ḥéḡaḡa."
- 261, 7. Supply "tē" after "na'bé."
- 261, 12. Read: "Ḥi' wa'ú wi' áci aḡa-biamá xī, Miḡáhe ké íḡa-biamá."
- 261, 19. Supply "aká" after "Ḥéḡaḡa."
- 262, 6. Supply "úda," *good*, after the second "wáḡu." The following word, *ínahi*, shows that the adjective was omitted from the text.
- 262, 8-9. Read: "Hi'bé íḡáḡidáte tē, á-bi ega', íbatá-biamá xī, na'béhi tē  
Moccasin I sew mine will, said, having, she sewed with when hand-stock the  
with it they say it, they say
- íbaḡapí-biamá, baḡa'na' ḥéḡa-bi ega',  
she thrust it through, missing in she sent it having.  
they say, punching suddenly,  
they say

- 262, 12. Supply "kě" after "Man'dehi."
- 262, 13. Read: "agçáçin-bi ega", xéjaŋga çinčké'di akí-biamá."—D.
- 263, 2. Supply "ça" after "Cinan'déqti"; and after "cinande" in the next line.
- 263, 19–20. Read: "xáci agçí-mají xí, égiçe çagçé tai há, á-biamá xéjaŋga aká."
- 264, 1–2. Read: "Maquíde d'úba áhigi gaqta". bitéama xí, náji té amá."
- 264, 11. Omit "Gá-biamá."
- 264, 14. Supply "xí," if, after "ana"bixa."
- 264, 15. Omit the second "á-biamá."
- 265, 1. Change the last sentence, thus: "Çi xéjaŋga aká, Hi+!" etc. "And the Big turtle said, 'Hi+!' again." This makes the Big turtle cry out twice. (But I prefer the text as dictated, which refers this sentence to one of the men as speaker.—D.)
- 265, 3. Omit "aká" after "xéjaŋga."
- 265, 13. Change "weáqaqá" to "weáqaqái há."
- 265, 15. Change "Çéçandí" to "Çéçandí há."
- 265, 18. Change "enáqtei éça"be amá" to "enáqtei éça"be çí"biamá: alone—in sight—he sat, they say."
- 266, 3. For "çané?" read "çané á."
- 266, 7. Supply the interrogative, "á," after "taté."
- 266, 8. Insert "íçe," *he promises*, between "an"çacta" and "áça."
- 266, 9. Read: "Çaqtá-bi é há, á-biamá. Hí-uta"na çaqtá-bi é há, á-biamá."
- 267, 7; 267, 14. Change "akí-biamá" to "kí amá, it reached there again, they say."
- 267, 9. The Swans sewed up the pouches of the Pelicans.
- 267, 13. Insert "gé" between "núde" and the verb.
- 267, 17. Supply "aká" after "xéjaŋga."
- 268, 1–2. Read: "Úçica" ma"çí"biamá, déxe çá" gigçásaçu ma"çí"biamá."
- 268, 13. Supply "amá" after "Níkaci"ga."
- 268, 15. Supply "təçti" after "ictá çinçai."
- 268, 17. Change "wáçí" to "awáçí, I killed them"; and "çiaççí-hna"i" to "çiaççí-na"i-ma, those who killed you regularly."
- 277, 1. Change the first sentence, thus:—  
 "Ta"waŋçá" wi" čdi-çá" amá; héga-bají-biamá."  
 Nation one it was there, they say; not a few, they say.
- 279, 7. Change "baxú č'di" to "baxú kě'di," *at the peak*.
- 279, 17. Omit "Hi"bé çá"; and read: "Níaci"ga pahañ'ga ta" hi"bé wa'í çá" çionúda-bi ega", etc.
- 280, 1. Supply "ça" after "Hi"bé."
- 287, 1. Change the first sentence to "Níkaci"ga d'úba qí amáma."  
 People some camped, they say.
- 287, 4. Supply "aká" after "mi"jiŋga." So in 288, 5.
- 288, 6. Change "wékináçí" tə" to "wékinaçí"bi ega", having hurried to get ahead of her."
- 288, 8. "Eçat!" The women say this when their husbands die.
- 289, 17. "Égiçe" is of doubtful use here. Omit it.
- 290, 3. Supply "amá" after "mi"jiŋga."
- 298, 10. Omit "Wa'ú" and "mi"jiŋga."
- 298, 16–17. Read: "Usá-biamá xí, cúde tə sábě amá." So in 299, 1–2: "Çi usá-biamá xí, cúde tə qúqti amá."

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- 469, 1-2. Çe-ma uçağçı-hna<sup>i</sup>, etc. Denied by J. La Flèche and Two Crows.
- 470, 17-20. Not exactly correct, *vide* same authorities.
- 471, 11. Supply "úda<sup>n</sup>" before "te-hna<sup>i</sup>."
- 471, 15. For "ujii-de" read "ujii<sup>good</sup>ji".  
not filled.
- 471, 16. Quça aka, *i. e.*, İñke-sab<sup>ç</sup> men.
- 472, note on 471, 15-16. Omit first sentence, *vide* J. La Flèche and Two Crows.
- 472, translation, I. For "chiefs" read "people," and for "cedar" read "ash," to conform to changes in the text.
- 474, translation, V, near the end. Read: "They had one or two drums." Omit "the young men of" before "the İñke-sab<sup>ç</sup>." Change the "members of the Quça section, who were the professional singers," to "The İñke-sab<sup>ç</sup> singers."
- 481, translation, line 8. After "eccentric" insert "(or, are not progressive)."
- 487, 16. For "çağçı" read "çağçı<sup>i</sup>" (2d pl.), and change "i<sup>n</sup>wi<sup>n</sup>çağ<sup>ç</sup>" to "i<sup>n</sup>wi<sup>n</sup>ça-gü."
- 488, 8. For "wedaha<sup>n</sup> amá" read "wédaha<sup>n</sup>-ma," as they did not die *willingly*.  
those (pl. ob.)  
whom I know
- 488, 9. For "çka<sup>n</sup>hna" read "cka<sup>n</sup>hna."
- 490, 1 and 2. Change "ma<sup>n</sup>hni<sup>n</sup>" to "ma<sup>n</sup>çi<sup>n</sup>i,"  
you walk                      they walk
- 499 and 500, titles. For "Wata-naji<sup>n</sup>," read "Wata<sup>n</sup>-naji<sup>n</sup>."
- 510, first note. For "brother-in-law" read "son-in-law."
- 515, note, *et passim*. Read "Ni<sup>n</sup>daha<sup>n</sup>."
- 523, title, *et passim*; *Dele* "n."
- 523, 1. "gë" used for "gëdi." Compare the use of "të" for "tëdi" *when*, referring to a single occasion. But "gë" and "gëdi" refer to different occasions, as the Poukas returned in separate parties.

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THE ØEGIHA LANGUAGE.

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PART II.

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ADDITIONAL MYTHS, STORIES, AND LETTERS.

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# MYTHS AND STORIES.

## ICTINIKE AND THE CHIPMUNK.

TOLD BY FRANK LA FLÈCHE.

Ictinike amá aḥá-bi xī, a-īja<sup>n</sup>-biamá, miḡáha wai<sup>n</sup> gii<sup>n</sup> ja<sup>n</sup>/bi ega<sup>n</sup>.  
Ictinike the (mv. sub.) went, they say when came and slept, they say, raccoon robe wearing he reclined, having.

Ia<sup>n</sup>/ega<sup>n</sup>/tce íḡiḡa-báji tēdi, jedi<sup>n</sup>/i tē hā. Kí jé aká dīn'di<sup>n</sup> aḥá tē'di  
Morning he woke not when, membrum virile And mem. the rigid was when going

wai<sup>n</sup> ḡa<sup>n</sup> uḡáha aḥá tē hā ma<sup>n</sup>/ci. Kí ma<sup>n</sup>/ciaḡáqti gabḡhiḡa ḡi<sup>n</sup>/ tē hā. 3  
robe the with it went high in the air. And far up on high waving to and fro sat

Ga<sup>n</sup>/xī Ictinike aká íḡiḡa-biamá. Kí wai<sup>n</sup> ḡa<sup>n</sup> da<sup>n</sup>/ba-bi xī, úciki-  
And then Ictinike (the sub.) awoke, they say. And robe the saw, they say when it gave him need.

ḡá-biamá. Kí, "Ci+cte! Héga ḡéta<sup>n</sup>. Áqta<sup>n</sup> éga<sup>n</sup> i<sup>n</sup>ḡe'a<sup>n</sup> táda<sup>n</sup>? Iḡáḡiḡe  
less trouble, they say. And Fie! buzzard this (stl. ob.) How possible. You do so to me should! I awoke

a-ja<sup>n</sup> hā," é amá xī, wai<sup>n</sup> aká íḡapiḡi<sup>n</sup>/ḡtei xīhá agi-biamá. Kí íḡidaha<sup>n</sup>- 6  
I recline he was say-when, robe the (sub.) very slowly down-ward was returning. And he knew his, they

biamá. "ḡé!" á-biamá. "Wai<sup>n</sup> wiḡá é ḡa<sup>n</sup> éda<sup>n</sup> úciḡáḡe áha<sup>n</sup>." Ga<sup>n</sup> jé  
say. Bother! said he, they say. Robe my that the (expresses I deceived myself! And mem. brum virile

ké ḡidéta<sup>n</sup>-bi ega<sup>n</sup>, aḥá-biamá. Áḡá-biamá xī, ḡaoniḡ'ge wi<sup>n</sup> uhé éḡa-biamá.  
the wrapped up his, having went, they say. Went, they say when Striped chip-munk one traveling the path he came to him suddenly, they say.

ḡaoniḡ'ge aká, "Tsi-tsi-tsi!" á-biamá. "Qa-i! ḡe-na<sup>n</sup> éḡiḡa<sup>n</sup>-ḡá." Cí éḡiḡa<sup>n</sup>- 9  
Striped chip-munk the (sub.) Tsi-tsi-tsi! said, they say. Whew! only this say it! Again said it (to him),

biamá ḡaoniḡ'ge aká. "Qa! a<sup>n</sup>/ḡajiḡ'ga ínahi<sup>n</sup> áha<sup>n</sup>," á-bi ega<sup>n</sup>, é'di  
they say Striped chip-munk the (sub.) Whow! he underrates me truly! said, having there

aḡá-biamá. ḡaoniḡ'ge aká ma<sup>n</sup>/táha áiḡa-biamá, ma<sup>n</sup>/can'de ugíde. Kí  
went, they say. Striped chip-munk the (sub.) within had gone, they say, den entered his. And

Ictinike aká jé ké ḡiḡiḡa-biamá. Kí ma<sup>n</sup>/can'de tē uḡúba<sup>n</sup>/bi-biamá. Kí 12  
Ictinike the mem. the (sub.) brum (fig. virile ob.) unwrapped hi, they say. And den the (ob.) thrust it into, they say. And

ḡaoniḡ'ge íta-biamá. Kí ḡaoniḡ'ge aká jé ké hḡbe ḡasá-biamá. "A<sup>n</sup>/ḡá-  
Striped chip-munk touched, they say. And Striped chip-munk the mem. the (sub.) brum (fig. virile ob.) part bit off, they say. Piercing

- qçaqçádja-gǎ! I<sup>n</sup>çeni taté. Çiúda<sup>n</sup> taté hǎ," á-biamá Ictníke aká. Cí  
 flesh often with your teeth! You escape from me shall. It shall be good for you said, they say Ictníke the (sub.) Again
- eǎha çéça-biamá jé kě. Cí hébe çasá-biamá. Ca<sup>n</sup>' éga<sup>n</sup>-hna<sup>n</sup> çasé açi<sup>n</sup>'  
 further sent, they say mem- the brum (lg. virile ob.) Again part bit off, they say. Still so only biting having off it
- 3 aça-biamá. Kí, "Tsi-tsi-tsi!" á-biamá Jaonin'<sup>ge</sup> aká. "A<sup>n</sup>'ha<sup>n</sup>, Tei-tei-tei,  
 he went, they say. And Tsi-tsi-tsi! said, they say Streaked chip-munk. the (sub.) Yes, Tei-tei-toi,
- á-gǎ ha. Çiúda<sup>n</sup> taté hǎ," á-biamá Ictníke aká. "Eáta<sup>n</sup> éda<sup>n</sup>" eçéga<sup>n</sup>-bi  
 any ! It shall be good for you said, they say Ictníke the (sub.) What can be the matter ? he thought, they say
- ega<sup>n</sup>', Ictníke aká jé kě gǎza-biamá. Kí égiçe tcéckaqtci uǎcta-  
 having Ictníke the (sub) mem- the brum (lg. virile ob.) took his back, they say. And behold very short it remained of a (lg. ob.)
- 6 bikéamǎ. "He+-i-ci! a<sup>n</sup>'çiuájǎ inahi<sup>n</sup> áha<sup>n</sup>," á-bi ega<sup>n</sup>', gǎiúda-biamá.  
 after biting, they say. Alas! he has made no suffer truly ! said, they say having took his out of the hole, they say.
- Ca<sup>n</sup>' hébe gǎza-bi tǎ uáta<sup>n</sup> a<sup>n</sup>'ça çéça-bi-dé, "Gáninke házi çíçade tai,"  
 Then part took his, when next throw it away, they say, when (as) You who are grapes they call shall
- á-biamá. Kí edíta<sup>n</sup> maja<sup>n</sup>' ça<sup>n</sup>' házihi éça<sup>n</sup>'bá-biamá. Kí' cí hébe gǎza-bi  
 said, they say. And from that land the grape-vines came out of, they say. And again part took his, they say
- 9 ega<sup>n</sup>', cí a<sup>n</sup>'ça çéça-biamá. "Gáninke çan'<sup>de</sup> çíçade tai," á-biamá. Kí  
 having, again throw it away, they say. You who are plums they call shall, said, they say. And
- edíta<sup>n</sup> çan'<sup>de</sup>hi éça<sup>n</sup>'bá-biamá. Ca<sup>n</sup>' éga<sup>n</sup> ké bǎgá uǎcibá-biamá.  
 from that plum-trees came in sight, they say. Then so fruit the all he accomplished (the making of) all, they say.

## NOTES.

This myth should follow that of Ictinike and the Buzzard. (See pp. 74-77.) It should precede that of Ictinike and the Four Creators.

552, 3. Tei-tei-tei! Could this have been intended as the explanation of the origin of the verb, *tei*, *coi*?

Çe ða uǎqaga told part of this myth, as follows: Çetédedi-biamá Jaonin'<sup>ge</sup>.  
 There was they say Striped chipmunk.

"I-ctí-ni-ké ça-çi<sup>n</sup>-cé! Ca<sup>n</sup>'-tc-ça ça-gi-<sup>in</sup>' ça-çi<sup>n</sup>-cé, ça-çi<sup>n</sup>-cé! He-cka-ça-ça!  
 Ictiniko you who move Letting it alone you carry yours on your back you who move you who move

Te!te!te!te!te!" á-biamá. "Wǎ! níkaci<sup>n</sup>ga ictá çan'<sup>ga</sup> pǎji," á biamá Ictníke aká.  
 Ah! person eye big bad said they Ictinike the (sub.)

[It is said that there was a striped chipmunk. And they sang thus: "O Ictinike, you who move! You who move, you who move carrying your own on your back though you do not disturb it! He-cka-ça-ça! Te!te!te!te!te!" "Ah! the bad person with big eyes!" said Ictinike.] Then Ictinike took four sticks (*sic*), one being part of a ða<sup>n</sup>qǎ (artichoke?), one part of a potato plant, the third a turnip or a part of that plant, and the fourth part of a plum tree. He threw them among the "ja" (vegetation resembling and including sunflowers), saying to the first, Haǎ, gǎ-niñke ða<sup>n</sup>qǎ  
 Ho! you who are arti-  
 that unseem one choke



eŋige tai. Níkaciŋga ukéŋi<sup>u</sup> í íŋicka<sup>u</sup>ŋŋé tai, ŋŋéate tai, i. e. "Ho, you who are out  
 they call shall Indian mouth made to shall they eat shall  
 you move by you

of sight! You shall be called 'ŋa<sup>u</sup>ŋé.' Indians shall move their mouths on account of you! they shall eat you!"

ŋaŋi<sup>u</sup> na<sup>u</sup>pai's version follows: The striped chipmunk ridiculed Ictinike and ran into his den. Ictinike took sticks, which he thrust into the den in order to reach the striped chipmunk. But the latter bit off the ends again and again (ŋada<sup>u</sup>da<sup>u</sup>pa) till each stick was not more than four inches long. Ictinike threw the ŋa<sup>u</sup>ŋé stick among the ja (sunflowers, etc.). Uspáspa, níhaŋga áŋa<sup>u</sup>ábe éga<sup>u</sup> (hollow places, resembling those seen where there is a spring on a hillside?) refers to the place where he threw the piece of the potato vine. He threw the piece of the turnip on the hill and the plum stick among the "ŋandeŋi cugaŋti" (very dense plum trees).

It is evident that the last informant modified his language, not caring to tell the myth exactly as he had heard it.

#### TRANSLATION.

After punishing the Buzzard, Ictinike resumed his wanderings. He stopped somewhere for the night, wrapped himself in his robe of raccoon skins, and lay down. Before he woke in the morning, *membrum virile rigit*, carrying the robe up into the air. And the robe continued waving to and fro far above the head of Ictinike. At length Ictinike awoke, and when he beheld the robe it gave him needless trouble. Just as he said, "Fie! this is the Buzzard! How can you possibly take your revenge on me? I am awake," the robe was coming down again very slowly. Then he recognized it. "Bother! how could I have been deceived by my own robe!" So he wrapped up the *membrum virile* and journeyed on till he came suddenly upon a striped chipmunk. The latter said, "Tsi-tsi-tsi!" "Do not say that again," said Ictinike, but the chipmunk repeated the cry. "Whew! he really underrates me," said Ictinike, enraged at the chipmunk, whom he chased into his retreat in the side of a bank. *Tum Ictinike membrum virile explicuit, et in foramen id trusit donec Tamiam vario colore distinctum tetegit. Hic partem membri quod longissimum erat, praemordit. Itaque membrum ulterius intrusit. Iterum Tamias vario colore distinctus partem praemordit, et sic facere non intermisit. Tum dixit, "Tsi-tsi-tsi." "Sane," inquit Ictinike "dic, 'Tei, tei, tei!'" Tum membrum ex foramine extraxit. Miratus est id tam saepe praemorsum esse ut modo curtissima pars remaneret. Itaque in foramen manum trusit et membri partem extraxit.* As he threw it far to one side he exclaimed, "You shall be called, Hazi (?ha, skin; zi, yellow)." And grape-vines came out of the place where it had fallen. Again he thrust his hand in and took out another piece, which he hurled aside, saying, "You shall be called, ŋande." And plum bushes (ŋande hi) sprang up from the ground where the piece had fallen. In like manner he accomplished the creation of all kinds of fruits and vegetables.

## ICTINIKE AND THE FOUR CREATORS.

TOLD BY FRANK LA FLÈCHE.

- Açá-biamá xī, ıgça-biamá, mī'gčā<sup>n</sup>-bi ega<sup>n</sup>. "Niniújiha céça<sup>n</sup> i<sup>n</sup>'i  
 Hewent, they say when he dwelt they say, he took a they as. Tobacco-pouch that visi- give  
 in a lodge wife say say ble (cv. ob.) back  
 to me
- ıça-gă. Çiıga<sup>n</sup> Jábe çinké'di bçé táce," á-biamá. Ga<sup>n</sup> é'di açá-biamá.  
 send it Your grand- Beaver to the (st. ob.) I go must, said he, they And there he went they  
 hither. father say say say.
- 3 Ubáha<sup>n</sup> hí amá xī, "Hau, gécica<sup>n</sup> tiçá-gă," á-biamá Jábe aká. I<sup>n</sup>'behi<sup>n</sup>  
 Part of the he was when Ho, in that pass along, said he, they Beaver the they  
 lodge oppo- reaching (sub.) direction say say beaver young  
 site the entrance say (sub.). Pillow
- ké'di ágçinkiçá-biamá. "Waçáte ctéwa<sup>n</sup> çinğé çá<sup>n</sup>'cti. Çiıga<sup>n</sup> indáda<sup>n</sup>qti  
 by the he caused him to sit on it, Food soever there was heretofore. Your grand- what indeed  
 they say. noue father
- çaté teda<sup>n</sup>+, "á-biamá Jábe igáqça<sup>n</sup> aká. Ga<sup>n</sup>xī Jábe aká jábe jin'ga dúbá  
 he eat shall? said, they say Beaver his wife the And Beaver the beaver young four  
 (sub.). (sub.).
- 6 wat'a<sup>n</sup>-biamá Jiın'gaqtci aká, gá-biamá, "Dadıha, wíeçbi<sup>n</sup> íá minke, waçáte  
 he had them, they say. Very small the said as follows, O father, I am that I who will, food  
 (sub.), they say
- té," á-biamá. Içádi aká gıgçáqçi-biamá. Ugıha<sup>n</sup>-bi ega<sup>n</sup>, Ictínike çin-  
 the, said he, they His the he killed his own by hit- He boiled they as, Ictínike the st.  
 say. father (sub.) ting, they say. his own say
- ké çatékiçá-biamá. Ictínike aká çatá-baji té'di, Jábe aká gá-biamá:  
 one they caused him to eat Ictínike the he ate it not when, Beaver the said as follows,  
 it, they say. (sub.) (sub.) they say:
- 9 "Égiçe wahi wı<sup>n</sup>éctéwa<sup>n</sup> náqa<sup>n</sup> te há'! Çaqa<sup>n</sup>'ji-gă ha!" á-biamá. Çá<sup>n</sup>'ja  
 Beware bone even one you break lest ! Do not break it by ! said he, they Yet  
 by biting biting say.
- Ictínike aká sidáhi wi<sup>n</sup>' çaqa<sup>n</sup>'-biamá. Wénandá-bi-dé, wahi gē gidáhi-  
 Ictínike the sidáhi wi<sup>n</sup>' çaqa<sup>n</sup>'-biamá. Wénandá-bi-dé, wahi gē gidáhi-  
 (sub.) toes one he broke it by biting. Felt full after they when, bone the he gathered  
 they say. they say. eating say (pl. ob.) his own,
- biamá. Há ufi<sup>n</sup>-bi-dé, niáha çéça-biamá. Ga<sup>n</sup>éga<sup>n</sup>téctéwa<sup>n</sup>'ji jábe  
 they say. Skin he filled they when, into the he plunged it, they Not even a little while beaver  
 for him say water say. (had elapsed)
- 12 jin'gaqtci aká éça<sup>n</sup>be akı-biamá, gini. Içádi aká, "E'a<sup>n</sup>' ä," egá-biamá xī,  
 very small the emerging came thither again, he His the How is it ? he said the pre- when,  
 (sub.) they say, revived. father (sub.), ceding, they say
- ijin'ge aká, "Dadıha, sidáhi wi<sup>n</sup>' a<sup>n</sup>'çaga<sup>n</sup>'i há," á-biamá. Áda<sup>n</sup> edita<sup>n</sup> jábe  
 his son the O father, toes one he broke mine said he, they There- since beaver  
 (sub.), by biting say. fore then
- amá bçúga sidáhi wi<sup>n</sup>', sidáhi ujın'ga fbiski té, uçásna-bitéama. Nini-  
 the (pl. all too one, little too next to the, has been split by biting, Tobac-  
 sub.) they say.
- 15 újiha çá<sup>n</sup> gisıçá-bájı gáxe agçıl-biamá (Ictínike amá). Kí cin'gajın'ga é  
 co-pouch the he did not re- pretend- he started home- Ictínike the (mv. And child that  
 (cv. ob.) member it ing ward, they say sub.). (aforesaid)

wawágiká-bi ega<sup>n'</sup>, "Céça<sup>n</sup> ícécí<sup>n</sup> ma<sup>n</sup>çin'-gă. Qa<sup>n</sup>xáa ígia<sup>n</sup>ça céça-gă.  
 he meant them, they us, when That visible having for At a great distance throw it back to him, his own say (cv. ob.) him, the owner.

Déctéaa-na<sup>n'</sup>, á-biamá. Kí cin'gajin'ga amá ícécí<sup>n</sup> açá-biamá. Qa<sup>n</sup>xáa  
 he talks in- usually, said he, they And child the (mv. having it went, they At a great cessantly say. father sub.) for the say. distance

ígia<sup>n</sup>ça céçé tábi xī, "Dúdiha! dúdiha!" á-biamá Ictníke aká. Ejáha 3  
 to throw it back to him, the owner about, when This way! this way! said, they say Ictníke the (sub.). Further

wéagáçí<sup>n</sup> hí amá xī'jī, "Çiadi a<sup>n</sup>'da<sup>n</sup>'be hí te, uíça-gă," á-biamá. "Dadīha,  
 having them he was reach- when, Your to see me he shall tell him, said, they say. O father, for the owners reach there. reach there

wacta<sup>n'</sup>'be cí te, aí," á-biamá nújīnga aká. "Gé wian'xuhaí éga<sup>n</sup>, Qa<sup>n</sup>xáa  
 you see them you shall, he said, they say boy the (sub.). That we apprehended it as, At a great distance there

wégia<sup>n</sup>ça céça-gă, a<sup>n</sup>ça<sup>n</sup>'í ça<sup>n</sup>'cti," á-biamá Jábe aká. Ictníke níúde 6  
 throw it back to them, the owners, we said heretofore, said, they say Beaver the (sub.). Ictníke to enter the lodge (= visit)

açá-biamá Jábe amá. Kí č'ia ahí-bi xī, Ictníke aká cin'gajin'ga-ma wí<sup>n</sup>  
 went, they say Beaver the (mv. sub.). And there ar- they when, Ictníke the (sub.) the children one rived say there

t'égikíçé ga<sup>n</sup>'ça-biamá, gaqçáje açí<sup>n'</sup>-biamá. Éde Jábe aká uíçí'agá-  
 to kill him, wished, they say, making him he had him, they But Beaver the (sub.) was unwilling for him, cry out by hitting him say.

biamá. "Ca<sup>n</sup>çínkéça-gă! Ágçaçáçé hă," á-biamá. Gañ'xī Jábe amá níáa 9  
 they say. Let the (st. ob.) alone! You make him said he, they And then Beaver the (mv. sub.) to the water suffer say.

açá-bi ega<sup>n'</sup>, jábe jin'ga wí<sup>n'</sup> açí<sup>n'</sup> aki'-bi-dé, wañ'giçé çatá-biamá.  
 went they say as, beaver young one he brought they when, all giçé they ate, they say. back thither say

Kí cī' a<sup>n</sup>'b ájī xī, "Níniújiha céça<sup>n</sup> in'í íça-gă. Çin'ga Si<sup>n</sup>'hnedewá-  
 And again day an- when Tobacco-pouch that vis- give send it Your grand- Musk- ble (cv. ob.) back hither to me father

giçé çínké'di bécé táce," á-biamá. Ga<sup>n'</sup> č'di açá-biamá. Ubáha<sup>n</sup> hí amá 12  
 rat to the (st. ob.) I go must said he, they say. And there he went, they say. Part of the lodge opposite the entrance he was reaching there, they say

xī, "Haú, géçica<sup>n</sup> tiçá-gă," á-biamá Si<sup>n</sup>'hnedewágiçé aká. In'behí<sup>n</sup> ké'di  
 wh n Ho! in that di- rection pass along said he, they say Muskrat the (sub.). Pillow by the

ágçínkíçá-biamá. "Waçáte ctéwa<sup>n'</sup> çingó ça<sup>n</sup>'cti. Çin'ga indáda<sup>n</sup>qti  
 he caused him to sit on it, they say. Food soever there heretofore. Your grand- father what indeed was none

çaté teda<sup>n</sup>+, á-biamá Si<sup>n</sup>'hnedewágiçé igáçça<sup>n</sup> aká. Kí Si<sup>n</sup>'hnedewá- 15  
 he eat shall ? said, they say Muskrat his wife the (sub.). And Musk-

giçé aká, "Ní agíma<sup>n</sup>çin'-gă," á-biamá. Wa'ú amá agíaçá-bi ega<sup>n'</sup>, açí<sup>n'</sup>  
 rat the Water fetch thou said he, they say. Woman the (mv. she went they as, she (sub.) after it say

akí-biamá ní tē. Ugácke ágají-biamá. Kí wa'ú aká ngácka-biamá, ní  
 took it home, wa- the To hang the he told her, they And woman the (mv. she hung up the kettle over wa- they say. ter (ob.) the fire, they say, ter

- tě. Ábixěqtia<sup>n</sup> amá xǐ, baka<sup>n</sup>/ča-biamá nú aká. Baca<sup>n</sup>/ča-bi xǐ, si<sup>n</sup>/  
the the It was boiling they say when pushed over kettle, they man the He pushed the when wild  
(ob.). very fast say (sub.). kettle rice
- baca<sup>n</sup>/ča-biamá. Ga<sup>n</sup> Ictínike aká čatá-biamá si<sup>n</sup> tě. Níniújiha ča<sup>n</sup>  
he (pushed over the ket- And Ictínike the he eats, they say wild the Tobacco-pouch the  
tic and) poured out, (sub) rice (ob.). the (ev.  
they say. ob.
- 3 gisi<sup>n</sup>/ča-báji gáxe agča-biamá (Ictínike amá). Kí. cin<sup>n</sup>/gajin<sup>n</sup>/ga čaňká é  
not remember- he pre- he started they Ictínike the (mv. And child the (pl. that  
ing it tended homeward, say. sub.). the (ev.  
wawágiká-bi ega<sup>n</sup>, “Čéča<sup>n</sup> ípéči<sup>n</sup> ma<sup>n</sup>čín<sup>n</sup>-gǎ! Qa<sup>n</sup>xáha ígia<sup>n</sup>/ča čéča-gǎ  
he meant them they as, That see<sup>n</sup> naving it for the walk thou. At a great throw it back to him, the  
say (ev. ob.) owner owner
- Dúcteáa- na<sup>n</sup>,” á-biamá. Kí cin<sup>n</sup>/gajin<sup>n</sup>/ga amá ípéči<sup>n</sup> ača<sup>n</sup>-biamá. Qa<sup>n</sup>xáha  
He talks in- usu said he, they And child the (mv. having it the (mv. Tobacco-pouch the  
cessantly ally say. sub.) owner for the went they say. distance (ev.  
6 ígia<sup>n</sup>/ča čéče tábi xǐ, “Dúdiha! dúdiha!” á-biamá Ictínike aká. Ejáha  
he was about to throw it back when This way<sup>1</sup> this way! said, they say Ictínike the Further  
to him, the owner, they say (sub.).
- wéagáči<sup>n</sup> lí amá xǐ/jǐ, “Číadi a<sup>n</sup>da<sup>n</sup>be hí te, uíča-gǎ,” á-biamá. “Dadíha,  
having them he was when Your father to see me he shall tell him said, they say O father,  
for the reaching there, owners they say reach there
- wacta<sup>n</sup>/be cí te, aí,” á-biamá nújiŋga aká. “Gé wian<sup>n</sup>/xuhai éga<sup>n</sup>, Qa<sup>n</sup>xáha  
you see them you shall he said, they say boy the That we apprehended it as At a great  
reach reach said (sub.). distance
- 9 wégia<sup>n</sup>/ča čéča-gǎ, a<sup>n</sup>ča<sup>n</sup>/í ča<sup>n</sup>/cti,” á-biamá Si<sup>n</sup>/hnedewágiče aká. Ictínike  
throw it back to them, the we said heretofore said, they say Muskrat the (sub.). Ictínike  
owners,
- jiúde ača<sup>n</sup>-biamá Si<sup>n</sup>/hnedewágiče amá. Kí eja<sup>n</sup>ha ahi<sup>n</sup>-bi xǐ, Ictínike  
to enter the (mv. wa- Muskrat the (mv. And further ar- they when Ictínike  
the lodge went, they say (sub.) sub.) rived say there
- aká, igáqča<sup>n</sup> číňké é wagiká-bi ega<sup>n</sup>, “Ni agíma<sup>n</sup>čín<sup>n</sup>-gǎ,” á-biamá.  
the his wife the (st. ob.) that he meant his as, Water fetch thou said he, they  
(sub.) (sub.) (sub.) (sub.) own, they say, say.
- 12 Igáqča<sup>n</sup> amá ní agíča<sup>n</sup>-biamá. Ugácka-bi ega<sup>n</sup>, ábixě<sup>n</sup>/qti xǐ, baka<sup>n</sup>/ča-bi  
His wife the (mv. wa- she went they say. She hung the as, it boiled very when, he pushed it  
(sub.) ter after it fire, they say kettle over the over, they say.  
xǐ, ní sía<sup>n</sup>čě<sup>n</sup>/qti baka<sup>n</sup>/ča amá. Si<sup>n</sup>/hnedewágiče gáxe tě éga<sup>n</sup> gáxe ga<sup>n</sup>/ča  
when, wa- alone he was pushing it over, Muskrat he did the so to do he  
ter they say, (act) wished
- tě čí<sup>n</sup>/á amá Ictínike aká. Si<sup>n</sup>/hnedewágiče aká cí éga<sup>n</sup> gáxa-bi ega<sup>n</sup>/  
the he was failing Ictínike the Muskrat the again so he did, they say as  
to do it, they say (sub.). (sub.)
- 15 si<sup>n</sup> áhigi gíča<sup>n</sup> agča-biamá. Kí cí gá-biamá a<sup>n</sup>b áji xǐ, “Čiúgi<sup>n</sup>a<sup>n</sup>  
will a great he left for he started home, they And again said as follows, day an- when Your  
rice quantity him say. they say other grandfather
- Naxíde-cka<sup>n</sup>/ni číňké<sup>n</sup>/di bęé tá minke,” a-biamá. Kí č<sup>n</sup>/di ača<sup>n</sup>-biamá. E<sup>n</sup>/di  
Blue Kingfisher (?) to the (st. ob.) I go I who will said he, they say. And there he went, they say. There
- hí amá xǐ, Naxídecka<sup>n</sup>/ni aká číxucpa<sup>n</sup> ágačamúqti kédega<sup>n</sup> áta<sup>n</sup>-bi ega<sup>n</sup>,  
he was ar- when Blue Kingfisher (?) the large white as it lay bent down so far that he stopped on it, they  
riving, they say (sub.) willow it was horizontal (?) say as,

edíta<sup>n</sup> ní kě gḡaṅ'ge aḡá-biamá. Huhú wi<sup>n</sup> éḡa<sup>n</sup>be aḡi<sup>n</sup> akí-biamá. Kí  
thence wa- the diving he went, they say. Fish one emerging he brought it back, they say. And  
ter (lg. ob.)

Ictínike ḡiṅké ḡatékiḡá-biamá. Kí Ictínike gḡé amá ḡi'jì, na<sup>n</sup>búḡici<sup>n</sup>  
Ictínike the (st. ob.) he caused to eat it, they say. And Ictínike was starting home, they say, when glove

masániha gisiḡaji gáxe gḡé amá. Kí nújīṅga ta<sup>n</sup> é wagiká-bi ega<sup>n</sup>, 3  
on one side not remem- pretend- he was starting And boy the that he meant his as  
bering it ing home, they say. (std. ob.) own. they say

“Céḡa<sup>n</sup> iḡéḡi<sup>n</sup> ma<sup>n</sup>ḡiṅ'gá! Qa<sup>n</sup>xáḡa íḡia<sup>n</sup>'ḡa ḡéḡa-gá! Décteḡa- na<sup>n</sup>,”  
That seen having it ma<sup>n</sup>ḡiṅ'gá! At a great throw it back to him, the He talks in- usu-  
(ov. ob.) owner. distance owner! cessantly. ally

á-biamá. Kí cīṅ'gajīṅ'ga amá iḡéḡi<sup>n</sup> aḡá-biamá. Qa<sup>n</sup>xáḡa íḡia<sup>n</sup>'ḡa ḡéḡé tábi  
said he, they And child the having it went, they say. At a great distance he was about to throw it  
say. (mv. sub.) for the owner back to the owner, they say,

ḡi, “Dúdiha! dúdiha!” á-biamá Ictínike aká. Eḡáha wéagáḡi<sup>n</sup> hí amá 6  
when, This way! this way! said, they say Ictínike the Further having them he was reach-  
(sub.). (sub.). for the owners ing there, they say

ḡi'jì, “ḡi<sup>n</sup>adi a<sup>n</sup>'da<sup>n</sup>be hí te, uḡa-gá,” á-biamá, “Dadiha, wacta<sup>n</sup>'be cí te,  
when Year to see me he shall tell him said, they say, O father. you see them you shall  
father reach there

ai,” á-biamá nújīṅga aká. “Gé wian'ḡuhai éga<sup>n</sup>, Qa<sup>n</sup>xáḡa wéḡia<sup>n</sup>'ḡa ḡéḡa-gá,  
he said they boy the That we apprehended it as, At a great distance throw it back to them, the  
said, say (sub.). owners,

a<sup>n</sup>'ḡa<sup>n</sup>i ḡa<sup>n</sup>'cti,” á-biamá Naxídecka<sup>n</sup>'ni aká. Ga<sup>n</sup>' é'di aḡá-biamá 9  
we said heretofore said, they say Blue Kingfisher (?) the (sub.). And there went, they say

Naxídecka<sup>n</sup>'ni amá, Ictínike iḡiḡe. E'di hí amá ḡi, Ictínike aká ḡixuca<sup>n</sup>'  
Blue Kingfisher (?) the (mv. sub.) to enter his lodge (= to visit) There he was ar- when Ictínike the large white  
riving, they say (sub.) willow

áḡadamúḡti kédega<sup>n</sup> áne aḡá-biamá. Kí edíta<sup>n</sup> ní kě u<sup>n</sup>'a<sup>n</sup>'si éḡiḡe  
as it lay bent down so far that it climb- went, they say. And from it stream the leaping in beneath  
was horizontal (?) ing it (lg. ob.) the sur- face

áiḡa-biamá. Kí na<sup>n</sup>'ji<sup>n</sup>cké'ḡtei Naxídecka<sup>n</sup>'ni aká ḡizá-biamá. Ní 12  
had gone, they say. And scarcely Blue Kingfisher (?) the (sub.) seized him, they say. Water

ínandé'ḡti Ictínike ḡizá-biamá. Ga<sup>n</sup>' huhú wi<sup>n</sup> ḡizá-bi ega<sup>n</sup>, Ictínike ḡiá'ḡa  
having his fill Ictínike he seized him, And fish one he took, as Ictínike he left  
of it they say. for him

agḡá-biamá.  
he started home,  
they say.

Kí cī<sup>n</sup> a<sup>n</sup>b áji ḡi, “ḡiṅga Siṅ'ga ḡiṅké'di bḡé tá minke,” á-biamá. Kí 15  
And again day an- when, Your grand Flying- to the (st. ob.) I go I who will said he, they And  
other father squirrel say.

é'di aḡá-biamá. E'di hí amá ḡi, Siṅ'ga aká, íḡáḡa<sup>n</sup> ḡiṅké é wagiká-bi  
there he went, they say. There he was arriv- when, Flying- the his wife the (st. that he meant his  
ing, they say squirrel (sub.), own, they say

ega<sup>n</sup>, “Wáḡu céké ḡa-gá,” á-biamá. Wáḡu ḡizá-bi ega<sup>n</sup>, ḡi tē áḡine aḡá-  
as Awi that seen (lg. ob.) hither said he, they Awi he took, they as, lodge the climbing went,  
say. (std. ob.) he own

biamá. Paháciḡaḡti aḡi-bi ḡi, candé ḡa<sup>n</sup> jáḡihá-biamá. Jḡḡe uḡḡáḡe 18  
they say. At the very top he reached, when scrotum the he stabbed they say. Black to fall from  
they say himself, walnuts a height

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- gáxa-biamá, hégaʔi. ʔáge ʔatékiʔa-biamá Ictínike. Kí agʔá-bi ʔí,  
he made, they say, not a few. Black he caused to eat, they say Ictínike. And he started when,  
say
- naʔbúʔiciʔ masániha gisiʔaʔi gáxe gʔé amá. Kí núʔiŋga taʔ é wagiká-bi  
glove on one side not to re- pretend- he was starting And boy the that he meant his  
member ing home, they say. (std. (afore- own, they say  
an. ob.) said)
- 3 egaʔ, “Céʔaʔ iʔéʔiʔ maʔʔinʔ-gá! ʔaʔxáa ígiaʔʔa ʔéʔa-gá! Décteáa-naʔ,”  
as, That seen having it walk thou! At a great throw it back to him, the He talks in- usu-  
(cv. ob.) for the owner distance . owner! cessantly ally,
- á-biamá (Siŋʔa aká). Kí cinʔgajinʔga amá iʔéʔiʔ aʔá-biamá. ʔaʔxáa  
said, they say (Flying- the (sub.)) And child the having it went, they say. At a great  
squirrel (sub.)) owner distance
- ígiaʔʔa ʔéʔé tábi ʔí, “Dúdiha! dúdiha!” a-biamá Ictínike aká. Eʔáha  
he was about to throw it back when, This way! this way! said, they say Ictínike the Further  
to the owner, they say (sub.))
- 6 wéagáʔiʔ hí amá ʔíʔi, “ʔiadi aʔdaʔbe hí te, uʔa-gá,” á-biamá. “Dadíha,  
having them he was reach- when, Your to see me he shall, tell him, said he, they O father  
for the owners ing there, father reach there say.
- wactaʔbe cí te, aʔ,” á-biamá núʔiŋga aká. “Gé wiaŋ ʔuhai égaʔ, ʔaʔxáa  
you see them you shall. he said, they say boy the That we apprehended as, At a great  
reach there said. (sub.)) distance
- wégiaʔʔa ʔéʔa-gá, aʔʔaʔi ʔaʔʔti,” á-biamá Siŋʔa aká. Gaʔ éʔdi daʔbe  
throw it back to them, the we said heretofore, said, they say Flying- the And there to see  
owners, squirrel (sub.))
- 9 aʔá-biamá Siŋʔa amá, Ictínike. Éʔdi hí amá ʔí, Ictínike aká wáʔu ʔizá-bi  
went, they say Flying- the (mv. Ictínike. There he was when, Ictínike the awl took it, they  
squirrel sub.)) they say (sub.)) say
- egaʔ, ʔí té áʔine aʔá-biamá. Paháciaʔa éctiamáʔaʔti ahí-bi ʔíʔi, candé ʔaʔ  
as, lodge the climbing went, they say. At the top he barely he reached when scrotum the  
(std. his own part  
ob.) they say
- ʔáʔihá-biamá. Kí wamí sábéqti badúʔa-biamá. “Qé! níéʔiqteci ʔiʔáxe áhaʔ,”  
stabbed himself, they And blood very black he forced out by stab- Why! not paining he made  
say. bing, they say. at all for himself,
- 12 á-biamá Siŋʔa aká. Siŋʔa aká wáʔu ʔizá-bi egaʔ, ʔí té áne aʔá-biamá.  
said, they say Flying- the Flying- the awl he took, they as lodge the climb- he went, they say.  
squirrel (sub.)) squirrel (sub.)) say say (std. ing ob.)
- Kí ʔáge hégaʔiʔti giáxa-biamá Siŋʔa aká Ictínike.  
And Black an exceedingly made they say Flying- the Ictínike.  
walnuts great number for him, squirrel (sub.))

NOTES.

Ictínike married after his adventure with the ʔaoniŋge, as told in the preceding part of the myth. The order of his adventures is as follows: 1. With the Buzzard (see pp. 74-77). 2. With ʔaoniŋge. 3. With the Beaver. 4. With the Muskrat. 5. With the Kingfisher. 6. With the Flying squirrel.

The four Creators were the Beaver, whose deeds are told in the myth; the Muskrat, who made rice out of water, roots of trees, and men; the Flying-squirrel, who made nuts of his “candé”; and the Kingfisher, who made all the fishes.

554, 16. Naxideckaʔni (O.), eq. to Nidaʔ-bʔeʔa (P.), the blue kingfisher. F. La Flèche.

Samuel Fremont (Wadjepa) said in 1889 that the *nida* b̄c̄c̄a and the *nax̄ide* c̄k̄uni were different birds, resembling in plumage, beak, and fondness for fish, the *nax̄ide* c̄k̄uni being slightly larger than the other fisher. Frank La Flèche insists that they are two names for the same bird.

#### TRANSLATION.

Ictinike married and dwelt in a lodge. One day he said to his wife, "Hand me that tobacco-pouch. I must go to visit your grandfather, the Beaver." So he departed. As he was entering the Beaver's lodge the latter person exclaimed, "Ho, pass around to one side." And they seated Ictinike on a pillow. The wife of the Beaver said, "We have been without food. How can we give your grandfather anything to eat?" Now, the Beaver had four young beavers. The youngest one said, "Father, let me be the one who shall serve as food." So the father killed him. After boiling her son, the Beaver's wife gave the meat to Ictinike, who ate it. But before Ictinike ate it the Beaver said to him, "Beware lest you break even a single bone by biting! Do not break a bone!" Yet Ictinike broke the bone of one of the toes. When Ictinike felt full, after eating, the Beaver gathered the bones and put them in a skin, which he plunged beneath the water. In a moment the youngest beaver came up alive out of the water. When the father said, "Is all right?" the son said, "Father, he broke one of my toes by biting." Therefore from that time every beaver has had one toe, that next to the little one, which has seemingly been split by biting. When Ictinike was about to go home, he pretended that he had forgotten about his tobacco-pouch, which he left behind. So the Beaver said to one of his children, "Take that to him! Do not go near him, but throw it to him when you are at a great distance from him, as he is always very talkative." Then the child took the tobacco-pouch and started after Ictinike. After getting in sight of the latter, the young beaver was about to throw the pouch to Ictinike when standing at a great distance from him; but Ictinike called to him, "Come closer! come closer!" And when the young beaver took the pouch closer Ictinike said, "Tell your father that he is to visit me." When the young beaver reached home he said, "O father, he said that you were to visit him." The Beaver replied, "As I apprehended that very thing, I said to you, 'Throw it to him while standing at a great distance from him.'" Then the Beaver went to see Ictinike. When he arrived there Ictinike wished to kill one of his own children (in imitation of what he had seen the Beaver do), and was making him cry by hitting him often. But the Beaver was unwilling for him to act thus, so he said, "Let him alone! You are making him suffer." And then the Beaver went to the stream where he found a young beaver that he took back to the lodge, and they ate it.

On another day Ictinike said to his wife, "Hand me that tobacco-pouch. I must go to call on your grandfather, the Muskrat." So he departed. As he was entering the Muskrat's lodge the latter exclaimed, "Ho, pass around to one side." And Ictinike was seated on a pillow. The Muskrat's wife said, "We have been without food. How can we give your grandfather anything to eat?" Then, said the Muskrat, "Fetch some water." And the woman brought the water. He told her to put it in the kettle and hang the kettle over the fire. When the water was boiling very fast the husband upset the kettle, and instead of water out came wild rice! So Ictinike ate the wild rice. When Ictinike departed he left his tobacco-pouch, as before. Then the Muskrat called

one of his children, to whom he said, "Take that to him! Do not go near him, but throw it to him when you are at a great distance from him, as he is always very talkative." So his child took the tobacco-pouch to return it to Ictinike. But when he was about to throw it to Ictinike the latter said, "Come closer! come closer." And when he took the pouch closer Ictinike said, "Tell your father that he is to visit me." When the young muskrat reached home he said, "O father, he said that you were to visit him." The Muskrat replied, "As I apprehended that very thing, I said to you, 'Throw it to him while standing at a great distance from him.'" Then the Muskrat went to see Ictinike. And Ictinike said to his wife, "Fetch water." Ictinike's wife went after water. She filled the kettle and hung it over the fire till it boiled. When Ictinike upset the kettle, only water came out. Ictinike wished to do just as the Muskrat had done, but he was unable. Then the Muskrat had the kettle refilled, and when the water boiled he upset it, and an abundance of wild rice was there, which he gave to Ictinike. And thereupon the Muskrat departed, leaving plenty of wild rice.

On another day Ictinike said to his wife, "I am going to see your grandfather, the Kingfisher." When he arrived there the Kingfisher stepped on a bough of the large white willow, bending it down so far that it was horizontal; and he dived from it into the water. He came up with a fish, which he gave Ictinike to eat. And as Ictinike was starting home, he left one of his gloves, pretending that he had forgotten it. So the Kingfisher directed one of his boys to take the glove and restore it to the owner; but he charged him not to go near him, as Ictinike was very talkative and might detain him too long. Just as the boy was about to throw the glove to Ictinike the latter said, "Come closer! come closer!" So the boy carried the glove closer. And Ictinike said, "Tell your father that he is to visit me." And the boy said to his father, "O father, he said that you were to visit him." The Kingfisher replied, "As I apprehended that very thing, I said, 'Throw it to him while you stand at a great distance from him.'" Then the Kingfisher went to see Ictinike. When he arrived there Ictinike climbed upon a bough of a large white willow, bending it till it was horizontal; he leaped from it and plunged beneath the water. And it was with difficulty that the Kingfisher seized him and brought him to land. Ictinike had swallowed more of the water than he liked. Then the Kingfisher plunged into the stream, brought up a fish, which he gave to Ictinike. But the Kingfisher departed without eating any portion of it.

On another day Ictinike said to his wife, "I am going to see your grandfather, the Flying-squirrel." So he departed. When Ictinike arrived the Flying-squirrel said to his wife, "Hand me that awl." He took the awl and climbed up on his lodge. When he reached the very top *per testes subulam impulit*, causing a great many black walnuts to fall to the ground. Thus he provided black walnuts, which Ictinike ate. And when Ictinike departed he left one of his gloves, as before, pretending that he had forgotten it. In like manner did the Flying squirrel send the glove to Ictinike by one of his sons. And Ictinike sent by the son an invitation to the Flying-squirrel to visit him. When the Flying squirrel reached the lodge of Ictinike, the latter took an awl and climbed to the top of his lodge. He had barely reached the top of the lodge when *per testes subulam impulit*. And he forced out very dark blood. "Why," said the Flying-squirrel, "he has surely hurt himself severely!" So the Flying-squirrel took the awl and climbed up on the lodge. And the Flying-squirrel made a large-quantity of black walnuts for Ictinike.



## ICTINIKE, THE WOMEN, AND CHILD—AN OMAHA MYTH.

TOLD BY GEORGE MILLER.

- Égiçe Ictinike amá aḥé amáma. Égiçe íf wi<sup>n</sup> ga<sup>n'</sup> te amá. Ni-ṣa<sup>n'</sup> ha  
At length Ictinike the was going, they At length lodge one of some sort was Bank of stream  
(mv. sub.) say. std., they say.
- ké'ja aḥá-bi a<sup>n'</sup>, ní kē uhá-biamá. Ní kē ma<sup>n'</sup>taja ṣan'de édedí ke amá,  
to the having gone, stream the followed, they say. Stream the beneath plum were there in abund-  
(lg. ob.) they say, (lg. ob.) (lg. ob.) ance, they say
- jíde ké amá. "Wuhu+!" eḥéga<sup>n'</sup>-biamá. ṣigḥáṇudá-bi ega<sup>n'</sup>, miṣáha 3  
red lay (or they Oh! he thought, they say. Having stripped off his clothing, raccoon skin  
in abund- say. ance?) they say,
- pé'ji gē itéḥa-bi a<sup>n'</sup>, ṣan'de tē áḡḥaṅge áíáḥa-biamá. Ma<sup>n'</sup>ḥín'ka kē ḥiḡḥa<sup>n'</sup>-  
bad the having put them plum the diving on had gone, they say. Soil the seizing a  
(in. ob.) many down, they say, (col. account of (lg. ob.) large hand-  
ance?) ob.)
- qti ḥizá-biamá. Agḥé-bi ṣi, da<sup>n'</sup>ba-bi ṣi, ma<sup>n'</sup>ḥín'ka tē amá. "Wuhu+!"  
ful took it, they say. Had come when, looked at it, when, soil a they say. Oh!  
(in. ob.) back (to they say land), they say mass
- á-biamá. Cí ní ké'ja da<sup>n'</sup>ba-bi ṣi cī ṣan'de tē éga<sup>n'</sup>qti da<sup>n'</sup>ba-biamá. Cí 6  
said, they say. Again stream at the looked at it, when again plum the just so saw, they say. Again  
(lg. ob.) they say (col. ob.)
- éga<sup>n'</sup>qti áíáḥa-biamá. Cí éga<sup>n'</sup>-biamá, ma<sup>n'</sup>ḥín'ka-na<sup>n'</sup> aḥi<sup>n'</sup> agḥé-biamá. Cí  
just so had gone, they say. Again was so, they say, soil only having it he returned (to land), they say. Again  
land), they say.
- da<sup>n'</sup>ba-bi ṣi, ní ké'ja, "Wáhua+!" á-biamá. Cí ṣan'de kē jíde ké amá,  
looked at it, when, stream at the Really! said they say. Again plum the red in they  
they say (lg. ob.), he, line abund- say  
ance
- ní ké'ja. Cí éga<sup>n'</sup>qti áíáḥa-biamá. Cí éga<sup>n'</sup>qti ma<sup>n'</sup>ḥín'ka ḥizá-biamá. 9  
stream at the. Again just so had gone, they say. Again just so soil took, they say.
- "Qa-í!" á-biamá. Cí éga<sup>n'</sup>qti áíáḥa-bi a<sup>n'</sup>, agḥé-bi ṣi, ma<sup>n'</sup>á ké'ja úḥixidá-  
Whew! said, they say. Again just so having gone thither, had come when, cliff to the gazed,  
they say back (to land), they say
- bi ṣi, égiçe ṣan'dehi aká ma<sup>n'</sup>á ké'ja áḡaḥámuqti íḥístáqti naji<sup>n'</sup> akáma.  
they when, behold plum trees the cliff at the having very heavy adhering to were std., they say.  
say (sub.) weight (of fruit) in bunches  
that bore down or clusters  
their branches
- Kí é ní ké'ja nūwaḥḥi<sup>n'</sup> ke-na<sup>n'</sup> áḡḥaṅgá-biamá. Wáḥaha pé'ji tē 12  
And that stream at the reflection in the water the only dived on account of that, Clothing bad the  
(lg. ob.) they say. (col. ob.)
- áḡḥahá-bi a<sup>n'</sup>, é'di aḥá-bi a<sup>n'</sup>, ṣan'de gē ḥisé amá, áḥici<sup>n'</sup>-bi a<sup>n'</sup>. Aḥé amá  
having put on his own, there having gone, plum the was pulling off, having put them into Was they  
they say (pl. ob.) they say, a blanket "pocket" going, say  
made by curving the left arm, they say.

- 1 *tē* di. *yan*'de *tē* *jeqci*' *ibi*ā-bi a', *ihu*xa" *tē* *égi*ha-na" a' *č*' *ič*ča-biamá.  
 went to the Plum the semen having rubbed on smoke-hole the through in threw it forcibly thither, (std. ob.). (col. ob.) (std. ob.) each they say.
- Kī *wa*'ú na"bá akáma. "Hi", *ci*xa", *yan*'de *wi*" *ič*ā*xi*če da", á-biamá.  
 And woman two sat, they say. Oh! sister-in-law, plum one I have found. (fem.) said, they say. for myself
- 3 *Í*pine-na" amá. *Ė*'di *ahi*-bi a", "Qa-i! *ič*ā" *mé*ga" *č*é*ču*qti *i*"*g*či *ča*nká-na",  
 They were scrambling There having arrived. Whew! her sister- likewise just here my relations have come now and then for (the plums), they say. they say, in-law here and sit!
- á-biamá. "Tēnā! *g*ákē *yan*'de *kē* a"ta *č*tēwa"ji *x*i, *n*isa-baj*i*qtia", *č*ičā"n  
 said he, they say. Why! that line plum the very abundant when, you have not picked your sister- them at all, in-law
- mé*ga", á-biamá (Ictinike aká). "Hi", *í*ga"há, *a*ngúgaca"-baj*i*qtia" *e*da"+!  
 likewise, said, they say (Ictinike) the (sub.). Oh! grandfather (f. sp.), we have not traveled at all alas (fem. intj.)!
- 6 Uhiack *é*ga" *e*té, *í*ga"há, *a*n*í*g*či*se *tá*i *e*i"té." "Hau, *č*isē *m*a"č*i*n'i-gā",  
 Near some- if, grandfather we may pick them for ourselves. Ho, to pick them walk ye, what (fem. sp.),
- á-biamá. *Ci*n'gajin'ga *á*ma aká u'a"he *a*č*i*n' akáma, kī *u*č*ú*he *u*čáha *á*ka"  
 said he, they say. Child other one (sub.) the put into the cradle and was keeping it, and Indian with it leaning say. they say, wrapped the coverings around it
- it*éča-bi ta" amá. Kī *ja*'t'e ta" amá *ci*n'gajin'ga. Kī *g*á-biamá Ictinike  
 was set up std., they say. And sound asleep was std., they say child. And said as follows, Ictinike they say
- 9 aká, "Čéta" *i*n*č*i" a"ča *m*a"č*i*n'i-gā" u'a"he ta". *Ė*giče *yan*'dehi da" *e*tē  
 the That (std. an. ob.) leave for me, walk ye the std. one put into the cradle Beware plum tree perhaps (sub.), its relation
- i*n*č*i" *n*ičēš *t*e!" "Hi", *í*ga"há, *é*ga" *t*e da"+, á-biamá. Ga" "Áagikída  
 hurt it, my rela- lest! Oh! grandfather so will (fem.) said, they say. And I attend to my tion own
- a*gč*i*n' tá *m*iinke," á-biamá. Ga" *x*i *č*á-biamá *wa*'ú-ma. Ga" *x*i Ictinike  
 I sit will I who, said he, they say. And thou went, they say the women And then Ictinike say.
- 12 aká *hi*" *č*ič*ki*čēqti *n*aji"-bi a", *n*éxe ní *u*j*i* *it*éča-bi *t*e *a*méde *č*izá-bi a",  
 the bestirring himself at having arisen to his kettle water filled the std. in. ob. had been put having taken it, (sub.) once feet, they say, down, they say they say,
- u*gáčka-biamá. *Ci*n'gajin'ga *kē* *t*'éča-bi a", *ú*su *g*áxa-biamá. Uha"-biamá  
 hung it over the fire, Child the having killed it, strips in ide it, they say. Boiled it, they say they say, (recl. ob.), of meat
- ci*n'gajin'ga *kē*. *č*á *č*a" *č*izá-bi *e*ga", u'a"he *k*ē'di *č*aqčúgaha *č*an'di  
 child the Head the taken, they having, entire In- in the head covering in the part (recl. ob.). (ev. ob.) say dian cradle (ig. ob.)
- 15 *u*g*í*ča"-biamá, *n*íja *n*aji" *t*ē'di *é*ga"qti *g*áxa-biamá *Hi*" *č*ič*ki*čēqti *d*éde  
 put his own relation, alive stood when just so did, they say. Bestirring himself at fire they say, once
- á*hi" *č*ičá-bi a", *á*ci *č*t*i* *w*ada"be *á*hi-na"-biamá. *Ė*giče *n*i"dečá-biamá.  
 having put wood on it, out of too to look went often, they say. At length nin'dečá-biamá. they say, doors
- č*izá-bi *e*ga", *č*atē *a*čánká-ma. *G*či-baj*i* *č*asni"-bi *e*ga", *a*čá-biamá.  
 Having taken it, they say, he sat eating it, they say. Not having returned he having swallowed it, went, they say. they say, they say.
- 18 *Wa*'ú-ma *k*i-bi *x*i, *č*i"ngá-bi *t*e amá Ictinike amá. "Či"xa", *i*"čáge  
 The women reached when, he was missing, they say Ictinike the (mv. sub.). Sister-in-law, old man they say

amá <sup>the</sup> <sup>(mv. sub.)</sup> <sup>is missing (?)</sup> <sup>(fem.)</sup> <sup>said.</sup> "Nā! <sup>Why!</sup> <sup>he lay</sup> <sup>the</sup> <sup>without inter-</sup> <sup>mission</sup> <sup>lies</sup> <sup>! (fem. in soliloquy)</sup> eha<sup>+</sup>!"

á-bi ega<sup>n</sup>, gēize agí-bi xī, <sup>having said, they say,</sup> <sup>seized her own</sup> <sup>was re-</sup> <sup>turning,</sup> <sup>when,</sup> <sup>head</sup> <sup>the</sup> <sup>part</sup> <sup>was falling from a</sup> <sup>height, they say.</sup> <sup>Oh!</sup> <sup>siji<sup>n</sup>qteíça<sup>n</sup>!</sup>!"

é amá. Xagá-biamá wa'ú akíça. Ga<sup>n</sup> xagé gēi<sup>n</sup> <sup>was saying,</sup> <sup>Cried, they say</sup> <sup>woman</sup> <sup>both.</sup> <sup>And</sup> <sup>crying</sup> <sup>were st.</sup> <sup>when,</sup> <sup>Ictinike</sup> <sup>the</sup> <sup>(mv. sub.)</sup> amá 3

xī'a<sup>n</sup>-bi a<sup>n</sup>, ma<sup>n</sup>ci<sup>n</sup>'ka íxī'a<sup>n</sup>-bi a<sup>n</sup>, ájiqti xīxáxa-bi a<sup>n</sup>, é'di ahí-biamá. <sup>having painted his</sup> <sup>face, they say,</sup> <sup>earth</sup> <sup>having painted his</sup> <sup>face with it, they say,</sup> <sup>very dif-</sup> <sup>ferent</sup> <sup>having made himself,</sup> <sup>they say.</sup> <sup>there</sup> <sup>arrived, they say.</sup>

"Tēnā! <sup>Why!</sup> <sup>for what pos-</sup> <sup>sible reason</sup> <sup>you (pl.) cry</sup> <sup>!</sup> <sup>your sister-</sup> <sup>in-law</sup> <sup>likewise,</sup> <sup>said he, they</sup> <sup>say.</sup> <sup>Oh,</sup> <sup>grandfather</sup> <sup>(f. sp.)</sup> <sup>íga<sup>n</sup>há,</sup>

Ictinike amá <sup>Ictinike</sup> <sup>the</sup> <sup>(mv. sub.)</sup> <sup>here</sup> <sup>came</sup> <sup>(past),</sup> <sup>plum</sup> <sup>having told</sup> <sup>about</sup> <sup>(them)</sup> <sup>reached there.</sup> <sup>Ob.</sup> <sup>diān</sup> <sup>cradle</sup> 6

kē a<sup>n</sup>'ça a<sup>n</sup>gáhi éde, <sup>the</sup> <sup>we left it</sup> <sup>we two</sup> <sup>reached there</sup> <sup>but,</sup> <sup>swallowing</sup> <sup>(the child)</sup> <sup>he had gone.</sup> <sup>Head</sup> <sup>the</sup> <sup>entire In-</sup> <sup>the</sup> <sup>diān</sup> <sup>cradle</sup> <sup>(lg. ob.)</sup> <sup>kē</sup> <sup>daqúqaha</sup> <sup>the</sup> <sup>head</sup> <sup>covering</sup> <sup>(lg. ob.)</sup>

čan'di <sup>in the part</sup> <sup>put his own</sup> <sup>relation</sup> <sup>had gone</sup> <sup>(fem.)</sup> <sup>Really!</sup> <sup>said he, they</sup> <sup>say.</sup> <sup>Let me see,</sup> <sup>ax</sup>

íçai-gā. Bēíçe táçe," á-biamá. Ma<sup>n</sup>zepé-de <sup>send ye</sup> <sup>hither.</sup> <sup>I chase</sup> <sup>him</sup> <sup>must,</sup> <sup>said he, they</sup> <sup>say.</sup> <sup>Ax</sup> <sup>when</sup> <sup>they having</sup> <sup>(?)</sup> <sup>given it to him,</sup> <sup>they say,</sup> <sup>he went, they</sup> <sup>say</sup> <sup>running fast</sup> 9

ma<sup>n</sup>ci<sup>n</sup>' amá. Ja<sup>n</sup>ci<sup>n</sup>'qti a<sup>n</sup>çá-bi ega<sup>n</sup>, qçabé <sup>he was walking, they</sup> <sup>say.</sup> <sup>Running fast</sup> <sup>having gone, they say,</sup> <sup>tree</sup> <sup>very thick</sup> <sup>being, in</sup> <sup>the past</sup> <sup>having reached</sup> <sup>there, they say,</sup>

i<sup>n</sup>tcañ'ga-na<sup>n</sup> <sup>mice (or some</sup> <sup>other rodents</sup> <sup>only</sup> <sup>seeking</sup> <sup>was walking, they</sup> <sup>say.</sup> <sup>Wood</sup> <sup>de-</sup> <sup>the</sup> <sup>passed</sup> <sup>cayed (lg. ob.)</sup> <sup>along.</sup> <sup>butt-end</sup> <sup>the</sup> <sup>of the ax-head</sup> <sup>part</sup>

i<sup>n</sup>tcañ'ga-na<sup>n</sup> wégaqçiqçí-bi ega<sup>n</sup> <sup>mice</sup> <sup>only</sup> <sup>having killed them one by one</sup> <sup>with it, they say</sup> <sup>blood</sup> <sup>streaming from</sup> <sup>having made it,</sup> <sup>they say,</sup> <sup>was returning,</sup> <sup>they say.</sup> 12

Hau. Akí-bi a<sup>n</sup>, <sup>Having reached</sup> <sup>lodge</sup> <sup>at the</sup> <sup>(std. ob),</sup> <sup>I killed</sup> <sup>I have</sup> <sup>your sister-</sup> <sup>in-law</sup> <sup>likewise,</sup> <sup>said he, they</sup> <sup>say.</sup> <sup>they say,</sup> <sup>there again,</sup>

"Hi<sup>+</sup>! <sup>Oh!</sup> <sup>grandfather</sup> <sup>(f. sp.),</sup> <sup>place</sup> <sup>of reach-</sup> <sup>ing</sup> <sup>somewhat</sup> <sup>near</sup> <sup>perhaps</sup> <sup>(indirect question).</sup> <sup>Not at all</sup> <sup>by no means</sup> <sup>near.</sup>

Hi<sup>n</sup>cié-de uáqçe há," á-bi a<sup>n</sup>, ma<sup>n</sup>zepé <sup>Hurrying,</sup> <sup>when</sup> <sup>I overtook</sup> <sup>him</sup> <sup>having said,</sup> <sup>ax</sup> <sup>blood</sup> <sup>streaming from</sup> <sup>various parts of it</sup> <sup>having</sup> <sup>he reached there,</sup> <sup>again, they say.</sup>

Kí é amá há, <sup>And that was it,</sup> <sup>they say</sup> <sup>plum</sup> <sup>ripe</sup> <sup>when</sup> <sup>on it</sup> <sup>gray</sup> <sup>adheres</sup> <sup>the</sup> <sup>(class)</sup> <sup>he caused it,</sup> <sup>they say</sup> <sup>Ictinike</sup>

amá <sup>the</sup> <sup>(mv. sub.)</sup> <sup>did it, they say.</sup>

## NOTES.

560, 1. jeqçi<sup>n</sup> ibiça-bi a<sup>n</sup>. This is referred to in the last sentence of the myth containing the Omaha explanation of the gray down (?) on ripe plums. All fruits and vegetables were thought to be of phallic origin.

560, 6. Ubiack ega<sup>n</sup> ete, çiga<sup>n</sup>ha, or Jiga<sup>n</sup>ha, uhiack ega<sup>n</sup> ete. Both used.

560, 11. ça-biama wa'u-ma, instead of aça-biama wa'u ama, as the women were *requested* to go.

560, 12. iteça-bi te amede, the women were *absent* then; perhaps this explains the use of such a form.

561, 2. gçize agi-bi çi, implies that the mother went to the cradle, took it up, and was returning to the other woman when the severed head fell to the ground (?).

## TRANSLATION.

Once upon a time Ictinike was going somewhere. Near the place was a lodge in which dwelt two women. Ictinike traveled till he reached the bank of a stream, and then he went along the bank. Beneath the water there appeared to be a great many plums, and they were red. "Oh!" said he, as he undressed; and, putting aside his miserable attire of raccoon skins, he dived down after the plums. But he seized a large handful of dirt. On returning to land and viewing what he had behold it was a lot of dirt! Again he looked at the water and there were the plums. So he dived again and with a similar result. Having returned the fourth time with nothing but dirt, he chanced to raise his eyes to a cliff above the stream, and there were many plum trees filled with fruit, which caused the branches to hang down over the stream. It was the reflection of these in the water that had deceived him. Then he put on his clothing, ascended the cliff, and gathered the plums, with which he filled one corner of his robe.

Then he went to the lodge. He rubbed semen over the plums, and threw them one by one down through the smoke-hole of the lodge. On seeing the first plum one of the women said, "Oh, sister-in-law! I have found a plum!" They scrambled for the plums. On entering the lodge, Ictinike observed, "Whew! my relations, my grandchild, and her sister-in-law have returned here! Why! those plums are very abundant, and yet you two have not picked any of them?" "Oh! grandfather, we have not gone anywhere. If they are near here, we may pick them for ourselves," exclaimed one of the women. "Ho, go and pick them," said he. The child of one of the women was still in the cradle, and the mother had set it up in the cradle against the side of the lodge. So Ictinike said, "When you go leave the child in the cradle with me, as it might get hurt if you took it among the plum trees." "Oh, grandfather! it shall be as you say," said the mother. Ictinike promised to watch over it as over a relation. So the women departed.

Presently Ictinike started to his feet in great haste, seized the kettle that had been placed there full of water, and hung it over the fire. Then he killed the child, and cut the flesh in narrow strips, which he boiled. But he put the head back in the cradle, wrapping it in the head covering, and arranged it just as if it was alive. He put

wood on the fire without delay, and went out of the lodge from time to time to see whether the women were coming. At last the meat was cooked, and he sat eating it. Having devoured all of it before the women returned, he departed. When the women got home Ictinike was missing. "O sister-in-law," said one, "the old man is not here. Why! my child is still sleeping just as he was when I left him!" As she took up the cradle and was returning with it to the other woman the head of the child fell to the ground. "Oh! dear little child!" said she. Both the women wept.

And while they sat crying Ictinike, who had painted his face with clay, disguising himself, entered the lodge. "Strange! what cause have you for crying?" "Oh, grandfather! Ictinike came and told us about plums, and when we went to pick them we left the child here in the cradle; but he ate it and departed, after putting the head back in the cradle and wrapping the head-covering around it." "Really!" said he, "let me see; hand me the ax, I must pursue him." They gave him the ax and he departed, running very rapidly. He ran till he reached a very dense forest, where he sought for some wood mice. Passing the butt-end of the ax along a decayed log in which were some wood mice, he killed the mice and covered the ax with blood. He took the ax streaming with blood back to the lodge, and when he entered he said, "I killed him and I have now returned." "Oh! grandfather," said the women, "was not the place where you found him near here?" "Not at all! it is very far, but I overtook him by going very rapidly." This myth explains the cause of the gray down (?) on ripe plums: Ictinike was the cause of it.

## ICTINIKE AND THE TURTLE—AN OMAHA MYTH.

TOLD BY GEORGE MILLER.

Ictinike amá	acé amáma.	Égiçe watieka	baca <sup>wi</sup> tē	čá <sup>ba</sup> be	ahí-bi x̄,
Ictinike (mv. sub.)	the was going, they say.	At length	creek	it bends (the place where)	arrived, when, they say
égiçe	x̄c raŋga	ga <sup>w</sup> činké amá,	ičanaqideadi	atigč <sup>in</sup> čra <sup>n</sup> .	x̄igčiza-bi
at length	Big turtle	was (st.) there awhile, they say.	At a sheltered place warned by the sun	having come there and sat.	Having drawn (himself) back,
ega <sup>w</sup> ,	bispáspa	agí-bi ega <sup>n</sup> ,	ja <sup>w</sup> č <sup>in</sup> qti	ačú-bi a <sup>n</sup> ,	čamú tē
they say	crouching at intervals	having been coming back, they say,	running fast	having gone, they say,	downhill
a <sup>w</sup> ,	gá-biamá:	“Tēná!	eáta <sup>n</sup>	ečanaqiti	čagč <sup>in</sup> ā.
hav- ing	said as follows, they say:	Why!	where- fore	paying no at- tention whatever	you sit ? Water that (lg. ob.)
ega <sup>w</sup> ,	waníta	ní ugč <sup>in</sup> amá	bčúgaqti	ní uqúhai	há.
having,	quadruped	those dwelling in the water	all	water	follow im- mediately after it
				Kí á-biamá	x̄c
				And said, they say	Turtle
raŋga	aká,	“Ná!	čé átiagč <sup>in</sup> -na <sup>n</sup> -ma <sup>n</sup>	ča <sup>n</sup> ja,	edúda <sup>n</sup> etēwa <sup>n</sup>
big the (sub.).	Why!	this	I often come and sit	though, what	sooner
					I have not heard.

- Ga<sup>n'</sup> mi<sup>n</sup> feta<sup>n</sup> hí xī, fē átiágçin-na<sup>n</sup>-ma<sup>n'</sup> hā. "Wana<sup>n'</sup>qçin-gā hā,"  
 And sun this far reaches when, this I usually come and sit Harry !
- á-biamá Ictínike aká, "xáciqti cénujin'ga d'úba t'a-biamá ibizē, nuóna<sup>n'</sup>  
 said, they Ictínike the very long ago (see note) young men some have died, they from thirst, other  
 say (sub.),
- 3 jin'ga cti t'é amá, sin'de jin'ga cti t'é amá, sin'de bçaska cti t'é ama, miçá  
 young too is dead, they tail small too is dead, they tail flat too is dead, they raccoon  
 say, say,
- jin'ga cti t'é amá."  
 small too is dead, they  
 say.
- Hau. "Ké, añgáçe te hā," á-biamá xé raŋga aká. Júççe aça-  
 ¶ Come, let us two go said, they say Big turtle the (sub.). With him went,
- 6 biamá Ictínike amá. Wáhi qéga-na<sup>n</sup> uné júççe amá. Wáhi wéti<sup>n</sup>  
 they say Ictínike the (mv. sub.). Bone dried only seek- ing was with him, they Bone striking  
 weapon
- úda<sup>n</sup>qti iça-bi a<sup>n'</sup>, "Kagéha, ma<sup>n</sup>çin'gā hā. Anéje tá minke," á-biamá  
 very good having found it, they say Friend, walk ! Mingo will I who, said, they say  
 [ m i n g a m ]
- Ictínike aká. Çekē wahí kē çizá-bi a<sup>n'</sup>, açe améde sakbaqti júççe  
 Ictínike the (sub.). This bone the having taken it, they say, turtle was going him with him
- 9 ma<sup>n</sup>çin'-bi a<sup>n'</sup>, "Kagéha, níkaci<sup>n</sup>ga ma<sup>n</sup>çin'i xī, ðáhi gazizi éga<sup>n</sup> ma<sup>n</sup>çin'-  
 having walked, they say, Friend, person walks when, neck stretching so he usu-  
 often
- na<sup>n</sup>i." xé raŋga ðáhi kē gáziç'qti-na<sup>n</sup> ma<sup>n</sup>çin' çin, jibe kē cti na<sup>n</sup>jágçqti  
 ally walks. Big turtle neck the stretching it far, was walking, leg the too sticking them  
 (lg. ob.) usually (lg. ob.) out much bent
- ma<sup>n</sup>çin' çin, éga<sup>n</sup>-na<sup>n'</sup> çin xīji, ðáhiqti kē ehéça-bi a<sup>n'</sup>, gaza<sup>n</sup>qti  
 was walking, was doing so regularly when, right on the the having put the horizon-  
 neck (lg. ob.) tal ob. on it (another horizontal ob.), having  
 knocked him  
 down
- 12 ihéça-bi a<sup>n'</sup>, gacta<sup>n</sup>-bají-bi a<sup>n</sup> xī, ga<sup>n'</sup> gaçfí-bi a<sup>n'</sup>, "Haha+! a<sup>n'</sup>ba  
 and stunned him, they say, not having stopped hitting when, so having killed him, Ha! ha! day  
 him, they say
- wi<sup>n'</sup> cti gáaxi'a<sup>n'</sup>-ona<sup>n'</sup>, "á-biamá, açe amá açi<sup>n</sup>-bi a<sup>n</sup>. Néçē aká, xé  
 some (pl.) I do that for usually, said he they was going having kept it, He was kidding a Turtle  
 myself say, they say, fire,
- raŋga çinké jégça aká. Ca<sup>n</sup>qti ja<sup>n</sup>tiçingá-bi a<sup>n'</sup>, "Hau, aja<sup>n'</sup> tá minke  
 big the (st. ob.) he was roasting the animal as In spite (of having become sleepy, they Ho, I will sleep  
 he sat his hunger ?) say,
- 15 ça<sup>n</sup>'ja, ija<sup>n</sup>xe çaja<sup>n</sup>'çi te hā. Hau, çinin'de xī, xé raŋga, 'Pí' ecé te hā."  
 though, O Ija<sup>n</sup>xe you sleep shall Ho, you cooked when, O Big turtle, 'Puff!' you shall  
 not say
- Ga<sup>n'</sup> ja<sup>n</sup> ké. Míçasi amá na<sup>n</sup>stápiqtei álama. xé çinké çizá-bi a<sup>n'</sup>,  
 And he lay sleep- ing. Coyote the walking very softly was com- ing. Turtle the (st. having taken it,  
 (mv. sub.) over the leaves, etc. ob.) they say,
- jegá gē wi<sup>n'</sup> çionúda-bi a<sup>n'</sup>, çajú açaŋká. Je-ánita tē waŋ'çiçe çasni<sup>n</sup>-  
 leg the (pl. ob.) ous having pulled out (or sat biting off the Animal limb the all having  
 off), they say. meat. (ob.) devoured,
- 18 bi a<sup>n'</sup>, wahí gē é'di ugídada<sup>n</sup>-bi a<sup>n'</sup>, çí ðéde tē'di iça<sup>n</sup>'ça-bi a<sup>n'</sup>, Ictínike  
 they say, bone the there having pushed them back again fire in the have placed it (the Ictínike  
 (pl. ob.) into their places (?), they say, (ob.) turtle), they say,
- e'a<sup>n'</sup> gáxe tē éga<sup>n</sup>qti gáxe iça<sup>n</sup>'ça-bi a<sup>n'</sup>, aça-biamá. Éçiçe Ictínike  
 how he made the just so made it having placed the ani- went, they say. At length Ictínike  
 it mal, they say,

aká t̥p̥íḫá-biamá. M̥é t̥ínk̥é ba'ú-bi a', ḫízá-bi a', t̥e-ánita t̥é wi' uḫa'í  
 the awoke, they say. Turtle the (st. having pushed into having taken it, animal the one grasped  
 (sub.) ob.) the ashes to find the turtle, they say. they say, limbs the one grasped it

ega', ḫíla' x̥í sí'a'ḫé'qti ḫízé gi. "Sa!" (á-biamá Ictinike aká) C̥i wi'  
 having, pulled when only that and he took was Pshaw! (said, they say Ictinike the (sub.) Again one  
 it nothing else it coming back

t̥é éga' x̥í ci éga'qti sí'a'ḫé' ḫízé amá. "Qa!" é ga', c̥i wi' t̥é ḫízé 3  
 the so when again just so only that he was taking, Bshaw' said as, again one the took  
 they say. it

x̥í c̥i sí'a'ḫé'qti éga' ḫízé amá. "Qa!" é ga', ci wi' t̥é ḫízé x̥í,  
 when again only that so he was taking, Pshaw! said as again one the took when,  
 they say.

c̥i éga' sí'a'ḫé'qti c̥i ḫízé amá. "Qá-i-na+! Ija'xe-á', ḫaja'áji te ehé ḫa'cti."  
 again so only that was taking it, Surprising! O Ija'xe, you sleep shall I said formerly.  
 they say. not

Ija'xe x̥igḫíubá-bi a', a'he-na'-bi x̥í, "A'haji-gá," é-na'-biamá. "Qá- 6  
 Ija'xe having scratched his own, fled often, they when, Do not flee, said often, they say. Sur-  
 they say.

i-na+! A'ha', agḫáshni' ḫa'cti, á-biamá.  
 prising! Yes, I devoured it, formerly, said he, they  
 my own say.

## NOTES.

Another version is given on pp. 60-69. George Miller did not know any more of the version just given, so it ends rather abruptly. See White Eagle's Ponka version on p. 66. 563,3, *et passim*. a', *having* (not *they say*), same as ega'.

564, 18. ngíada' used instead of ubada' or uibada' because the Coyote had already eaten all the flesh of the turtle, so it was inside of him and part of him, his own property, so the bones, too, had become his. In the myth of Ictinike, the women, and child, ugigḫa' is used instead of ugḫa' or nigḫa', to describe Ictinike's act, though he had not yet eaten the child.

## TRANSLATION.

Ictinike was journeying. When he came in sight at a bend of a stream, a Big Turtle was sitting there in a sheltered place warmed by the sun. Ictinike drew himself back out of sight, crouching at intervals as he retraced his steps, and ran down the hill to the place where the Big Turtle was. "Why! how is that you continue to pay no attention to what is going on? It has been said that yonder stream is to dry up, so all the quadrupeds that frequent the water have kept close to the (deep?) water," said Ictinike. And the Big Turtle said, "Why! I have been coming here regularly, but I have not heard anything at all. I usually come and sit in this place when the sun gets as high as it is at present." "Hurry!" said Ictinike, "for some of the young men died very soon for want of water. The young otters died, so did the young muskrats, the young beavers, and the young raccoons."

"Come, let us go," said the Big Turtle. So Ictinike departed with him. As he accompanied him, Ictinike sought for a dry bone. Having found one that would be good as a club, Ictinike said, "Friend, go on. *Mingam*." When he was alone, Ictinike seized the bone, and soon overtook the Big Turtle, walking beside him.

"Friend," said he, "when a person walks, he stretches his neck often." So the Big Turtle began to stretch his neck very far, and he was walking with his legs bent exceedingly. As he was going thus, Ictinike gave him a hard blow on the neck, knocking him senseless, and he did not stop beating him until he killed him. "Ha! ha!" said Ictinike, as he carried the body away, "there are some days when I act thus for myself." He kindled a fire and began to roast the Big Turtle. Notwithstanding his desire to feast on the Big Turtle, he became sleepy, and said, "Ho! I will sleep, but you, O 'Ija<sup>xe</sup>,' must keep awake. When you are cooked, O, Big Turtle, you must say 'Puff!'" So he went to sleep. Then the Coyote was coming very cautiously. He seized the Turtle, pulled one of the legs out of the coals, and sat there biting off the meat. When he had devoured the meat on all the limbs, he pushed the bones back into their former places, arranged the fire over them, and departed after putting every thing just as he had found it. At length Ictinike awoke. He pushed into the ashes to find the Turtle, took hold of one limb and pulled it, when to his surprise only that limb came forth. "Pshaw!" said he. Then he tried another limb, with a like result, and still another, but only the bones appeared. When he had pulled out the fourth leg he was astonished. "Surprising! O 'Ija<sup>xe</sup>,' I said to you, 'do not sleep,' but you have disobeyed me." Thereupon he scratched "Ija<sup>xe</sup>," but the latter fled often. "Do not flee," said Ictinike. All at once he exclaimed, "Surprising! I had eaten the Turtle, but I had forgotten it!"

## THE COYOTE AND THE SNAKE—AN OMAHA MYTH.

TOLD BY FRANK LA FLÈCHE.

- Míxasi amá ɬan'de áɬiáqti aɬá-biamá. Dáda<sup>n</sup> unéga<sup>n</sup> ma<sup>n</sup>ɬi<sup>n</sup>-bi  
 Coyote the (mv. sub.) ground crossing by the nearest way went, they say. Something as he sought it walked, they say,
- ɬi, sabáɬi<sup>n</sup>qti níkaci<sup>n</sup>ga wi<sup>n</sup>, "Na<sup>n</sup>ctan'gá há," á-biamá. "Wi<sup>n</sup>a<sup>n</sup>wa  
 when very suddenly person one O stop walking ! said, they say. Which one
- 3 etéda<sup>n</sup>," eɬé-ga<sup>n</sup>-bi ega<sup>n</sup>, uɬíxidá-bi ɬi, íɬa-bají-biamá Ci eɬáha aɬa-  
 can it be? he thought, they as (=hav- ing) he looked around, when, he did not find him, Again further' went,
- biamá. Ki "A<sup>n</sup>ɬa<sup>n</sup>'betan'-gá há," á-biamá. Ki Míxasi aká íɬa-biamá  
 they say. And Pass to one side of me ! said, they say. And Coyote the (sub.) found him, they say,
- Wé'sá. "Ci+cte! ɬé ma<sup>n</sup>bɬi<sup>n</sup> ɬa<sup>n</sup>'ja, ébé-ctéwa<sup>n</sup> íɬeta<sup>n</sup> ka<sup>n</sup>'bɬa-máji. ɬi  
 Snake Fie! this I walk though, who at all I pass to one side of him I wish I not. You
- 6 gaq<sup>n</sup> tiɬá-gá! Uhé ké i<sup>n</sup>ɬi<sup>n</sup>an'-gá!" "ɬé ma<sup>n</sup>bɬi<sup>n</sup> ɬa<sup>n</sup>'ja, ébe wi<sup>n</sup>  
 to one side pass! Path the (lg. ob.) give me room! This I walk though who one
- éɬiɬa<sup>n</sup> t' áha<sup>n</sup>, ebéga<sup>n</sup>-ctéwa<sup>n</sup>-máji há," á-biamá Wé'sá aká. "Éga<sup>n</sup>  
 I give him will (in so-room) I think at all I not said, they say Snake the (sub.), So
- ɬi'cté áwina<sup>n</sup>'ge tá mi<sup>n</sup>ke há," á-biamá Míxasi aká. "Éga<sup>n</sup> ɬi'ji, ɬat'é  
 even if I run on you I who will , said, they say Coyote the (sub.). So if you die



- taté," á-biamá Wés's'á aká. "Áqta" at'é táda. Út'e a'ñin'ge," á-biamá  
 shall said, they say / Snake the How possible I die shall! Cause of me—none said, they say  
 surely (sub.)
- Míyasi aká. "Ké, añ'gajáda-gá! Jáñi'añkíça-gá," á-biamá Wés's'á aká.  
 Coyote the Come step over me! Do it in spite of me! said, they say Snake the (sub.)
- Kí Míyasi aká ágajáda-biamá. Kí Wés's'á aká çagtá-biama. Kí Míyasi 3  
 And Coyote the stepped over him, they And Snake the bit him, they say. And Coyote
- aká nié-ctéwa"-báji-biamá. "Áwatée á. Áwigajáde xí at'é taté, ecé  
 the - pained at all not, they say. Where is it ? I stopped over you if I die shall you  
 (sub.) said
- ça'cti. Áwaté at'é," á-biamá Míyasi aká. Ga' íça"ba' ía-báji-bi ega',  
 heretofore. Where is it I die said, they say. Coyote the And a second he spoke not, as (=hav-  
 (sub.) time they say, ing)
- açá-biamá Míyasi amá, ñan'de áçiqáqti. Ga'té-ga" xí, wacícica wi' ahí- 6  
 went, they say Coyote the (mv. ground across by the After some- when stream one he  
 (sub.) nearest way. time
- biamá. Kí niçáta" tá-bi ega", ní ké da"ba-bi xí, níuwaçexíe xíja"ba-  
 reached, they say. And to take a was about, as wa- the he looked at when reflection in the he saw him-  
 (=hav- ing), (obj.) they say they say
- biamá. Kí ci'qti xíja"ba-biamá. "Qa-é! égima"-máji-na"-ma" çá'cti.  
 they say. And very fat he saw himself, they say. Whew! I never was so heretofore.
- A"ci'w íçánahi" á" á-bi ega", xigçit'a"-ctéa"-na"-biamá. Kí çata"-bi ega", 9  
 Mo fat I truly ! said, as, he felt him- even (?) often, they say. And he drank, as  
 they say, (=hav- ing)
- ca" açá-biamá. Ga'te xíji, "Aja"ta"ça"ñinge íçánahi" áha" á-bi  
 still he want, they say. A while when I am sleepy I truly ! (in so- he said  
 liloquy) they say
- ega", qáde baza" ja"-biamá. Kí ca"ca" t'é amá, íbaqti. Kí ceta" há.  
 as (=hav- grass pushing in helay, they say. And always he died, they much And so far  
 ing) among say, swollen.

## NOTES.

567, 7 niuwaçexíe. It is very probable, judging from the context, that this should be translated "reflection in the water." See niuwaçikíla", 559, 12.

## TRANSLATION.

The Coyote was going in a straight line across the prairie. While he was seeking something a person said very suddenly, "Stop!" The Coyote thought, "Who can it be?" He looked all around, but found no one. Then he went a few steps, when some one said, "Walk around me!" Then the Coyote saw that it was the Snake. "Fie!" said the Coyote, "when I walk here I do not wish to walk around any one at all. Do you go to one side. Get out of my way!" The Snake replied, "Though I am here, I have never thought for a moment of giving place to any one!" "Even if you think so," said the Coyote, "I will run over you." "If you do so, you shall die," said the Snake. "Why should I die? There is nothing that can kill me," said the Coyote. "Come! Step over me! Do it in spite of me," said the Snake. Then the Coyote stepped over him. And the Snake bit him. But the Coyote did not feel the slightest pain. "Where is it? You said that if I stepped over you I should die.

Where have I received my death-blow?" said the Coyote. As the Snake made no reply, the Coyote departed. After sometime he came to a creek. As he was about to take a drink he looked at the water, and he saw his reflection in the water. He appeared very fat. "Whew! I was never so before. I am very fat!" Saying this, he felt himself all over again and again; but that was all which he did. He departed after drinking the water. By and by he said, "I feel very sleepy." So he pushed his way into the thick grass and lay there. He died while sleeping, never awaking, and he was much swollen.

### THE COYOTE AND THE SNAKE.

TOLD BY GEORGE MILLER.

- Ėgiĉe Wě's'ă wi<sup>n'</sup> ě'di ja<sup>n'</sup> akâma. Gĉadi<sup>n'</sup> uska<sup>n'</sup> ska<sup>n'</sup> qti uhé ĉe kě'.  
At length Snake one there was reel., they Across in a very straight line path was going.
- "Wă! ma<sup>n'</sup>ciâpaha ja<sup>n'</sup>-gă, Wě's'ă! Āwigajâde xī, ĉat'é taté," á-biamá  
Why! further off lie, O Snake! I step over you if, you die shall, said, they say
- 3 Míyasi akâ. "Uhé ĉéĉa<sup>n'</sup> skâqti kédega<sup>n'</sup> ĉí-eda<sup>n'</sup> a<sup>n'</sup>ĉa<sup>n'</sup> cpeta<sup>n'</sup> eté xī,"  
Coyote the (sub.), Path just this size lies, but you rather (than I) you go to one side ought,
- á-biamá Wě's'ă akâ. "Qa-í! ma<sup>n'</sup>ciâpaha ja<sup>n'</sup>-gă, ehé," á-biamá. "ĉí-eda<sup>n'</sup>  
said, they say Snake the (sub.), Whew! further off lie, I say, said, they say. You rather (than I)
- ma<sup>n'</sup>ciâpaha fha-gă," á-biamá Wě's'ă akâ. "Ahaú! áwigajâde tá miñke  
further off pass (or go) that way, said, they say Snake the (sub.), Oho! I will step over you
- 6 ĉa<sup>n'</sup>ja, ĉat'é taté hă, á-biamá Míyasi akâ. "Nă! wí nĉkaci<sup>n'</sup> ga-ma wi<sup>n'</sup>  
though, you die shall said, they say Coyote the (sub.), Why! I the people (pl. ob.) one
- a<sup>n'</sup>gajâde tē'di tē-na<sup>n'</sup> hă," á-biamá Wě's'ă akâ. "A<sup>n'</sup>ha<sup>n'</sup>," á-biamá Míyasi  
steps over me when usually dies said, they say Snake the (sub.), Yes, said, they say Coyote
- akâ. Ga<sup>n'</sup>, "At'é tá miñke," á-biamá. "Hindâ! wi<sup>n'</sup>a<sup>n'</sup>wa wi<sup>n'</sup>anĉe téska<sup>n'</sup>,"  
the (sub.), And, I will die, said, they say. Let us see! which one of the two we two tell may, in future,
- 9 á-biamá Míyasi akâ. Ga<sup>n'</sup> aĉá-biamá Míyasi amâ. Wágajâde ĉéĉeqti xī,  
said, they say Coyote the (sub.), And went, they say Coyote the (mv. sub.). Stepped over very suddenly when,
- jíbe sihí gēdĭ da<sup>n'</sup>ctē ĉaqtai tē. "Haú, ĉat'é taté hă, áwigajâde édega<sup>n'</sup>."  
lower foot on the one or the leg (pl.) other he was bitten. Ho, you die shall I stopped over but.
- "ĉí ĉat'é taté hă," á-biamá Wě's'ă akâ. Ga<sup>n'</sup> aĉá-biamá Míyasi amâ.  
You you die shall said, they say Snake the (sub.), And went, they say Coyote the (mv. sub.).
- 12 Ga<sup>n'</sup> ma<sup>n'</sup>ĉi<sup>n'</sup> ĉi<sup>n'</sup> tē, "Qí í! júga gâma<sup>n'</sup>-mâji-na<sup>n'</sup>-ma<sup>n'</sup> ĉa<sup>n'</sup>cti. A<sup>n'</sup>ci<sup>n'</sup>  
And he was walking when, Whew! body I never acted in that manner formerly. Me-fat

íq'ímahí<sup>n'</sup>-ā," á-bí a<sup>n'</sup>, xig'q'ázi-bí a<sup>n'</sup>, nañ'ka kē' cti xíq'a<sup>n'</sup>ba-bí a<sup>n'</sup>, uq'í-  
 I truly ! having said, having stretched him- back the too having looked at him- he was  
 they say, self by an effort, they say, (dg. ob.) self they say, exam-

kiq'a<sup>n'</sup>be-na<sup>n'</sup>-biamá. Ca<sup>n'</sup>'qti cti' ug'q'á'a tiq'q'c-na<sup>n'</sup> amá. Iáq'a-qti-ctēa<sup>n'</sup>-na<sup>n'</sup>  
 ining himself often, they say. In spite (or too hitting the he took up the cry often, Gaped very even often  
 notwith- standing) mouth and giving the they say. hard (?)

é'ga<sup>n'</sup>, "Qa+! Wē's'ā íe tē wiñ'ke tē é'ga<sup>n'</sup> ā," é-na<sup>n'</sup> amá. É'giqe júga qí<sup>n'</sup> 3  
 having, Whew! Snake spoke the told the the so ' was saying often, At length body the  
 truth they say.

bé'úgaqti íba amá, badín'dí, ḍacíqe gō' ctēwa<sup>n'</sup> bapúci<sup>n'</sup>-qtia<sup>n'</sup> amá. "Wē's'ā  
 entire was swollen, distended, tip of the the even was exceedingly puffed up, Snake  
 they say, nose (pl. ob.) they say.

íe tē wiñ'ke tē é'ga<sup>n'</sup> ā," cī é amá. Iq'ínaq'ídadjí gēi<sup>n'</sup> qínkē, gagíqixē'qteí  
 spoke the told the the so ' again was saying, At a sheltered place, he was st., coiled many times  
 truth they say, warmed by the sun

ja<sup>n'</sup>'tē ga<sup>n'</sup> ca<sup>n'</sup>'ca<sup>n'</sup> t'cī t'c amá. É amá, áda<sup>n'</sup> Wē's'ā amá edáda<sup>n'</sup> waníta 6  
 slept as continually there dead they say. That was it, therefore Snake the what quadruped  
 soundly they say, (pl. sub.)

wá'qatái tē bē'úga íba t'c-na<sup>n'</sup> tē.  
 they bit them when all swell- died usually.  
 ing

## NOTE.

568, 12. Qai, pronounced Qa+!

## TRANSLATION.

Once upon a time a Snake lay across a road, at right angles to it. The Coyote came, and said to him, "Why! Snake, lie further off! If I step over you, you shall die." To this the Snake replied, "Though the path is just this size (*i. e.*, not large enough for both of us), you are the one, not I, to pass the other to one side!" "Whew!" said the Coyote, "do as I said, lie further off!" "It is you, not I, who must pass further from the path," said the Snake. "Well," said the Coyote, "I will step over you, and you shall die." "No," said the Snake, "when a person steps over *me*, he usually dies." "Yes, I will die. Let us see which one of us has told the truth," said the Coyote. When he stepped suddenly over the Snake, the latter bit him on the leg or foot. "Ho," said the Coyote to the Snake, "you shall die, as I have stepped over you." "You shall die," said the Snake. Then the Coyote departed. And as he went he said, "Whew! my body never was in this condition heretofore. I am very fat!" He stretched his neck as far as he could, looked at his back, and examined himself all over. Notwithstanding his condition, he gave the scalp-yell often. When he found himself gaping incessantly, with his mouth wide open, he said, "Whew! the Snake told the truth!" At length his entire body was swollen so much so that the skin was tight on him, and the tip of his nose was puffed up. "The Snake told the truth!" said he again. He seated himself at a sheltered place warmed by the sun, coiled himself as far as possible as a snake does, fell into a sound sleep, from which he never awoke. Thus he died. And on account of this event, when the snakes bite any quadrupeds, the entire bodies of the latter swell, and the animals die.

## THE COYOTE AND THE GRAY FOX—A PONKA STORY.

TOLD BY ONE HORN.

- Líxáqude wi<sup>n</sup> ci<sup>n</sup>/qtia<sup>n</sup>-biamá. "Kagé, edáda<sup>n</sup> íeici<sup>n</sup>/i á," á-biamá  
 Gray fox one was very fat they say. Younger brother, what you are fat I said, they say, by means of
- Míxasi aká. "A<sup>n</sup>/ha<sup>n</sup>, ji<sup>n</sup>/čha, wamúske naságe i<sup>n</sup>/ a-í xí, u<sup>n</sup>úciaja t'é  
 Coyote the (sub.). Yes, O elder brother, wheat baked hard carrying come they when in front dead
- 3 Dáxe aja<sup>n</sup>/-na<sup>n</sup>-ma<sup>n</sup>," á-biamá. "Ga<sup>n</sup>/xí ja<sup>n</sup>/čina<sup>n</sup>/ge kēdi a<sup>n</sup>wa<sup>n</sup>/a<sup>n</sup>hai  
 I pretend I usually recline said, they say. And then wagon in the they put me when reclining
- tēdi uána<sup>n</sup>qpa<sup>n</sup>čē aja<sup>n</sup>/-na<sup>n</sup>-ma<sup>n</sup>. Kí uá'a<sup>n</sup>si agčé-na<sup>n</sup>-ma<sup>n</sup>. Ga<sup>n</sup>/xí bēate  
 when I make them fall from a height by kicking I usually recline. And I leap I usually start home. And then I eat
- agčé-na<sup>n</sup>-ma<sup>n</sup>. Wamúske naságe é a<sup>n</sup>ča<sup>n</sup>/ci<sup>n</sup> há," á-biamá. Ga<sup>n</sup>/xí,  
 I usually start home. Wheat baked hard that I ain fat by said, they say. And then, by means of
- 6 "Ji<sup>n</sup>/čha, éga<sup>n</sup>, čkáxe wíka<sup>n</sup>bča," á-biamá Líxáqude aká. "Čiēqtci, ji<sup>n</sup>/čē,  
 O elder brother, so you do I desire you, said, they say Gray fox the (sub.) Especially you, elder brother,
- sí číja<sup>n</sup>/g' éga<sup>n</sup>, áhigi u<sup>n</sup>ána<sup>n</sup>qpa<sup>n</sup>čē taté ebčéga<sup>n</sup>." Ga<sup>n</sup>/xí Míxasi aká  
 foot you large as, many you make them fall shall I think. And then Coyote the (sub.)
- u<sup>n</sup>úciaja ja<sup>n</sup>/-biamá. Ga<sup>n</sup>/xí wáqē aká ja<sup>n</sup>/čina<sup>n</sup>/ge kē u'a<sup>n</sup>/hai tē. Ga<sup>n</sup>/xí  
 in front re- they say. And then white the wagon in the put the past And then  
 cliné, man (sub.) (lg. ob.) (recl. ob. in) sign.
- 9 gēčega<sup>n</sup>/-biamá wáqē aká: "Čékē wawí<sup>n</sup>/aji áhan." Sihí tē baqté<sup>n</sup>-biamá.  
 he thought as follows. white the This (recl. ob.) it is not the ! (in so- liquy). Feet the he tied, they say. (ob.)
- Ja<sup>n</sup>/čina<sup>n</sup>/ge kē<sup>n</sup>/di u'a<sup>n</sup>/hai tē wáqē aká jí eai tē<sup>n</sup>/di akí-biamá. Wáqē  
 Wagon in the put the when white the house his at the reached home. White  
 (recl. ob.) in man (sub.)
- ji pēji<sup>n</sup>/-qti wi<sup>n</sup> tē a<sup>n</sup>/ča čēča-biamá Míxasi kē. Égičē wáqē aká máhi<sup>n</sup>  
 house bad very one the threw him suddenly, Coyote the At length white the knife  
 (ob.) they say (recl. ob.) man (sub.)
- 12 ačí<sup>n</sup> ahí<sup>n</sup> tē Míxasi kē<sup>n</sup>/di mása-biamá sihí gē baqtéga<sup>n</sup> ga<sup>n</sup> t'e gáxai  
 he brought there the Coyote at the mása-biamá feet the cut cords with a as they were and dead pre-  
 (= when) (recl. ob.) knife, they say, (pl.) tied
- da<sup>n</sup>/cte xí, i<sup>n</sup>/ agčá-biamá. (Sihí mása-báji, hájinga íka<sup>n</sup>/ta<sup>n</sup> enáqtci  
 perhaps when carry- he went back to his (Feet not cut, cord used for that only  
 ing on the back house.
- másai.) Kí na<sup>n</sup>/ge agčá-biamá Míxasi aká. Líxáqude iénaxíčē agčá-  
 he cut with a knife.) And running went homeward, Coyote the Gray fox to attack him went  
 they say (sub.) homeward
- 15 biamá. "Kagé<sup>n</sup>ia," á-biamá, "ágčaa<sup>n</sup>čēčē," á-biamá. "Čiēwačáxi'a"  
 they say. O younger brother, said, they say you have made me suffer said, they say. You brought it on yourself!

Qéñijí gí-gā," á-biamá Líxaqúde aká. Wáqé aká wáí<sup>n</sup> atí amá ké'di  
 Silently come back, said, they say Gray fox the White man the trans- he came, they at the  
 (sub.), (sub.) porting goods place

Ɔaja<sup>n'</sup> éga<sup>n</sup> ƆéwaƆáqí'a<sup>n</sup>," á-biamá. "Kagéha, wi<sup>n'</sup> Ɔáke'qí'a<sup>n'</sup>," á-biamá.  
 you lay as you brought it on your- said, they say. O younger brother, you speak the very said, they say.  
 down self, truth

Míxasi aká. Líxaqúde aká gacta<sup>n</sup>/ka-biamá.  
 Coyote the Gray fox the tempted him, they say.  
 (sub.) (sub.)

3

## NOTES.

570, 9. Ɔeké wawí'a<sup>n'</sup>ájí áha<sup>n</sup>, said because the man suspected some trick and had lost patience.

## TRANSLATION.

A Gray Fox was very fat. The Coyote said, "Younger brother, what has made you fat?" "Elder brother," said the Gray Fox, "I lie down in the way of those who transport crackers, and I pretend to be dead. And when they throw me into the wagon I lie there, kicking the crackers out. Then I leap out and start home eating. It is the crackers which have made me fat. And, elder brother, I wish you to do likewise. You, elder brother, have large feet, so I think that you will knock out a great many crackers." And then the Coyote went to the place and lay down in the road. And when the white man came along he threw the Coyote into the wagon. The white man thought thus: "It is not the first time that he has acted thus!" So he tied the feet of the Coyote. Having put the Coyote in the wagon, the white man went to his home. He threw out the Coyote by a miserable outhouse. Then the white man brought a knife and cut the cords which bound the feet of the Coyote (he did not cut off the feet, he severed only the cords with which they were tied). He thought that (or acted as if) the Coyote was dead, so he put the Coyote on his back and started off to the house. (But the Coyote managed to get loose, and) he ran homeward. He went back to attack the Gray Fox. "O, younger brother," said the Coyote, "you have made me suffer." "You yourself are to blame! Be silent and come to me!" said the Gray Fox. "You brought the trouble on yourself as you lay down in the place where the white man came with the load of goods." "O younger brother, you tell the truth", said the Coyote. The Gray Fox had tempted him.

## HOW THE RABBIT WAS DEPRIVED OF HIS FAT.

TOLD BY FRANK LA FLÈCHE.

Waníta amá ci<sup>n'</sup> wáxa-biamá pahau'gadi. Wi<sup>a</sup>n'wa ci<sup>n'</sup> uƆúka<sup>n'</sup>pi  
 Quadruped the fat were made, they at the first. Which fat made him handsome  
 (pl. sub.) say

íba<sup>n</sup> ga<sup>n'</sup> Ɔa-biamá. Kí waníta-ma bƆúgaqti wé'ba<sup>n</sup>-biamá Kí uƆúwí<sup>n</sup>  
 to know he wished, they say. And the quadrupeds all he called to them, And assem-  
 bling

572 THE ÇEĞIHA LANGUAGE—MYTHS, STORIES, AND LETTERS.

- ē'di ahi-biamá. Kī ci' uŋúka'ónin'de-ma dá ɸa' úɸa'-bi-dé ɗáhi kédíta<sup>n</sup>  
 there they arrived And fat those who did not look head the he held while neck from the  
 there, they say. handsome with it part them, (lg. ob.)  
 they say
- wáɸiskebá-bi-dé waci' gě wénacaf-de, wáɸicta' ɸéɸé-na'-biamá. Ėgiɸe  
 he scraped them while fat the he took when, letting them he was sending them reg- At  
 with his hand, they say scattered (in. ob.) from them, ularly, they say. length
- 3 Mactciñ'ge ē'di aɸi' ahi-biamá. "Wíebɸi" tá miñke há. Wí ci' a'ɸa' wanika'pi  
 Rabbit there having he reached him there, they say. I am the one I who will I fat it makes me handsome  
 said, they say
- tá miñke há," á-biamá Mactciñ'ge aká. "Híndaké! gí-gá ha," á-biamá.  
 I who will said, they say Rabbit the (sub.). Let us see! come! said, they say.
- Ga' ci' gáxa-biamá. "ɸi da'qti uŋúɸika'ónin'de ci' tǝ," (á-biamá). Ga'  
 And fat he made him, they say. You beyond it makes you ugly fat the, (said, they say). And
- 6 dá ɸa' uɸa' bi ega', ɗáhi híde ɸandíta' ɸiskéba-biamá xi, ábaɸú ɸa'  
 head the he seized, as (hav- neck base from the scraped off with the when, space be- the  
 part they say ing), part hands, they say fat the, (said, they say). And  
 the shoulders
- uɸɸsp iɸéɸa-biamá nɸaci'ga aká. Áda' ci'-na' ɸan'di ábaɸú unúcka ɸa'  
 he pulled it suddenly, they say person the (sub.). There- fore fat only on the space be- depression the  
 between the shoulders
- enáqtei wáci' hébe áɸaha-na' amá, edíta'. Ėgiɸe Miɸá aká enáqtei  
 that only fat meat part adheres to, usu- they say since then. At length Raccoon the (sub.) he only
- 9 ci' uŋúka'pi-biamá, áda' júga bɸúga wáci' áɸaha griáxa-biamá.  
 fat made him handsome, they say, there fore body whole fat meat adhering to made for him, they say.

NOTE.

571, 5. bɸuŋgaqti, pronounced bɸu+gaqti by the narrator.

TRANSLATION.

At the first the quadrupeds were made fat. And he who made them wished to know to which one the fat was becoming. So he called all the quadrupeds. And they collected there. He seized by the head each quadruped to whom the fat was not becoming, scraping off the fat from the neck downward, thus depriving the quadruped of it before releasing him. At length some one took the Rabbit to him. "I will be the one! Fat will become me," said the Rabbit. "Let us see! Come!" said he who made the quadrupeds. And he made the Rabbit fat. "Fat is more unbecoming to you than to any other quadruped," said the being. So the being seized the Rabbit by the head and scraped off the fat from the base of the neck. But he pulled suddenly at the flesh in the space between the shoulders. Therefore, since then there has been a depression in the space between the shoulders of a rabbit, and only in that place is there a piece of fat adhering to that quadruped. At length the person saw that the Raccoon was the only quadruped to whom fat was becoming, so he made the whole body of the Raccoon fat.

## HOW THE RABBIT KILLED A GIANT.

TOLD BY GEORGE MILLER.

- Mactciñ'ge-i<sup>n'</sup> amá a<sup>pe</sup> amáma égi<sup>ce</sup>. Égi<sup>ce</sup> ta<sup>n'</sup>wa<sup>n'</sup>g<sup>a</sup> wí<sup>n</sup> é'di  
 Rabbit the was going, they say at length. At length nation one there  
 (mv. sub.)
- ahí-biamá. "Mactciñ'ge-i<sup>n'</sup> íkima<sup>n'</sup>fi<sup>n</sup> atí hu<sup>n</sup>!" e-na<sup>n'</sup>-biamá níaci<sup>n'</sup>ga  
 arrived, they say. Rabbit as a visitor has balloo! said often, they say people
- amá. "Ėbédi né ä," á-biamá níaci<sup>n'</sup>ga amá, ákipá-bi ega<sup>n'</sup>. "Nä! ga<sup>n'</sup> 3  
 the (pl. To whom you ? said, they say people the (pl. having met him, they Why! just  
 sub.). go say.
- Ėbédi ctécte pí tá minke," á-biamá (Mactciñ'ge-i<sup>n'</sup> aká). "Nä! íí amá  
 to whom soever I will I who said, they say Rabbit the Why! lodge the  
 reach (sub.). (pl. sub.) go
- wa<sup>a</sup>ta-bájii há'. Íáqtigíkidábi aká-na<sup>n</sup> wa<sup>a</sup>te t'a<sup>n'</sup>i há. Ė'di né  
 do not eat He for whom they shoot the only food he has There you  
 at the deer (sub.) go
- eté xí" (á-biamá níaci<sup>n'</sup>ga amá). Ca<sup>n'</sup> íí uha<sup>n'</sup>ge naji<sup>n'</sup> tédega<sup>n</sup>, é'di 6  
 ought said, they say people the (pl. Yet lodge end stood the, but (in there  
 sub.). sub.) the past),
- ahí-biamá. "Kagéha, wa<sup>a</sup>te ctéwa<sup>n'</sup> wa<sup>a</sup>in<sup>'</sup>gai há," á-biamá íí u<sup>a</sup>ai  
 arrived, they say. Friend, food soever we have none said, they say lodge entered
- aká. "Nä! kagéha, edáda<sup>n</sup> ctécte caté amá-na<sup>n</sup>, íingé xí," á-biamá  
 the Why! friend, what soever they are eat- usu- there is when said, they say  
 (sub.).
- Mactciñ'ge-i<sup>n'</sup> aká. Égi<sup>ce</sup> Mactciñ'ge-i<sup>n'</sup> gíku-biamá Íáqtigíkidábi aká. 9  
 Rabbit the At length Rabbit (sub.) invited him to a Íáqtigíkidábi the  
 (sub.) feast, they say (sub.)
- "Wuhu+! kagéha, ííkui há. Wana<sup>n'</sup>q<sup>ce</sup>in-gá há," á-biamá cé íí u<sup>a</sup>ai  
 Oho! friend, you are Hasten ! said, they say this lodge  
 to a feast entered
- aká. Kí ta<sup>n'</sup>wa<sup>n'</sup>g<sup>a</sup> amá na<sup>n'</sup>pé-qi-na<sup>n</sup> amáma. Edáda<sup>n</sup> waníta té<sup>a</sup>ai  
 the And nation the (pl. usually were fearing him greatly. What quadruped they  
 (sub.). they say. killed
- ctéctewa<sup>n</sup> é b<sup>u</sup>ga a<sup>pe</sup>i<sup>n'</sup>-na<sup>n</sup> akáma. Kí é'di ahí-biamá Mactciñ'ge-i<sup>n'</sup> 12  
 soever that whole he was usually keeping it, And there ar- they say Rabbit  
 they say. rived,
- amá gíkuí té'di. É<sup>a</sup>be hí xí'jì, "Ahaú! gé<sup>a</sup>ica<sup>n</sup> tí<sup>a</sup>-gá há," á-biamá.  
 the he was at the. In sight ar- when, Oho! on that side pass along ! said, they say  
 (mv. sub.) to a feast rived
- Mactciñ'ge-i<sup>n'</sup> amá u<sup>a</sup>n<sup>'</sup>si-q<sup>ce</sup>i átiá<sup>a</sup>-biamá. G<sup>ce</sup>i<sup>n'</sup>-biamá. Égi<sup>ce</sup>  
 Rabbit the (mv. leaping high passed along, they say. Sat they say. At length  
 sub.)
- ú-i-biamá. Wa<sup>a</sup>ta-bi ega<sup>n'</sup>, xig<sup>a</sup>kega<sup>n</sup> g<sup>ce</sup>i<sup>n'</sup>-biamá. Hóbe u<sup>a</sup>ta-bi ega<sup>n'</sup>, 15  
 they gave food Having eaten different ate very rapidly sat, they say. Part having reserved it instead of  
 to him, they say, things, they say, eating it, they say,

- uqpe<sup>1</sup> tē basnú<sup>2</sup> fēča-biamá<sup>3</sup> “Kagéha, uqpe<sup>1</sup> tē dúatē,” á-biamá<sup>4</sup>  
 bowl the pushed off suddenly, they say. Friend, bowl the the one on said, they say  
 this side
- (Mactcin'ge-i' aká). Ga<sup>5</sup>, “Kagéha, ca' dāxe te,” á-biamá<sup>6</sup> (Mactcin'ge-i'  
 Rabbit the And, Friend, enough I do will said, they say Rabbit  
 (sub.))
- 3 aká). Ga<sup>5</sup>, “A'ha',” á-biamá<sup>7</sup> (Jáqtigikidábi aká). Agčá-bi ega<sup>8</sup>,  
 the And, Yes, said, they say Jāqtigikidábi the Having gone back, they  
 (sub.) say
- unéčē<sup>9</sup> ɣa'ha<sup>10</sup> kē wi'áqtia<sup>11</sup> u'a'si-bi ega<sup>12</sup>, wéna'ba<sup>13</sup> tēdili<sup>14</sup> wagáqča<sup>15</sup>  
 fire-place border the once having leaped, they say, the second time the ar- rived there  
 (lg. ob.)
- Jāqtigikidábi<sup>16</sup> eja<sup>17</sup> činkē<sup>18</sup> maŋ'ge<sup>19</sup> áčiqáqti<sup>20</sup> áta<sup>21</sup>-bi ega<sup>22</sup>, u'a'siqti<sup>23</sup> ákiágčā-  
 Jāqtigikidábi his the (st. chest straight having stepped on. with a great had gone  
 ob.) across they say, leap homeward,
- 6 biamá<sup>24</sup> Učácta-bi<sup>25</sup> ča' ikáge<sup>26</sup> činkē<sup>27</sup> agčáči<sup>28</sup> aki-biamá<sup>29</sup>. Ikáge<sup>30</sup> igáqča<sup>31</sup>  
 they say. What was not the his the (st. having his he reached there His friend his wife  
 eaten part friend ob.) own again, they say.
- čča'ba<sup>32</sup> gi'čēqti<sup>33</sup> čatá-biamá<sup>34</sup>, wačátaji<sup>35</sup> améga<sup>36</sup>. Ėgičē<sup>37</sup> ha'ega<sup>38</sup> tce<sup>39</sup> ɣi,  
 she too very glad ate it, they say, as they had not been eating, At length morning when  
 they say.
- fekičá-bi<sup>40</sup> ega<sup>41</sup>, cka'čē<sup>42</sup> wágaji-biamá<sup>43</sup>. Či ga<sup>44</sup> “Jāqtigikidábi aká<sup>45</sup>  
 crier pro- claimed, they having dislodged the game commanded them, they say. Again so Jāqtigikidábi the  
 say, (sub.)
- 9 t'ekičē<sup>46</sup> tai aká<sup>47</sup>, e-na<sup>48</sup>-biamá<sup>49</sup> niaci<sup>50</sup>ga<sup>51</sup> amá<sup>52</sup>. Ábae<sup>53</sup> amá<sup>54</sup> ačá-biamá<sup>55</sup>.  
 he is the one for whom they were saying often, people the (pl. Hunter the (pl. went, they say.  
 are about to kill (the game), they say (sub.) (sub.)
- Qčabé<sup>56</sup> cúgaqti<sup>57</sup> činte<sup>58</sup> cka'čā-bi<sup>59</sup> a<sup>60</sup> gatéga<sup>61</sup>qti<sup>62</sup> wakida<sup>63</sup> biamá<sup>64</sup>. Mactcin'ge-i'<sup>65</sup>  
 Tree very thick perhaps dislodged the hav- just in that they shot at them, they Rabbit  
 ing manner say.
- amá<sup>66</sup> č'di<sup>67</sup> ahí<sup>68</sup> fēča-biamá<sup>69</sup> gicka<sup>70</sup>qti<sup>71</sup>. Ėgičē<sup>72</sup> Jāqtigikidábi<sup>73</sup> aká<sup>74</sup> ɣáciqti<sup>75</sup> č'di<sup>76</sup>  
 the there started off in order to reach there soon, they very hastily. Behold Jāqtigiki dabi the the very long ther-  
 (mv sub.) say ago
- 12 ahí-bi ega<sup>77</sup>, ačē<sup>78</sup> amáma<sup>79</sup>. Či wédaji<sup>80</sup> wakida-bi ega<sup>81</sup>, č'di<sup>82</sup> éga<sup>83</sup>qti<sup>84</sup>  
 having arrived there, was going (else- where), they say. Again elsewhere having shot at something, immediately  
 they say,
- či<sup>85</sup> hí<sup>86</sup> fēčē<sup>87</sup> ga<sup>88</sup> ɣi<sup>89</sup> égičē<sup>90</sup> ɣáciqti<sup>91</sup> č'di<sup>92</sup> ahí-bi ega<sup>93</sup>, ačē<sup>94</sup> amáma<sup>95</sup> či<sup>96</sup>,  
 again started off in and (!) when behold very long there having arrived, they was going (else- again  
 order to reach there soon they say where) they say
- Jāqtigikidábi<sup>97</sup> amá<sup>98</sup>. “Ámakájiwáčē<sup>99</sup> áha<sup>100</sup>,” ečēga<sup>101</sup>-biamá<sup>102</sup> Mactcin'ge-i'<sup>103</sup> aká<sup>104</sup>.  
 Jāqtigikidábi the (mv. Enough to make one (in so- thought, they say Rabbit the  
 sub.) lone patience illoquy),
- 15 Či wédaji<sup>105</sup> wakida-bi ega<sup>106</sup>, či<sup>107</sup> č'di<sup>108</sup> éga<sup>109</sup>qti<sup>110</sup> ahí<sup>111</sup> fēča-biamá<sup>112</sup>. Ėta<sup>113</sup>č'i<sup>114</sup>  
 Again elsewhere having shot at something, again immediately started off in order to reach He first  
 they say, there soon, they say.
- ahí-biamá<sup>115</sup> Mactcin'ge-i'<sup>116</sup> aká<sup>117</sup>. “Kagéha, a'čáde<sup>118</sup> tai<sup>119</sup> ha<sup>120</sup>,” á-biamá<sup>121</sup>  
 arrived there, Rabbit the Friend, let us cut it up said, they say  
 they say (sub.)
- Mactcin'ge-i'<sup>122</sup> aká<sup>123</sup>. Ki<sup>124</sup> nikaci<sup>125</sup>ga<sup>126</sup> ččaká<sup>127</sup> ɣáqti<sup>128</sup> t'čē<sup>129</sup> aká<sup>130</sup> uči<sup>131</sup>agá-biamá<sup>132</sup>.  
 Rabbit the And person this one deer he who killed it (sub.) was unwilling, they  
 (sub.) say.
- 18 “Ná! kagéha<sup>133</sup>, Jāqtigikidábi<sup>134</sup> aká<sup>135</sup> atí<sup>136</sup> te<sup>137</sup> etea<sup>138</sup>ɣi<sup>139</sup> há<sup>140</sup>,” á-biamá<sup>141</sup>. “Ná!  
 Why! friend, Jāqtigikidábi the come will by and by said, they say. Why!  
 (sub.)
- kagéha<sup>142</sup>, waníta<sup>143</sup> t'čwačai<sup>144</sup> ɣi<sup>145</sup>, wačádai-de<sup>146</sup> čnahačā<sup>147</sup>čā<sup>148</sup> wa'í-na<sup>149</sup>i<sup>150</sup>,” á-biamá<sup>151</sup>  
 friend, quadruped they kill when they cut when in equal piles they usually give said, they say  
 them them up or shares to them,



- (Mactcín'ge-i<sup>n'</sup> aká). Ca<sup>n'</sup>-na<sup>n</sup> uóí'agá-biamá níaci<sup>n'</sup>ga aká, Jáqtigikidábi  
Rabbit the Still (despite) he was unwilling, they person the Jáqtigikidábi  
(sub.). what was said say (sub.),
- na<sup>n'</sup>pa-bi ega<sup>n'</sup> Mactcín'ge-i<sup>n'</sup> amá xu'ě' ačá-bi ega<sup>n'</sup>, síhí tē učá<sup>n'</sup> ičá<sup>n'</sup>-  
he feared to see as. Rabbit the (mv. with a having gone, they feet of the he seized sud-  
him, they say (sub.) rush say, imal deuly, as he  
stood,
- biamá. Umásna-biamá. Ėgičē éčá<sup>n'</sup>be atí-biamá Jáqtigikidábi amá.  
they say. He slit the skin with a At length in sight came, they say Jáqtigikidábi the (mv.  
knife, they say. (sub.)
- "Píäji ckáxe! Cankéčá-gǎ," á-biamá (Jáqtigikidábi aká). "Edáda" 3  
Bad you do Let the (recl. ob.) said, they say Jáqtigikidábi the (sub.). What
- píäji dǎxe ä," á-biamá (Mactcín'ge-i<sup>n'</sup> aká). "Waníta t'ěwačáí-de  
bad I do ? said, they say Rabbit the (sub.). Quadruped when they kill  
them
- wadádai-de énaháčá<sup>n'</sup>čá<sup>n</sup> níkaci<sup>n'</sup>ga-ma wa'í-na<sup>n'</sup> (á-biamá Mactcín'ge-i<sup>n'</sup>  
when they cut them in equal piles or the people (pl. ob.) they usually said, they say Rabbit  
up shares give to them
- aká). "Cankéčá-gǎ, ehé," á-biamá Jáqtigikidábi aká. Ca<sup>n'</sup>-na<sup>n</sup> 6  
the Let the (recl. ob.) I say, said, they say Jáqtigikidábi the Still (despite)  
(sub.) alone, what was said (sub.)
- Mactcín'ge-i<sup>n'</sup> aká ubásna<sup>n'</sup>-biamá "Dáda" čín<sup>n</sup> dǐxa<sup>n</sup> čín<sup>n</sup> áha<sup>n'</sup>," á-biamá  
Rabbit the pushed (the knife) into What the I blow it (a the said, they say  
(sub.) the meat, they say (mv. light ob.) (mv. ob.)
- (Jáqtigikidábi aka). "A<sup>n'</sup>bixan'-gǎ! a<sup>n'</sup>bixan'-gǎ!" á-bi ega<sup>n'</sup>, ečáhačá<sup>n'</sup>čá<sup>n'</sup>  
Jáqtigikidábi the Blow me (as a light ob.) blow me (as a light ob.) having said, thither by degrees  
(sub.) they say,
- ačá-biamá. Bixa<sup>n'</sup>-bi ega<sup>n'</sup>, Mactcín'ge-i<sup>n'</sup> čé amá gaqáda<sup>n'</sup>qtci. Ga<sup>n'</sup>xi 9  
went, they say. Having blown him, they Rabbit was going, with his fur stand- And then  
say, ing out all over from his being blown at.
- čé<sup>n'</sup> amá Jáqtigikidábi aká jáqti kě čizá-bi ega<sup>n'</sup>, ií'a<sup>n'</sup>he čéčá-bi ega<sup>n'</sup>,  
was going, Jáqtigikidábi the deer the having taken it, they put the lg. suddenly, having  
they say (sub.) say, say, ob. in his belt, they say,
- ačá-biamá. Jáqti ána t'ěwačáí-ma bǐúga iíwaji- na<sup>n'</sup> akí-na<sup>n'</sup>-biamá.  
went, they say. Deer how those which were all putting them uua- he usually reached  
many killed (pl. ob.) the lg. objects in his belt ally home, they say.
- Níkaci<sup>n'</sup>ga snédeáqti-biamá. Ca<sup>n'</sup> gǎxe akí-bi ega<sup>n'</sup>, jáqti ána t'ěwačáí-ma 12  
Person very tall, they say. Having quit having reached, deer how those which were  
again, they say, many killed (pl. ob.)
- bǐúgaqti Jáqtigikidábi aká iíwaji akí-biamá. Ha<sup>n'</sup> xi, Mactcín'ge-i<sup>n'</sup>  
all Jáqtigikidábi the putting reached home, they say. Night when Rabbit  
(sub.) them, the
- amá ugáca<sup>n</sup> amá ca<sup>n</sup> Jáqtigikidábi jí tē učíca<sup>n</sup> ga<sup>n'</sup> ha<sup>n'</sup> tē naji<sup>n'</sup>  
the was traveling, they until Jáqtigikidábi lodge the going awhile night when he was  
(mv. sub.) say (std. around it)
- áčanká. Wagčicka wi<sup>n</sup> čizá-bi ega<sup>n'</sup>, égičá<sup>n'</sup>-biamá: "Wagčicka, né te 15  
std. Insect one having taken it, they said to it, they say: O insect, you will  
say, go
- čá<sup>n'</sup>ja, táctáděqti tē'di náqta te hǎ," á-biamá. Ėgičē ha<sup>n'</sup>ega<sup>n'</sup>tce xi  
though the flank itself in the you bite will , said, they say. At length morning when  
(= just on the flank)

1. *Jaqtigikidabi wakéga, á-biamá. Tactáde fan'di pa'i'í'fá amá. Kí fi'ú*  
*Jaqtigikidabi sick, said, they say. Flank in the itched him, they say. And scratched*  
*with his*  
*fingers*
2. *té ca'w' fícta'w'íj'qti ca'w'ca'w' ga'w' jú fan' ufi'nde amá ga'w' t'c amá. Kí*  
*when still not ceasing at all continually at flesh the scratched a hole in, and died they*  
*say. And*
3. *nikaci'w'ga amá é'giča'w'-biamá: "Mactein'ge-i'w' ta'w'wa'w' gígča'i-gā,"*  
*people the (pl. sub.) said to (each other), they say: Rabbit village make ye for him*  
*"erect a village*  
*for him.*
4. *á-biamá. Kí Mactein'ge-i'w' aká é'giča'w'-biamá: "Wí ta'w'wa'w' gígča'i*  
*said, they And Rabbit the said to (one?), they I village they place for one*  
*say, say, (sub.) say:*
5. *ma'w'fi'w'- máji," á-biamá. "Wa'ujīnga waqpáfi'qti a'gi'w'bča uta'w'nadi, áda"*  
*I walk I not said, they say. Old woman very poor I left her, my in a lonely there-*  
*fore*
6. *agčé tá minke," á-bi ega'w', agčá-biamá. Ceta'w'.*  
*I start will I who having said, they started home, they So far.*  
*back say, say.*

## NOTES.

The use of *égiče* at the end of the sentence, instead of at the beginning, is peculiar to the narrator.

This Omaha version is fuller than the Ponka one found on pp. 22-25.

514, 10, *et passim*, -bi a<sup>w</sup>, used by the narrator instead of -bi ega<sup>w</sup>.

575, 10. *če ama Jaqtigikidabi*, rather "*če ama xi, Jaqtigikidabi*," etc. *xi, when.*

## TRANSLATION.

When the Rabbit was journeying, he reached a certain village. The people said, "The Rabbit has come as a visitor, halloo!" On meeting him they said, "Whom did you come to see?" "Why, I will go to the lodge of any person," said the Rabbit. "Why! the people have nothing to eat. Jaqtigikidabi is the only one who has plenty of food. You ought to go to his lodge," said they. Still the Rabbit passed on to the end lodge and entered it. The host said, "Friend, we have nothing whatever to eat." "Why! my friend, when there is nothing, the people usually eat anything (that they can get)," said the Rabbit.

At length Jaqtigikidabi invited the Rabbit to a feast. "Oho! friend, you are invited! Hasten!" said the man whose lodge the Rabbit had entered. All the people were afraid of the Giant. No matter what animal any one killed, the Giant kept all of the meat. The Rabbit arrived at the lodge of the Giant. As he entered the host said, "Oho! pass around to that side." But the Rabbit leaped over and took a seat. At length food was given him. He ate at it very rapidly, but he left some (which he hid in his robe). Then he pushed the bowl aside. "Friend," said he to the Giant, "here is the bowl." Then he said, "Friend, I must go." He leaped past the fire-place at one leap, at the second leap his feet touched the servant of the Giant on the chest, and with another leap he had gone.

When he had reached the lodge, he gave to his host the food which he had not eaten. The man and his wife were very glad to eat it, as they had been without food.

The next morning the crier passed through the village, commanding the people to be stirring. And they said, "Ƶagtigikidabi is the one for whom they are to kill the game." So they went hunting. They scared some animals out of a dense forest, and thus they shot at them. The Rabbit went thither very quickly. But he found that the Giant had anticipated him, having taken all the game as he departed. When the Rabbit heard the shooting in another place, he went thither immediately, but again he found that the Giant had anticipated him. "This is provoking!" thought the Rabbit. When some persons shot at the game in another place, the Rabbit noticed it and went thither immediately, arriving there in advance of the Giant. "Friend," said he to the man who had killed the deer, "let us cut it up!" But the man was unwilling, saying, "No, friend, Ƶagtigikidabi will come by and by." "Fie! friend, when one kills animals he cuts them up and then makes an equal distribution of the pieces," said the Rabbit. Still the man refused, as he feared the Giant. So the Rabbit rushed forward and grasped the deer by the feet.

When he had slit the skin the Giant arrived. "You have done wrong! Let it alone!" said he. "What have I done wrong?" said the Rabbit. "When one kills game, he cuts it up and makes an equal distribution of the pieces." "Let it alone, I say," said the Giant. But the Rabbit continued to insert the knife in the meat. "I will blow that *thing* into the air," said the Giant. "Blow me into the air! Blow me into the air!" said the Rabbit. So the Giant went closer to him, and when he blew at him the Rabbit went up into the air with his fur blown apart. Striding on, the Giant seized the deer, put it through his belt, and departed. That was his custom: he used to suspend all the deer that were slain by his belt and take them to his lodge. He was a very tall person. At night the Rabbit wandered about, and finally went all round the Giant's lodge. He seized an insect (louse) and said to it, "O, insect, you shall go and bite him right in the side." At length, when it was morning, it was said that the Giant was ill. His side itched him. And as he continued to scratch there, he made a hole in his flesh, and died. And the people said, "Make a village for the Rabbit!" But the Rabbit said, "I do not wish to be chief. I left my poor old woman by herself, so I will return to her."

## THE RABBIT AND THE TURKEYS.

TOLD BY GEORGE MILLER.

Mactciñ'ge-i' amá aʔé amáma. Éwíçe Zizíka d'úba ɛdedí aníma.  
 Rabbit the (mv. sub.) was going, they say. At length Turkey some were there, they say.  
 Ė'di ahí-bi a', "Gú-gā há, wíquxa taí minke," á-biamá. Ga' Zizíka amá  
 There having arrived, they say. Come ye ! I will sing for you (pl.), said he, they say. And Turkey the (pl. sub)  
 atí-bi a', "Áhaú! wéquxa taí há, Mactciñ'ge-i'," á-biamá. "Wíquxa taí 3  
 having come, they say. Oho! sing for us will Rabbit, said they, they say. I sing for

578 THE ÇEĞIHA LANGUAGE—MYTHS, STORIES, AND LETTERS.

- minke çan'ja, ıaŋgega<sup>n</sup>-máçe ágahái-gă. Ėgiçe ictá çábça tai. Wi<sup>n</sup> ictá  
you (pl.) though, ye who are somewhat be ye outside. Beware eye you open least. One eye
- çábçai xı, ictá çijide taŋte hă," á-biamá. Ga<sup>n</sup> waa<sup>n</sup>-biamá. "Hé!  
you (pl.) if, eye you red shall said he, they And sang, they say. Alas!  
open (pl.)
- 3 wada<sup>n</sup>'be çinké! Ictá jidé! Ictá jidé! I<sup>n</sup>'be-na<sup>n</sup> çian'dje! I<sup>n</sup>'be-na<sup>n</sup>  
looker the one eye red! eye red! Tail (of regu- he opens out! Tail (of regu-  
who! larly bird) larly
- çian'dje." ıaŋga-ma áçuta<sup>n</sup> wáçizá-bi a<sup>n</sup>, újiha újı çian'-bi a<sup>n</sup>, wi<sup>n</sup>  
he opens out. The large ones (pl. ob.) having reached them, smack filling having sat, they one  
(He look them wherever they were)
- ictáxa<sup>n</sup>'xa<sup>n</sup> gáxa-bi xı, "Těná! náçuháqti ıaŋgega<sup>n</sup> aŋgaçin<sup>n</sup> cėnaawáçčė  
eyes opened a little made, they when, Why! almost us who are somewhat large exterminating  
(pl. ob.) us
- 6 açe aká hă," á-bi a<sup>n</sup>, "Ku+!" é ga<sup>n</sup>, gıa<sup>n</sup> aça-biamá Çéaka Mactcin'ge-i<sup>n</sup>  
he is going having said, Sound of said as flying went, they say. This one Rabbit  
they say, whir of the wings! (sub.)
- wa'i<sup>n</sup> aça-bi a<sup>n</sup>, aki-bi a<sup>n</sup>, "ıa<sup>n</sup>há, gákčė égiçe cta<sup>n</sup>'be te. Awá'i<sup>n</sup>  
I came having gone homeward, they having reached home, they Grandmother, that beware you look lest. I carried  
a bundle or pack on his back say, say, (lg. ob.) at it it on my back
- agçi çan'ja, ákida çin'-gă," á-biamá. Ėgiçe náqpe gasé çé amá. "Edáda<sup>n</sup>  
I came though, guarding sit, said he, they At length a spit to cut was going, they say. What  
home it say.
- 9 "i<sup>n</sup>'çi eda<sup>n</sup>" eçeğa-bi a<sup>n</sup> ıxa<sup>n</sup> aká újiha kė çická-bi a<sup>n</sup>, wada<sup>n</sup>'be xı,  
did he bring home on his back? (fem. soliloquy) they say, having thought, his grand- the mother (sub.) sack the having untied, they say looked when,  
(lg. ob.)
- bçuga gıa<sup>n</sup>-bi a<sup>n</sup>, qáde ıi tč sápiqtia<sup>n</sup> ııhuıa<sup>n</sup> tč ihe aça-bi a<sup>n</sup>,  
all having flown, they say, grass lodge the hitting hard against it smoke-hole the passing having started  
(std. ob.) way home, they say,
- na<sup>n</sup>'ji<sup>n</sup>etcé'qtei wi<sup>n</sup> waté ıgaçı amá ıxa<sup>n</sup> çinké. Ėgiçe aki-biamá hă  
barely one skirt was killing it with, his grand- mother the st. one. At length reached home, they say
- 12 Mactcin'ge-i<sup>n</sup> amá. "Hi<sup>n</sup>! cpaça<sup>n</sup> 'agçaagçiçe ıçánahi<sup>n</sup> eha<sup>n</sup>+", á-biamá.  
Rabbit the Oh! grandchild I have made my own suffer I truly! (fem.) said she, they say.  
(mv. sub.)
- "Wáhuá! ıa<sup>n</sup>há, cta<sup>n</sup>'bajı te, ehé çan'cti." Ga<sup>n</sup> Zizıka çinké çioná aká  
Really! grand- mother, you are not to look I said formerly. And Turkey the one was stripping  
at it, off its feathers
- Mactcin'ge-i<sup>n</sup> aká. Çioná-bi a<sup>n</sup>, çicta<sup>n</sup>-bi xı, ci dáda-bi a<sup>n</sup>, cıbe tč  
Rabbit the having stripped off its feathers, they say, finished, when, again having dissected entrail, the  
(sub.) they say, they say (col. ob.)
- 15 çizá-bi a<sup>n</sup>, ıxa<sup>n</sup> çinké gi'ı çéça-bi a<sup>n</sup>, "ıa<sup>n</sup>há, gátč cıbe tč çizá-gă  
having taken, they say, his grand- mother (st. ob.) his own giving to having sent sud- denly, they say, Grand- mother, that entrail the take it  
(col. ob.) (col. ob.)
- hă. Ixa<sup>n</sup> çinké waçıta<sup>n</sup> maŋ'gçe najı<sup>n</sup> xı, wamı gaçé hebe gıa<sup>n</sup>ça çéça-bi a<sup>n</sup>,  
! His the one working erect stood when, blood lump part having thrown away at her, they say,  
grand- mother who (ob.)

híuta<sup>na</sup> tē'di, "Wuhu+! ɣa<sup>h</sup>há, t'ea<sup>ʔ</sup>ɕagiɕē<sup>ʔ</sup>qti ja<sup>ʔ</sup>," á-biamá. Ga<sup>n</sup>ɣi  
*pudendum* at the, Oho! you have indeed killed me, said he, they And then  
*multre* (in this case) grandmother, your relation, say.  
 wa<sup>ʔ</sup>újinga aká, "Hi<sup>n</sup>, ɕpaɕa<sup>n</sup>, t'eágiɕē<sup>ʔ</sup>-qti ma<sup>n</sup> eha<sup>n</sup>," á-biamá. Ga<sup>n</sup>  
 old woman the (sub.), Oh! grandchild, I have indeed killed him, ! (fem. in said she, they And  
 (sub.) soliloquy), say.  
 wa<sup>ʔ</sup>újinga aká áciaɣa nēɕa-biamá. Ga<sup>n</sup> Zizika ɕínké ɕáɕi<sup>n</sup> wēku 'íɕa-biamá 3  
 old woman the outside of kindled a fire, And Turkey the one Pawnee to invite he spoke of, they say  
 (sub.) the lodge they say. who (ob.) them to feast on it they say  
 Mactein'ge-i<sup>n</sup> aká. Ga<sup>n</sup> wáɕa aɕá-biamá. Ga<sup>n</sup> akí-bi ega<sup>n</sup>, é'qti ɣjébe-  
 Rabbit the (sub.), And messenger went, they And having reached he him- door.  
 (sub.) guests to a say, they say again, self  
 ɕa<sup>n</sup> ɕa<sup>n</sup> bahe íɕē ɕɕi<sup>n</sup>-biamá, ɕaɣáqi kɕa<sup>n</sup> tē, "Náwa, Siɕé-maka<sup>n</sup>  
 flap the part knocked it out from the lodge sat, they say, it fell back and made when, Ho! Siɕé maka<sup>n</sup>  
 by pushing a sudden tapping sound  
 ɕeɕáɕu," é ɕɕi<sup>n</sup>-biamá. Iɣa<sup>n</sup> aká ga<sup>n</sup> ɣi áciaɣáta<sup>n</sup>, "Júɕpaɕa<sup>n</sup>! ɕáɕi<sup>n</sup> i<sup>n</sup>- 6  
 chief, say- ing it sat, they say. His grand- mother the (sub.) and when from the out- side of the lodge,  
 ɕi<sup>n</sup> baha<sup>n</sup>-bajr'-qtcí eha<sup>n</sup>+! é ɕɕi<sup>n</sup>-biamá. ɕáɕi<sup>n</sup> wēku-bi aɣ wi<sup>n</sup>'ka-  
 do not know him, my kins- ! (fem. in say- ing sat, they say. Pawnee that he had said he did not  
 man, at all soliloquy)! speak invited them to a feast speak  
 bajr'-qti ga<sup>n</sup> é'qtcí íe hébe ugíkie ɕɕi<sup>n</sup>-biamá.  
 a single as he words part speaking to his own sat, they say.  
 word that was true (words')

## NOTES.

See Susanne La Flèche's version, pp. 65-66.

578, 10 and 11, sapiqtia<sup>n</sup> and na<sup>n</sup>ɣi<sup>n</sup>ɕtēɕqtcí, pronounced, sa+piqtia<sup>n</sup> and na<sup>n</sup>+ɣi<sup>n</sup>ɕtēɕqtcí.

579, 1 and 2, t'ea<sup>ʔ</sup>ɕagiɕē-qtcí ja<sup>n</sup> and t'eágiɕē-qti-ma<sup>n</sup>, references uncertain; the Rabbit and his grandmother probably spoke of the catamenia, which they say originated when the Rabbit threw the blood. Otherwise the references are to the injury done to the Rabbit by the old woman's disobedience.

579, 5, bahe íɕē is used instead of bahe ɕeɕē, because the door-flap was knocked out from the Rabbit, toward the spectator, his grandmother. Nawa! is a Pawnee intj., Ho! The Rabbit was known to the Pawnees as Siɕé maka<sup>n</sup>. It is uncertain whether this was a Pawnee name, or the Pawnee pronunciation of an Omaha name. The next word, ɕeɕáɕu, is the Omaha notation of the Pawnee, recaru (re-sha-ru), chief. All this paragraph about the Pawnees appears to be a modern addition to the myth.

## TRANSLATION.

The Rabbit was going somewhere. At length he reached a place where there were some (wild) Turkeys. "Come," said he, "I will sing dancing songs for you." Then the (wild) Turkeys went to him, saying, "Oho! The Rabbit will sing dancing songs for us!" "When I sing for you, you larger ones must go around the circle next

to me. Beware lest you open your eyes! Should one of you open his eyes, your eyes shall be red," said the Rabbit. Then he sang,

"Alas for the gazer!  
Eyes red! Eyes red!  
Spread out your tails!  
Spread out your tails!"

Wherever he found a large one, he seized it and put it in his bag. While he was acting thus one of the Turkeys opened his eyes a little, and exclaimed, "Why! he has nearly exterminated us large ones!" Off they flew with a whirring sound. The Rabbit took home those he had in the bag, saying to his grandmother, "Do not look at what is in that bag! I have brought it home on my back, and I wish you to guard it." Then he went to cut sticks to serve as spits when the Turkeys were roasted. When the old woman was alone she thought, "What could he have brought home on his back?" So she untied the bag, and when she looked in, out flew all the Turkeys, hitting their wings hard against the grass lodge, and flying out the smoke-hole. The old woman barely killed one by hitting it with her skirt. At length the Rabbit came home. "Oh! I have inflicted a severe injury on my grandchild!" said she. "Really! Grandmother, I told you not to look at it!" And then the Rabbit plucked the feathers from the Turkey. When he finished that, he dissected the Turkey, took the entrails and thrust them at his grandmother, saying, "Grandmother, take those entrails." The old woman was standing erect as she worked, and as the Rabbit thrust the entrails at her he threw some clotted blood, which hit the *puḍendum muliebṛe*. "For shame! Grandmother, you have scared me nearly to death!" said he. And the old woman replied, "Oh! I have scared my grandchild nearly to death!" And she went outside the lodge and kindled a fire. Then the Rabbit said that he would invite the Pawnees to feast on the Turkey. So he went as a messenger to invite them to the feast. On his return he himself knocked the door-flap out from the lodge (towards his grandmother?), and when it fell back in place with a sudden tapping sound he called out, as if a Pawnee were speaking, "Nawa! Siḗ-maka the chief!" Then the grandmother, who was outside, heard this, and she said, "Oh! how well acquainted the Pawnees are with my grandchild!"

The Rabbit lied when he said that he had invited the Pawnees, for he himself sat there in the lodge making the replies to his own words.

## THE BIRD CHIEF.

TOLD BY FRANK LA FLÈCHE.

Waijĩ'ga-má		bḗǵaḡti		wéba <sup>n</sup> -biamá.		Waijĩ'ga		wi <sup>n</sup> a <sup>n</sup> 'wa		máxe		kě'ja	
The birds (pl. ob.)		all		they called them, they say.		Bird		which one		upper world		at the	
áta	gia <sup>n</sup> '	cí	ḗǵi <sup>n</sup> 'cḗ	nuda <sup>n</sup> 'haḡga	ḡni <sup>n</sup> '	taté	há,	í-biamá.	Kĩ	bḗǵaḡti			
furthest	flying	you reach	you who move	leader	you be	shall	said, they say.	And	all				

ékita<sup>n</sup>hâqti ma<sup>n</sup>'ci aça-biamá. Kî Xîqagâdja<sup>n</sup> akâ Qîçâ áhi<sup>n</sup> kigçé hi<sup>n</sup>  
 at equal heights high in went, they say. And Wren the (sub.) Eagle wing beneath feath-  
 the air  
 ckúbe çâ<sup>n</sup> ugçî<sup>n</sup>'-biamá. Ga<sup>n</sup>' wajî<sup>n</sup>'ga amâ bçûgaqti áhi<sup>n</sup> ujéça-bi ega<sup>n</sup>', hidé  
 thick the sat in, they say. And bird the (pl. all wing tired, they as, below  
 part  
 gî-bi xî, é-na<sup>n</sup> aça-biamá Qîçâ amâ. Kî Qîçâ çî<sup>n</sup> ceta<sup>n</sup>' amâ xî, Xîqagâdja<sup>n</sup> 3  
 were-re- when, he only went, they say Eagle the (mv. And Eagle the was so far, when, Wren  
 turning, they say sub.) (mv. they say one)  
 amâ ákiha<sup>n</sup> aça-biamá. Kî wajî<sup>n</sup>'ga amâ bçûgaqti hidé gçî-bi xî, Qîçâ  
 the beyond went, they say. And bird the (pl. all below had re- when, Eagle  
 (mv. sub.) turned, they say  
 amâ-na<sup>n</sup> ga<sup>n</sup>'tçqti xî agçî-biamá. Kî cêna<sup>n</sup>-bi éska<sup>n</sup> ççéga<sup>n</sup>-bi ega<sup>n</sup>',  
 the only a long time when returned, they say. And enough, they perhaps they thought, as  
 (mv. sub.) say they say (=hav-  
 ing),  
 wâçawâ-biamá wajî<sup>n</sup>'ga amâ. Égiçe Xîqagâdja<sup>n</sup> é-na<sup>n</sup> gçîjî amâ. Kî 9  
 they counted them, they bird the (pl. Behold Wren only he had not returned, And  
 say sub.) they say.  
 içâpa-biamá. Égiçe agçî-biamá ga<sup>n</sup>'tçqti xî. Qîçâ a<sup>n</sup>'çtiçîçéga<sup>n</sup> amâ xî,  
 they waited for him, At length he returned, they a long time when. Eagle was thinking too, they when,  
 they say. say highly of himself, say  
 égiçe Xîqagâdja<sup>n</sup> akâ é áta gâxaii-biamá.  
 behold Wren the that chief was made, they say.  
 (sub.) one

## NOTE.

580, 1. bçûgaqti, pronounced bçu+gaqti. So in line 2.

## TRANSLATION.

All the birds were called together. To them was said, "Whichever one of you can fly furthest in the sky shall be chief." And all the birds flew to a great height. But the Wren got under the thick feathers of the Eagle and sat there as the Eagle flew. When all the birds had become weary in their wings, they flew down again; but the Eagle soared aloft. And when the Eagle had gone as far as he could, the Wren went still higher. And when all the birds had reached the ground, the Eagle returned alone after a great while. As they thought that all were there, they began to make a reckoning. Behold, the Wren was the only absentee! So they awaited his return. After a long time he returned. The Eagle had been thinking too highly of himself, being sure of the appointment; but the Wren was made the chief one.

## THE BUFFALO AND THE GRIZZLY BEAR—AN OMAHA MYTH.

Dictated by George Miller.

Égiçe Ma'tteu amá acé amáma, waticka énte uhá-bi a". Jaa'age wi"  
At length Grizzly bear (mv. sub.) the was going, they say, stream perhaps having followed its course, they say. Headland one

naji' té amá xi, uska'nska'nti aça-biamá. Jaa'age té éça'ne ahí-bi xi,  
it was standing, they when, in a straight line went, they say. Headland the in the sight arrived, when, they say (std. ob.)

3 égiçe Jenúga wi<sup>n</sup> kíge' té naji' akáma. Ma'tcu' aká híde nístustu  
behold Buffalo bull one under-neath (std. ob.) the was std., they say. Grizzly bear the base backing step by step (sub.)

agi-bi ega", ní ké'ja aça-bi a", ní ké uhá aça-bi a", ugás'ni-ahí-bi  
having come, they stream to the having gone, stream the following having gone, peeping arrived, they say (lg. ob.) they say, (lg. ob.) they say, they say

xi, te-díxe ta' amá qááqtia' paman'g'cēqti naji' amá Jenúga ta' uxíq'ci'age  
when, scabby std. they very lean with bowed head was std., they Buffalo bull the indisposed to move buffallo they say (std.)

6 ga'. Ma'tcu' amá g'áda-bi a", xu'é aça-bi a", Jenúga najíha ça<sup>n</sup> uça<sup>n</sup>  
as. Grizzly bear the crept up on hav- with a went, they hav- Buffalo bull hair of the the grasped (mv. sub.) him, they say rush say ing, head part

íça<sup>n</sup>-bi a", çidáza-biamá. Çixúwi'xe açi<sup>n</sup>-bi a", çija'ja", "Ía-gá há!  
suddenly, hav- pulled him by the Pulling him had him, they hav- shook him often, Speak ! they say hair, they say around say

Ía-gá há! Gáçuqti ma'nb'çin' açi<sup>n</sup>hé xi a'ça'çakijáje amá. Ké, na, ía-gá!"  
Speak ! That unseen I walk I who when you threatened to they say. Come, now, speak ! place move attack me

9 (á-biamá). Na<sup>n</sup>bé bçáska cti' ití-na<sup>n</sup>-bi a", çacije té. "Tēnā! eáta"  
(said, they say). Paw flat too hit him with it hav- ing, tip of nose the (oh.) Fie! why

íwikijáje tá, ga'nti ma'ni' çáçin'cé, á-biamá Jenúga aká. "Añ'kaji há!  
I threaten to should, just in the you walk you who said, they say Buffalo bull the Not so attack you manner (you mention) f) move, (sub.)

a'ça'çakijáje amá," á-biamá Ma'tcu' aká. Naji'ha ça' çicta<sup>n</sup>-bi a", uçica<sup>n</sup>  
you threatened to at- they say, said, they say Grizzly bear the Hair of the the let it go, they hav- around him tacked me (sub.) head part say, ing,

12 aça-bi a", sín'de ké' uça<sup>n</sup>-bi a", cí çíuub'çin' açi<sup>n</sup>-bi a", çicta<sup>n</sup> tá-bi xi',  
having gone, tail the having grasped, again pulled him having had him, about to let him when, they say, (lg. ob.) they say, round and round go, they say

candé ça<sup>n</sup> na<sup>n</sup>bé bçáska ití-na<sup>n</sup>-bi-amá. Jenúga çin' gab'çáçaje ma'çin' amá.  
acrotum the paw flat hit him there Buffalo bull the legs wide apart was walking they say part with it, they say. (mv. ob.)

"Ū'hu'hu'hu'hu"+! niájiqtcia' ekáxe áha", á-biamá Jenúga aká. Ma'tcu'  
Oh! Oh! Oh! Oh! Oh! not palming at all you make (in sol. iiloquy), said, they Buffalo bull the Grizzly bear (sub.)



- amá ačá-biamá, nin'de kúcti éga<sup>n</sup>. Jenúga aká gečéga<sup>n</sup>-biamá, "Ákičá-gă  
 the went, they say, hams (see note) some- Buffalo bull the thought as follows, they Return the  
 (mv. sub.) what. (sub.) say, blows
- háu! Čí cti éga<sup>n</sup>qti éga<sup>n</sup>-na<sup>n</sup> ni<sup>n</sup> ča<sup>n</sup>'cti waji<sup>n</sup> tē," ečéga<sup>n</sup> amá xī, Ma<sup>n</sup>tcú  
 ! You too just so often like you in the disposition the was think- they when, Grizzly  
 were past ing say bear
- aká íbaha<sup>n</sup>-biamá. "Wă! edécega<sup>n</sup> ă," á-biamá Ma<sup>n</sup>tcú aká. "Edéha-máji 3  
 the know it, they say. Why! what do you ? said, they say Grizzly the I said nothing  
 (sub.) say bear (sub.)
- hă," é amá Jenúga. Čí qáča agí-bi a<sup>n</sup>, cí Jenúga čixúwi<sup>n</sup>xé'qti ačín'-  
 was saying, Buffalo bull. Again back to having come, again Buffalo bull turned him around had him,  
 they say, starting- they say, very fast point
- biamá. Čí hé tē uča<sup>n</sup>-bi a<sup>n</sup>, đá ča<sup>n</sup> cti číúubčín'-na<sup>n</sup> ačín'-biamá ci.  
 they say. Again horn the having grasped, head the. too pulled it round and had him, they again.  
 (ob.) they say, part round often say
- "Nă! gája<sup>n</sup> ehé xī'cti wéčaja ča<sup>n</sup>'cti," á-biamá Ma<sup>n</sup>tcú aká. Čí sín'de kē 6  
 Fie! you do I said when you denied formerly, said, they say Grizzly the Again tail the  
 that (sub.) bear (sub.) (g. ob.)
- uča<sup>n</sup>-bi a<sup>n</sup>, cí pahan'ga gí'a<sup>n</sup>i tē' éga<sup>n</sup> gí'a<sup>n</sup>-biamá. Na<sup>n</sup>bé bčaska  
 having grasped it, again before did to the so did to him, they say. Paw flat  
 they say, him
- íti<sup>n</sup>-biamá. Čí gabčábčaje ma<sup>n</sup>'čín' amá Jenúga. "Ū<sup>n</sup>'hu<sup>n</sup>'hu<sup>n</sup>'hu<sup>n</sup>+  
 hit him with, Again legs wide apart was walking, they say Buffalo bull. Oh! Oh! Oh! Oh!  
 they say.
- niájitčeia<sup>n</sup> čkăxe áha<sup>n</sup>," á-biamá Jenúga aká. Čí ačá-biamá Ma<sup>n</sup>tcú amá. 9  
 not paining at all you make ! (in sol- said, they say Buffalo bull the Again went, they say Grizzly the  
 (sub.) ilouquy, (sub.) bear (sub.)
- Čí Jenúga aká égičé éga<sup>n</sup> gečéga<sup>n</sup>-biamá cí: "Wáhuá! Ákičá-gă háu!  
 Again Buffalo bull the at length so thought as follows, again: Really! Return the  
 (sub.) they say blows
- Čí cti waji<sup>n</sup> tē' éga<sup>n</sup>-qti éga<sup>n</sup>-na<sup>n</sup> ni<sup>n</sup> ča<sup>n</sup>'cti," ečéga<sup>n</sup> amá. Čí Ma<sup>n</sup>tcú amá  
 You too disposi- did to the just so often like you formerly, was thinking, they Again Grizzly the  
 tion (ob.) were say. bear (mv. sub.)
- čí íbaha<sup>n</sup>-biamá. "Wă! edécega<sup>n</sup> ă," á-biamá. "Edéha-máji hă," é amá 12  
 again knew it, they say. Why! what do you ? said, they say. I said nothing was saying,  
 say they say
- Jenúga. "Gája<sup>n</sup> ehé xī'cti wéčaja ča<sup>n</sup>'cti," á-biamá, qáča agí-bi éga<sup>n</sup>.  
 Buffalo bull. You do that I said when you doubted formerly, said, they say, back to having come, they  
 the start- ing-point say.
- Čidáze uča<sup>n</sup> íča<sup>n</sup>-bi a<sup>n</sup>, cí čixúwi<sup>n</sup>xé'qti ačín'-bi a<sup>n</sup> cí na<sup>n</sup>bé bčaska cti  
 Pulled his seized suddenly, hav- again turned him around having had him, again paw flat too  
 hair (on the head) they say ing, they say
- íti<sup>n</sup>-na<sup>n</sup>-biamá. Čí sín'de kē uča<sup>n</sup>-bi a<sup>n</sup>, cí na<sup>n</sup>bé bčaska cti íti<sup>n</sup>-biamá, 15  
 hit him with it often, Again tail the having grasped it, again paw flat too hit him with it,  
 they say, (g. ob.) they say, they say,
- pahan'ga gí'a<sup>n</sup>i tē' éga<sup>n</sup> gí'a<sup>n</sup>-biamá. "Ū<sup>n</sup>'hu<sup>n</sup>'hu<sup>n</sup>'hu<sup>n</sup>+! niájitčeia<sup>n</sup>  
 before did to the so did to him, they say. Oh! Oh! Oh! Oh! not paining at all  
 him
- čkăxe áha<sup>n</sup>," á-biamá Jenúga aká. Čí ačá-biamá Ma<sup>n</sup>tcú amá. Čí Jenúga  
 you make ! (in sol- said, they say Buffalo bull the Again went, they say Grizzly the (mv. Again Buffalo bull  
 ilouquy, (sub.) bear (sub.)
- ečéga<sup>n</sup> amá, "Wáhuá! Ákičá-gă háu! Čí cti waji<sup>n</sup> tē' éga<sup>n</sup>qti éga<sup>n</sup>-na<sup>n</sup> ni<sup>n</sup> 18  
 was thinking, they Really! Return the blows ! You too disposi- tion the just so often like you  
 say, were

- ɸa<sup>n'</sup>cti<sup>n</sup>, eɸéga<sup>n</sup> amá. Cĩ Ma<sup>n'</sup>tcú amá cĩ íbaha<sup>n'</sup>-biamá. "Wá! edécega<sup>n</sup>  
 formerly, was thinking, they say. Again Grizzly the (mv. again know it, they say. Why! what do you say.
- á," á-biamá (Ma<sup>n'</sup>tcú aká). "Edéha-máji há," é amá Jenúga. "Ákiɸá-gǎ  
 ? said, they say Grizzly the (sub.). I said nothing was saying, Buffalo bull. Return the blows
- 3 hau! ɸi cti waji<sup>n'</sup> tē éga<sup>n'</sup>qti éga<sup>n'</sup>-na<sup>n'</sup> ni<sup>n</sup> ɸa<sup>n'</sup>cti, ehé há," á-biamá. "A<sup>n</sup>ha<sup>n'</sup>,"  
 ! You too disposi- tion the just so often like you formerly. I said . said, they say. Yes,
- á-biamá Ma<sup>n'</sup>tcú aká. Jenúga amá nístustú aɸá-biamá. Sín'de kē ɸíha<sup>n</sup>  
 said, they say Grizzly the (sub.). Buffalo bull the (mv. backing step went, they say. Tail the raised (lg. ob.)
- ɸéɸa-biamá. "Nǎ! a<sup>n'</sup>haji-gǎ há, á-biamá Ma<sup>n'</sup>tcú aká. Jenúga amá  
 suddenly in the air, they say. Why! do not flee ! said, they say Grizzly bear the (sub.). Buffalo bull the (mv. sub.)
- 6 xia<sup>n'</sup>ɸa gǎihéɸa-bi a<sup>n'</sup>, uxíɸa<sup>n'</sup>ɸa<sup>n'</sup>-biamá Jenúga amá nístustú ma<sup>n'</sup>ɸi<sup>n'</sup>-  
 having thrown himself down sud- turned himself back and forth, Buffalo bull the backing step walked, denly, they say. they say (not rolling over and over in one direction). (mv. sub.) by step
- biamá, ma<sup>n'</sup>-na<sup>n'</sup>u. "Nǎ! a<sup>n'</sup>haji-gǎ, ehé," á-biamá Ma<sup>n'</sup>tcú aká. Kĩ  
 they say, pawing the ground. Fie! I say, said, they say Grizzly bear the (sub.). And
- Jenúga aká iénaxíɸa tai éga<sup>n</sup> nístustú ma<sup>n'</sup>ɸi<sup>n'</sup>i tē. Kĩ Ma<sup>n'</sup>tcú aká  
 Buffalo bull the (sub.) to attack him in order to backed step walked the (com- And Grizzly bear the (sub.) pleted act).
- 9 báazá-bi eɸéga<sup>n</sup>i tē. Jenúga aká Ma<sup>n'</sup>tcú eca<sup>n'</sup>qti hí xĩ, judé ɸahéga-  
 that he was he thought the (com- Buffalo bull the Grizzly bear near to him arrived when, having puffed scared pleted act).
- bají-bi a<sup>n'</sup>, xu'é aɸá-biamá. Ma<sup>n'</sup>tcú ma<sup>n'</sup>ciáhaqti a<sup>n'</sup>ɸ' iɸéɸa-biamá. Gĩ  
 exceedingly (in with a rush went, they say. Grizzly bear very high in the air threw him suddenly, they say. Re- turning say,
- xĩ, cĩ iɸá<sup>n'</sup>ɸé jáha-bi a<sup>n'</sup>, cĩ ma<sup>n'</sup>ciáha a<sup>n'</sup>ɸ' iɸéɸa-biamá. Kĩhadi kihé xĩ,  
 when, again "on the having gored again high in the threw suddenly, they say. Downward laid when, again fly" him, they say, air him
- 12 ɸan'de ábasan'da-bi xĩ, baona<sup>n'</sup>-bi a<sup>n'</sup>, Ma<sup>n'</sup>tcú amá aɸá-biamá mindáda,  
 ground pushing against the when, having failed to gore Grizzly the (mv. went, they say crawling by degrees, ground, they say him, they say, bear sub.)
- baona<sup>n'</sup>ona<sup>n'</sup> aɸi<sup>n'</sup>-biamá. Ma<sup>n'</sup>á kē utciɸe kē égiha áiaɸa-bi a<sup>n'</sup>, Ma<sup>n'</sup>tcú amá  
 thrusting at him had him, they say. Cliff the thicket the into it having gone, they Grizzly the (mv. sub.) often and missing him each time (lg. ob.) (lg. ob.) say, bear (mv. sub.)
- i<sup>n</sup>téde Jenúga amá uxíɸispe ɸi'á-bi a<sup>n'</sup>, ákusan'de ma<sup>n'</sup>á xan'ha kē áiaɸa-  
 but now Buffalo bull the (mv. to hold him- having failed, beyond cliff bank the had gone, self back they say, (lg. ob.)
- 15 biamá. Gáɸuqti ahí-bi a<sup>n'</sup>, sín'de kē ɸiqa<sup>n'</sup> téga<sup>n</sup> naji<sup>n'</sup>-biamá Jenúga aká.  
 they say. At that very having reached, tail the raised and bent stood, they say Buffalo bull the (sub.) unseen place there, they say, (lg. ob.)
- Ma<sup>n'</sup>tcú aká ma<sup>n'</sup>á kē ugás'i<sup>n</sup> agǎi-bi a<sup>n'</sup>, "Jenúga hau! ikágeañkiɸé taté  
 Grizzly the cliff the peeping having come back, they say, Buffalo bull ho! we shall be friends bear (sub.) (lg. ob.)
- hau+! waji<sup>n'</sup> tē eáwakiga<sup>n</sup> éga<sup>n</sup>," á-biamá.  
 (called to one at a distance) disposi- tion the we are alike some- what, said, they say.

## NOTES.

The narrator did not remember more of the myth.

582, 5. q̄q̄aqtia<sup>a</sup>, pronounced q̄q̄a-q̄tia<sup>a</sup>.

582, 14. niajĩq̄tci ckaxe aha<sup>a</sup>, though in the negative, must be rendered by an affirmative, nie a<sup>a</sup>ckaxe aha<sup>a</sup>, *you cause me great pain!*

583, 1. niude kucti ega<sup>a</sup>, *i. e., bob-tailed*. Kucti refers to the shape of the hams of the Grizzly bear.

584, 13. baōna<sup>a</sup>ōna<sup>a</sup> āfi<sup>a</sup>-biana, pronounced ba+ōna<sup>a</sup>ōna<sup>a</sup> āfi<sup>a</sup>-biana.

## TRANSLATION.

The Grizzly bear was going somewhere, following the course of a stream. At last he went straight toward a headland. When he got in sight a Buffalo bull was standing beneath it. The Grizzly bear retraced his steps, going again to the stream, following its course till he got beyond the headland. Then he drew near and peeped, and saw that the Buffalo bull was a scabby one, very lean, and standing with his head bowed, as if very sluggish. So the Grizzly bear crawled up close to him, made a rush, seized the Buffalo bull by the hair of his head and pulled down his head. He turned the Buffalo bull round and round, shaking him now and then, saying, "Speak! Speak! I have been frequenting this place a long time, and they say that you have threatened to fight me. Speak!" Then he hit the Buffalo bull on the nose with his open paw. "Why!" said the Buffalo bull, "I have never threatened to fight you, who have been frequenting this country so long." "Not so! you have threatened to fight me," said the Grizzly bear. Letting go the hair he went around and seized the Buffalo bull by the tail, turning him round and round. Just as he was quitting him he gave him a hard blow with his open paw on the scrotum. This made the Buffalo bull walk with his legs far apart. "Oh! Oh! Oh! Oh! Oh! you have caused me great pain," said the Buffalo bull. The bob-tailed Grizzly bear departed. The Buffalo bull thought thus: "Attack him! You too have been just that sort of a person." But the Grizzly bear knew what he thought, so he said, "Why! what are you saying?" "I said nothing," said the Buffalo bull. Then the Grizzly bear came back. He seized the Buffalo bull by the tail, pulling him round and round. Then he seized him by the horns, pulling his head round and round. "Now, when I said that you thought of doing that, you denied it," said the Grizzly bear (referring to his previous charge of threatening to attack him). Then he seized the Buffalo bull by the tail, treating him as he had done previously. He hit him with his open paw. And the Buffalo bull walked with his legs wide apart, exclaiming, "Oh! Oh! Oh! Oh! Oh! you have caused me great pain." Again the Grizzly bear departed. And the Buffalo bull soliloquized as before. But the Grizzly bear knew it, and attacked him as he had previously done. A third time did the Grizzly bear depart. But when he asked the Buffalo bull what he had been saying, the latter replied, "I said nothing of importance. I said to myself, 'Attack him! You too have been just that sort of a person.'" "Yes," said the Grizzly bear. Then the Buffalo bull stepped backward, throwing his tail into the air. "Why! do not flee," said the Grizzly bear. The Buffalo bull threw himself down, and rolled over and over. Then he continued backing, pawing the ground. "Why! I

say, do not flee," said the Grizzly bear. When the Buffalo bull backed prior to attacking the Grizzly bear, the latter thought that he was scared. But the Buffalo bull approached the Grizzly bear, puffing a great deal, till he drew very near, when he rushed on him. He sent the Grizzly bear flying through the air. When the Grizzly bear was returning to the ground, the Buffalo bull caught him on his horns and threw him into the air. When the Grizzly bear fell and lay on the ground, the Buffalo bull thrust at him with his horns, just missing him, but piercing the ground. The Grizzly bear crawled off by degrees, the Buffalo bull following him step by step and thrusting at him now and then, though without piercing him. This time, instead of attacking the Buffalo bull, the Grizzly bear plunged headlong over the cliff, landing in a thicket at the foot of the headland. The Buffalo bull rushed so fast that he could not stop himself at the place where the Grizzly bear plunged over the cliff, but he continued along the edge of the cliff for some distance. And when he had thus gone, he stood with his tail partly raised (and bent downward). Then the Grizzly bear returned to the bank and peeped. "O, Buffalo bull! Let us be friends. We resemble in disposition," said the Grizzly bear.

## ADVENTURES OF THE ORPHAN

TOLD BY GEORGE MILLER.

- Ta<sup>n'</sup>wa<sup>n'</sup>gça<sup>n'</sup> d'úba gçi<sup>n'</sup>-biamá. Kí wa'újĩnga wi<sup>n'</sup> Waha<sup>n'</sup>çicige  
 Nation some sat, they say. And old woman one Orphan
- júgigçe ta<sup>n'</sup>wa<sup>n'</sup>gça<sup>n'</sup> gaqúña gçi<sup>n'</sup>-biamá. Ça<sup>n'</sup> waqpiçi<sup>n'</sup>qtia<sup>n'</sup>i tẽ, ñi úcipu,  
 she with her nation apart from sat, they say. And they were very poor low tent (of poor people)
- qáde í tẽ, gçi<sup>n'</sup>-biamá. Kí iúcpa aká íf-gaxe-na<sup>n'</sup>-biamá "Ya<sup>n'</sup>há, man'dẽ  
 grass lodge the sat, they say. And her grand- the used to play games, they say. O grand- mother bow  
 (stl. ob.) child (sub.)
- 3 jin'ga wi<sup>n'</sup> iĩgáxa-gã, "á-biamá. Iya<sup>n'</sup> aká giáxa-biamá. Ma<sup>n'</sup> eti giáxa-  
 small one make for me, said, they say. His the made it for him, Arrow too made for him,  
 grand- (sub.) mother they say.
- biamá. Ga<sup>n'</sup> wajĩnga wakide-na<sup>n'</sup>-biamá iúcpa aká. Ca<sup>n'</sup> wajĩnga-ma  
 they say. And bird used to shoot at them, they her grand- the (sub.). And the birds  
 say child
- idíçahe kẽ égaxç'qti mívaji akf-na<sup>n'</sup>-biamá Kí wakide-pi-qtí-biamá  
 belt the all around in a putting he used to teach home, And he was a very good marksman, they say  
 (fig. ob.) belt
- 6 nújĩnga aká, edáda<sup>n'</sup> çi<sup>n'</sup> etewa<sup>n'</sup> t'ççẽ-na<sup>n'</sup>-biamá. Lĩ çã<sup>n'</sup> za'ç'-qti-na<sup>n'</sup>-  
 boy the what the soever he usually killed it, they Teuta at the they used to make a great noise,  
 (sub.), (mv. ob.) say (ev. ob.)
- biamá, mi<sup>n'</sup> ca<sup>n'</sup> ma<sup>n'</sup>ci tiçã<sup>n'</sup> tẽ'di. Iya<sup>n'</sup> çiĩkẽ ímaxá-biamá: "Ya<sup>n'</sup>há,  
 they say. sun the high in the air the (ev. ob.) when. His the (st. ob.) he questioned her, they say: O grand- mother,

gáama za'ò amá eáta'i á," á-biamá. Iya<sup>n'</sup> aká égiɣa<sup>n'</sup>-biamá, "Gáama  
those un- they are mak- why are ? said, they say. His the said to him, they Those  
seen ones ing a noise they grand- (sub.) say, unseen ones  
(sub. of an action)

ta <sup>h</sup> wa <sup>h</sup> g <sup>h</sup> pa <sup>n</sup>	amádi	wajin'ga	wi <sup>n</sup>	hi-na <sup>n</sup>	amá	jidéqti	ʃʃi	pa <sup>n</sup> di	má'a
nation	near those (sub. of an action)	bird	one	reaches there regularly, they say		very red.	Tents	by the (ob. ob.)	cotton- wood

q̣abé snédeaqti teṭa<sup>n'</sup> áta<sup>n</sup>-na<sup>n'</sup>-biamá wajiṅ'ga aká. Lĩ ṭa<sup>n</sup> b̥óúgaqi 3  
tree very tall the (std. ob.) in he stands on regularly, they say bird the (sub.). Tents the (cv. ob.) all

wajin'ga aká ugájide-na<sup>n'</sup>-biamá maja<sup>n'</sup> ɕa<sup>n</sup>. Édega<sup>u</sup> níkahí aká  
bird the sheds a red light over them, land. the (v. ob.). But chief the (sub.)

kídewákíçá-biamá. Ė'be t'éçè çínké ijañ'ge çínké gçã<sup>n'</sup> te," á-biamá  
causes them to shoot at it, they Who kills it the one his daughter the one marry her may, said she, they  
say.

“**ʒa**<sup>h</sup>há, ɛ́di bɛ́ɛ tá miŋke,” á-biamá. “Awádiqti né te eha”+! 6  
O grand- there I go -will I who, said, they say. To what place you can ! (fam)  
mother. indeed go

Wawéqtaqtaí hě. Íqíqta taí hě," á-biamá íqā' aká. "Ucáde-qi qíqín'ge

They are those who Abuse you will said; they say his the Real cause for qíqín'ge  
 abuse people (fem) (pl.) (fem) grand- (sub.) (going ?) you have  
 none

eha<sup>n</sup>+! Ca<sup>n</sup> iúcpa aká man'dé gólza-bi ega<sup>n</sup>, açaí tē, áci. "Égiçe oné  
! (few) Yet her the bow took his, they as went out of Beware you  
grand- child (sub.) say (=hav- ing). dooza. go

te, ehé," á-biamá iya' aká. "Ga' gágèdi í-gaxe ma'nbei'n tá miñke," 9  
lest, I say, said, they say his the At any to those í-gaxe I walk will I who,  
grand- (sub.). unsee play games

á-biamá iúcpa aká. Égiçe iúcpa amá açá-biamá ca<sup>n</sup>/ca<sup>n</sup> tē ta<sup>n</sup>/wa<sup>n</sup>gça<sup>n</sup>  
said, they say her the (sub.). At length her grand- the they, they say without stopping the nation.

Ji<sup>n</sup> ɕa<sup>n</sup> ɲa<sup>n</sup>ge aɕa<sup>n</sup>-bi ɲi, ugáide amá ta<sup>n</sup>/wa<sup>n</sup>gɕa<sup>n</sup>/ ɕa<sup>n</sup>. Níaci<sup>n</sup>ga amá  
Tents the near at went, they when, it shone with a red nation the People the  
(cv. hand say light (cv. pl. ob.). qph.)

307.	307.	307.	307.
ákíe'qti amáma	kíde amáma	wajín'ga	čínké.
were (mv.) in a great	were shooting at it	bird	the (st.
crowd, they say	as they moved,	they say	ob.).
			Ě'di ahí-biamá Waha'čicige 12
			There arrived, they
			say
			Orphan

amá. Níacínga wí' ahi-bi ega', "Gí-gá há, 'Waha'cíngé! ɕakíde te,"  
 the (mv. Person one reached as (= hav- ing).  
 sub.), Orphan! you shoot at it may

á-biamá. Na<sup>n'</sup>wapábi ega<sup>n'</sup>, wábagta naji<sup>n'</sup>-biamá Waha<sup>n'</sup>čicige aká.  
said, they say. Feared them, they as drawing back stood, they say Orphan the (sub.).  
say (=hav- thro' shame or

Níaci<sup>n</sup>ga amá a-i-bi ega<sup>n</sup>, "Gúdiha! gúdiha éga<sup>n</sup>! Waha<sup>n</sup>'ci<sup>n</sup>ci<sup>n</sup>ge kide 15

Person the coming, they say as, That way! that way some-what! Orphan shoot at it

(sub.)  
taté," á-biamá. Waha<sup>n'</sup>ćícíge aká wajiñ'ga kída-biamá. Na<sup>n'</sup>ji<sup>n'</sup>ććć'qtcí  
shall, said, they say. Orphan the bird shot at it, they say. Barely

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- múona<sup>n</sup> íféƆa-biamá. Ictínike aká kide ɣí, sakib' ihé ƆíqƆe wi<sup>n</sup>  
he suddenly missed hitting it, they say. Ictínike the (sub.) shot at it when beside lying read one
- Ɔida<sup>n</sup> ƆéƆa-biamá. Níaci<sup>n</sup>ga amá á-biama, "Wuhu+! Waha<sup>n</sup> Ɔíngge aká  
pulling (the string) he sent it, they say. People the (pl. sub.) said, they say, Oh! Orphan the (sub.)
- 3 a<sup>n</sup> Ɔí<sup>n</sup> t'écab aƆí<sup>n</sup>!" "Wíe bɛí<sup>n</sup>," á-biamá Ictínike aká. Wajín'ga amá  
came very near killing it! I I am, said, they say Ictínike the (sub.) Bird the (mv. sub.)
- gia<sup>n</sup> aƆá-biamá ɣí, níaci<sup>n</sup>ga amá ga<sup>n</sup> uéƆa agƆá-biamá. Ga<sup>n</sup> Waha<sup>n</sup> ƆíƆíge  
flying went, they say when, people the (pl. sub.) at any rate scatered went homeward, they say. And Orphan
- ctí agƆá-biamá. Kí akí<sup>n</sup> tē, íɣa<sup>n</sup> Ɔínkē'di. "ɣa<sup>n</sup>ha', wajín'ga Ɔínkē  
too went homeward, they say. And he reached home, grand-mother at the st. one. O grand-mother, bird the who
- 6 a<sup>n</sup> Ɔí<sup>n</sup> t'éaf áƆí<sup>n</sup> hǎ," á-biamá. "ÍƆa<sup>n</sup>ba<sup>n</sup> Ɔáji-à he+! ÍƆiqta taí hē.  
I came very near killing it said, they say. A second time go not! (fem.) Abuse you will (pl.) (fem.)
- Onáji to a<sup>n</sup>Ɔa<sup>n</sup>í Ɔa<sup>n</sup>ctí," á-biamá íɣa<sup>n</sup> aká. Cí a<sup>n</sup>ba áji tē cí  
You go not shall we said heretofore, said, they say his grand-mother the (sub.) Again day an-other the again
- ha<sup>n</sup>ega<sup>n</sup>'tce tē ɛ'di aƆá-biamá. Cí za'ɛ'qtia<sup>n</sup>-biamá. Cí ahí-biamá ɣí,  
morning the there went, they say. Again there was a great noise, Again arrived there, when they say
- 9 éga<sup>n</sup>-biamá. Cí níaci<sup>n</sup>ga kide ágaji aká cí éga<sup>n</sup> kide ágají-biamá. Cí kídai  
so, they say. Again person to shoot command him the again so to shoot commanded him, Again he shot at it
- tē éga<sup>n</sup>-biamá. Cí na<sup>n</sup>'ji<sup>n</sup>etcē'qteí múona<sup>n</sup>-biamá. Cí Ictínike aká kide  
the (past act) so, they say. Again barely missed hitting it, they say. Again Ictínike the (sub.) shot at it
- ɣí sakib' ihé ƆíqƆe wi<sup>n</sup> Ɔida<sup>n</sup> ƆéƆa-biamá. (And so on, as on the first day.  
when beside lying reed one pulling (the string) he sent it, they say.
- 12 Similar adventures on the third day.) A<sup>n</sup>ba wéduba tē ahí tē wajín'ga  
Day fourth the arrived (=when) there the bird
- Ɔínkē kída-biamá. Kúsandé'qti íƆa<sup>n</sup>Ɔa-biamá. "Wuhu+! Waha<sup>n</sup> Ɔíngge  
the one who shot at it, they say. Through and through he placed it, they say. Oh! Orphan
- aká t'éƆé," á-bi ɣí'ji, Ictínike aká, "Sa! sa! Wí t'éáƆé! Wí t'éáƆé!  
the (sub.) has killed it, they say. When, Ictínike the (sub.) (See note) I I killed it! I I killed it
- 15 UƆáde ƆíƆín'ge! UƆáde ƆíƆín'ge!" á-biamá. Ga<sup>n</sup> uhéwakiƆa-bají-biamá  
Cause for (complaint!) you have none! Cause for (complaint!) you have none! said, they say. And he would not let them have their way, they say
- Ictínike aká, ga<sup>n</sup> Waha<sup>n</sup> ƆíƆíge wajín'ga t'éƆai tē gínacá-biamá. Ga<sup>n</sup>  
Ictínike the (sub.) and Orphan bird killed it the snatched from him, they say. And
- níaci<sup>n</sup>ga amá ákie ábana<sup>n</sup> wajín'ga Ɔínkē nají<sup>n</sup>-biamá. Kí Waha<sup>n</sup> ƆíƆíge  
people the (pl. sub.) in a crowd viewing the spectacle bird the (st. ob.) stood, they say. And Orphan

amá ɛ'di aɸá-bi ega<sup>n'</sup>, hi<sup>n'</sup> wi<sup>n</sup> ɸionúda-bi ɸí, waji<sup>n'</sup>ga bɸúgaqti gɸíza-  
 the there went, they say as feather one pulled out, they when, bird whole took his  
 (mv. (sub.) (=hav- ing), say)

biamá, jídeqti amá. Agɸá-biamá. Ga<sup>n'</sup>ɸi níkagahi aká gá-biamá,  
 they say, very red they say. Went homeward, they say. And then chief the said as follows, they say.

"Wi<sup>n'</sup>an'de ɸi<sup>n</sup> aɸi<sup>n'</sup> gú-gá," á-biamá. Ga<sup>n'</sup> waji<sup>n'</sup>ga ɸínkɛ aɸi<sup>n'</sup> agɸá-bi 3  
 My daughter's the husband (mv. one) be bringing him hither, said, they say. And bird the one who took it homeward, they say

ega<sup>n'</sup> níkagahi aká ɛɸi<sup>n</sup> akí-i-biamá, Ictínike aká ɛti aɸi<sup>n'</sup> akí-i-biamá.  
 as chief the had it taken there to him, Ictínike the too was taken there to him, (=hav- (sub.) they say, (sub.) they say. ing)

Ija<sup>n'</sup>ge ɸa<sup>n'</sup>ká na<sup>n'</sup>bá éi<sup>n'</sup>te na<sup>n'</sup> ɸínkɛ Ictínike aká gɸá<sup>n'</sup>-biamá Ga<sup>n'</sup>  
 His daughter the ones two perhaps grown the one Ictínike the took her to wife, And who (sub.) they say.

mi<sup>n'</sup>gɸa<sup>n'</sup>i éga<sup>n</sup>, ga<sup>n'</sup> gɸi<sup>n'</sup>-biamá Ictínike aká. Waha<sup>n'</sup>ɸicige aká akí-biamá. 6  
 took a wife as, so sat, they say Ictínike the Orphan the reached there (sub.) his home, they say.

"ɸa<sup>n'</sup>há, waji<sup>n'</sup>ga ɸínkɛ t'eáɸɛ agɸi," á-biamá. "Hé! ɸaɸa<sup>n'</sup>! hé, ɸaɸa<sup>n'</sup>!"  
 O grand- bird the (st. I killed I have said, they mother, ob.) it come home, say. Oh! grandchild! oh! grandchild!

á-biamá. "ɸa<sup>n'</sup>há, wɛɸita<sup>n</sup>-tégɸe i<sup>n'</sup>gáxa-gá há, uɸíza<sup>n</sup> tɛ'di," á-biamá.  
 said, they O grand- (See notes.) make for me ! middle at the, said, they say. mother.

Ga<sup>n'</sup> ɸi tɛ ugájidɛ'qti gɸi<sup>n'</sup>-biamá Waha<sup>n'</sup>ɸicige aká iɸa<sup>n'</sup> éɸa<sup>n'</sup>-ba. Kí, 9  
 And tent the filled with a very sat, they say Orphan the his she too. And, (sub.) grand- mother (ob.)

"ɸa<sup>n'</sup>há, waɸígije wi<sup>n</sup> i<sup>n'</sup>gáxa-gá," á-biamá Ga<sup>n'</sup> iɸa<sup>n'</sup> aká waɸígije gi-  
 O grand- hoop (of one make for me, said, they say. And his the hoop made mother, hide) (sub.)

áxa-biamá. Waɸígije biz' iɸa<sup>n'</sup>ɸa-bi tɛ'di, uhíta-ba<sup>n'</sup>-biamá Waha<sup>n'</sup>ɸicige  
 for him, they Hoop to dry was placed, when, was anxiously waiting for Orphan say. they say it, they say

aká. Égiɸe bíze amá. "Haú, ɸa<sup>n'</sup>há, uɸíza<sup>n</sup> tɛ gɸi<sup>n'</sup>-gá há," á-biamá. 12  
 the At length dry they say. Ho, grand- middle the sit ! said, they (sub.) mother, say.

Ga<sup>n'</sup> Waha<sup>n'</sup>ɸicige aká ácia<sup>n'</sup> a-i-naji<sup>n'</sup>-biamá, i<sup>n'</sup>jébe íonugajáɸica<sup>n</sup> tɛ'di  
 And Orphan the outside came and stood, they door towards the right at the say, hand

naji<sup>n'</sup>-biamá. Kí gá-biamá iɸa<sup>n'</sup> ɸínkɛ, "ɸa<sup>n'</sup>há, ecé te há, Ié níkaci<sup>n'</sup>ga  
 stood, they say. And said as fol- his the (st. O grand- you shall buf. person lows, mother ob.), mother, say it falo

wáda<sup>n'</sup>b éga<sup>n</sup> na<sup>n</sup> ga<sup>n'</sup>-qti éde cuɸé hɛ, ɸaɸa<sup>n'</sup> hɛ, ecé te há, ɸa<sup>n'</sup>há," 15  
 they are usually so of that very sort (f) but goes to you (fem.) grand- you shall O grand- seen (?) (f) (fem.) child (fem.), say it mother,

á-biamá. Ga<sup>n'</sup> iɸa<sup>n'</sup> aká égiɸa<sup>n'</sup>-biamá. Iíáta<sup>n</sup> waɸígije ɸa<sup>n</sup> bana<sup>n'</sup>ge  
 said he, they And his the said to him, they say. From the tent hoop the making it roll say. (sub.) mother (cv. ob.) by pushing

íɸa-biamá. Iíjébe tɛ áci éɸa<sup>n'</sup>be atí-bi ɸi, tɛ ɸe uɸai aká wi<sup>n'</sup> ga<sup>n'</sup>  
 she sent it Doorway the out- emerging it came, when, buf. this told of the one so hither, they say. side they say falo (sub.)

- tíṭa'-biamá. Waha'ṭicige aká kúsandé'qti íṭa'ṭa-biamá, ṭijébe té'di  
 became suddenly (a cv. ob.), they say. Orphan the (sub.) through and through placed it, they say, doorway at the
- t'ṭa-biamá. Ga'ṇ íṭa'ṇ éṭa'ba dáda-bi ega'ṇ, íṭa'ṇ aká bṭúgaqti ága-  
 killed it, they say. And his grand mother she too they cut up the animal, they say as (=hav- ing), his the (sub.) whole cut into slices, they say
- 3 biamá. Ta'wa'gṭa' waṭáta-baji-biamá. Íṭa'ṇ aká íṭiqṭi hébe gáxa-  
 they say. Nation did not eat anything, they say. His grand- mother the (sub.) [See note.] piece made,
- biamá. Ṭicta'-bi ṭi, "ṭa'há, íṭiqṭi cété ani'ṇ né te," á-biamá, "ṇikagahí  
 they say. Finished, when, O grand- mother, [See note.] pile hav- ing it go said, they say, chief
- ṭínké'di. Géce te há, Ṭini, gáté ṭiádi ṭaté tēda'ṇ, á-biamá. "A'ṇ,  
 to the (st. ob.) You say as follows O son's wife, that your father eat he may (em.) [See note.] said, they say. Yes,
- 6 ga'ṇ, éga'ṇ taté, cpaṭa'ṇ, á-biamá íṭa'ṇ aká Ga'ṇ é'di aṭá-biamá íṭa'ṇ amá.  
 and, so shall, grandchild, said, they say his the grand- mother (sub.). And there went, they say his the (mv. sub.).
- Ga'ṇ ṭijébe té'di ubáha'ṇ ṭéṭa-bi ega'ṇ, ṭigṭisa'ṭa ṭéṭa-bi ega'ṇ, aṭi-biamá  
 And doorway at the part of tent sent it near en- trance say having, turned herself around sud- denly, they say having, she was return- ing home, they say
- wa'újiṅga aká. Kí gá-biamá ṭaṭa aká, "Da'ṇbai-gá, da'ṇbai-gá, da'ṇbai-gá,"  
 old woman the (sub.). And said as fol- lows, they say in the tent the one who (sub.), Look ye! Look ye! Look ye!
- 9 á-biamá. Da'ṇbe éṭa'ṇbe ahí-bi ṭi, ṇiaci'ga ctewa'ṇ ṭiṅgá-biamá.  
 said, they say. To look emerging arrived when, person soever there was none, they say.
- (Waha'ṭicige aká íṭa'ṇ ṭínké waṭónaji gíṭaxa-biamá, áda'ṇ háci té'di,  
 Orphan the (sub.) his grand- mother the one who (ob.) invisible made his, they say, there- fore after when,
- a'ṇba wéduba'ṇ té'diṭi ṭi, "ṭa'há, waṭóna cki taté há, i'ṇta'ṇ, á-biamá.)  
 day fourth time the, it when, O grand- mother, visible you come back now, said he, they say.
- 12 Kí Ictínike aká gá-biamá, "Wa'újiṅga wi'áqtei ucté dega'ṇ é te há,"  
 And Ictínike the (sub.) said as follows, they say, Old woman just one remains but that is the one (?)
- á-biamá. Cí duba'ṇ éga'ṇi té Wéduba'ṇ té'diṭi ṭi, úṭikíha'ṇ wi'ṇ  
 said, they say. Again four times it was so. Fourth time the, it ar- rived there when, sack of buffalo one
- í'ṇ-biamá íṭa'ṇ aká, wajiṇ'ga ṭínké áagṭa'-biamá. "ṭa'há, i'ṇta'ṇ waṭóna  
 carried on her back, they say his the grand- mother (sub.), she carried the (cv. ob.) the (st. ob.) ou top of a pile, O grand- mother, now visible they say.
- 15 cki taté há," á-biamá. Ga'ṇ íṭa'ṇ amá aṭá-biamá, wajiṇ'ga ṭínké  
 you come back shall said, they say. And his grand- mother (mv. sub.) went, they say, bird the (st. ob.)
- áagṭa'-biamá. Kí ṭi té ṭaṇ'ge ahí-bi ṭi, ṭi té ugájiṭe aṭá-biamá.  
 she carried the (cv. ob.) And tent the (st. ob.) near arrived when, tent the (st. ob.) began to shine with a red light, they say.



- ŋi ɣa<sup>n</sup>'ha kě aɕa<sup>n</sup>-biamá.** **Níkaci<sup>n</sup>'ga amá égiɕa<sup>n</sup>'-biamá, "Wuhu+!**  
 Tent border the (lg. ob.) went, they say. People the (pl. sub.) said to (some one), they say, Oho!
- Waba<sup>n</sup>'ɕiŋgé aká waijĩ'ga t'éɕa-bi a<sup>n</sup>'ɕa<sup>n</sup>'i ɣí'ctě, Ictĩnike t'éɕě ecaí**  
 Orphan the (sub.) bird that he killed it we thought when, Ictĩnike killed it you said
- ɕa<sup>n</sup>. Waba<sup>n</sup>'ɕiŋgé iɣa<sup>n</sup>' amá ɕé 'u' átí. Ėbédi 'i<sup>n</sup> ɕé da<sup>n</sup>," é-na<sup>n</sup>.** 3  
 in the past. Orphan his (mv. sub.) the this carry- ing on her back. To whose lodge ing on her back she goes ? said regularly,
- biamá. Ga<sup>n</sup>' da<sup>n</sup>'be naji<sup>n</sup>'-biamá níkaci<sup>n</sup>'ga amá. "Wuhu+! níkagahí ɣí**  
 they say. And seeing stood, they say people the (pl. sub.). Oho! chief tent
- tě'di 'i<sup>n</sup> aɕaí," á-biamá. Ijébe .tě'di ahí-bi ega<sup>n</sup>', wa'ĩ<sup>n</sup> tě gapuk'ité**  
 to the carry- ing on her back she went, said, they say. Doorway at the reached, as (=hav- ing), load on the her back (ob.) making the sound "pu- ki" by falling
- gáxa-biamá. "Hi<sup>n</sup>, ɣini+, ɕiádi ɕisaĩ'ga méga<sup>n</sup> cété ɕaté tai-eda<sup>n</sup>,"** 6  
 she made it, they say. Oh! son's wife your father your brother likewise this pile they eat it (fem.) [See note.]
- á-biamá. "Da<sup>n</sup>'bai-gă, da<sup>n</sup>'bai-gă, da<sup>n</sup>'bai-gă! Gátě ctĩ ga<sup>n</sup>'-na<sup>n</sup> áha<sup>n</sup>,"**  
 said, they say. See (ye)! see (ye)! see (ye)! That thing too she has done it regularly
- á-biamá níkagahí aká. Ga<sup>n</sup> Ictĩnike aká gá-biamá, "Wa'újĩnga wi'áqtcĩ**  
 said, they say chief the (sub.). And Ictĩnike the (sub.) said as follows, Old woman only one
- uctě dega<sup>n</sup>' é ɕi<sup>n</sup> tě, gaĩ'ɣí ěbé táda<sup>n</sup>," á-biamá. Kĩ da<sup>n</sup>'be a-í-biamá.** 9  
 re- mains but she is the one and then who could? said, they say. And to see her they came, they say.
- Kĩ égiɕe Waba<sup>n</sup>'ɕiŋgé iɣa<sup>n</sup>' aká é akáma. "Waba<sup>n</sup>'ɕiŋgé iɣa<sup>n</sup>' é aká hé,"**  
 And behold Orphan his the she was the one, they say. Orphan his the one (fem.), grand- mother
- á-biamá. "Haú, wiaĩan'de aɕi<sup>n</sup>' gfi-gă," á-biamá. Ga<sup>n</sup> ɕéte wa'ĩ<sup>n</sup> tě ɕizai**  
 said, they say. Ho, my daughter's husband bring (ye) him said, they say. And this bundle or the they pile pack took
- tě, iɣa<sup>n</sup>' ɕi<sup>n</sup> wa'ĩ<sup>n</sup> hi tě ɕizai tě, waijĩ'ga ɕĩnké ctĩ ɕizá-bi ega<sup>n</sup>,** 12  
 when, his the pack that she took they when, bird the (st. ob.) too took, they say as (=hav- ing,)
- ubáɣiɕa<sup>n</sup>'ɕa-biamá. Ictĩnike t'éɕě ɕiĩ'ké iɕa<sup>n</sup>'ɕě ɕiĩké edábe iɕa<sup>n</sup>'ɕa-**  
 hung it up, they say. Ictĩnike killed it the one who he put it down the one who also they put it down,
- biamá. Ijĩ tě ugájidě'qti gɕi<sup>n</sup>'-biamá. Ga<sup>n</sup> Waba<sup>n</sup>'ɕiŋgé aká aɕi<sup>n</sup>' akíi-bi**  
 they say. Tent the shining with a sat, they say. And Orphan the taken him back (sub.) thither, they say
- ega<sup>n</sup>, jĩŋgá ɕiĩké gɕă<sup>n</sup>'-biamá. Ga<sup>n</sup> gɕi<sup>n</sup>'-biamá, mi<sup>n</sup>'gɕa<sup>n</sup>-bi ega<sup>n</sup>.** 15  
 having, small the one he took to wife, they say. So sat, they say, taken a wife, having, they say
- Najĩha ɕa<sup>n</sup>' íɕiskíski-qtia<sup>n</sup>'-biamá, gahá-bajĩ ca<sup>n</sup>'ca<sup>n</sup>'-bi ega<sup>n</sup>, qɕa<sup>n</sup>'jě-qtia<sup>n</sup>'-**  
 Hair the part exceedingly tangled, they say, uncombed remained, they having, exceedingly tangled, say
- biamá. Ictĩnike igáqɕa<sup>n</sup>' aká, "Wihe, umi<sup>n</sup>'je he i<sup>n</sup>'biqpaɕě te hě!**  
 they say. Ictĩnike his wife the (sub.), Younger sister couch (or rug) lice he made fall by pressure on me accidentally will ! (fem.)
- Ma<sup>n</sup>'ɕiaɣaha éga<sup>n</sup> gɕiĩ'kiɕaí-ă hě! Wanăĩ'deɕagəɕáji eha<sup>n</sup>+"! " á-biamá.** 18  
 At a greater distance cause ye him to sit ! (fem.) You do not loathe him ! (fem.) said, they say.

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- Waha<sup>n'</sup>çicige igâqça<sup>n</sup> éça<sup>n</sup>ba gíça-bají<sup>n'</sup>qti gçin'-biamá. Wa'ú aká giáhe  
Orphan his wife she too very sad sat, they say. Woman the to comb  
(sub.) for him
- íça-bi xí, uçí'age-na'-biamá Waha<sup>n'</sup>çicige aká. Ga<sup>n'</sup> gçin'í tē, mi<sup>n'</sup>gça<sup>n</sup>i  
promised, but, always unwilling, they say Orphan the So he sat sign of taken a wife  
(they say) (sub.), complete action.
- 3 éga<sup>n</sup>. A<sup>n'</sup>ba mi<sup>n'</sup> ma<sup>n'</sup>ci tiça<sup>n'</sup> amá xí, wa'ú çinké júgigçe açá-biamá  
having. Day sun was becoming high in the air, when, woman the one with her he went, they  
they say they say who his own say
- maja<sup>n'</sup> gacíbaça. Ahíi tē há. Neúçica<sup>n</sup> wi<sup>n'</sup> eca<sup>n'</sup> gçin' énte éça ahí-  
land beyond (the vil- They ar- Lake one near to sat per- there ar-  
lage.) rived there rived,
- biamá wa'ú júgigçe. Gçin'-biamá, ni-xa<sup>n'</sup>ha kēdi. "Ni éçça<sup>n</sup> ma<sup>n'</sup>te  
they say woman with her, his Sat, they say, shore by the. Water this (cv.) beneath  
own.
- 6 bçé tá minke çá<sup>n'</sup>ja, égiçe çagçé te há. Agçí-máji ctéctewa<sup>n</sup>, ga<sup>n'</sup>  
I go will I who though, beware you go lest I come back I notwithstand- still  
home- ing,
- gçin'-gá. Agçí tá minke há," á-biamá Waha<sup>n'</sup>çicige aká "Éç gáçça<sup>n</sup> éda<sup>n</sup>  
sit. I come will I who said, they say Orphan the Fore- that in par-  
back head part ticular (?)
- wégaska<sup>n</sup>a'ça-gá," á-biamá. Éç çá<sup>n</sup> ída<sup>n</sup>bé<sup>n'</sup>qti unúcka-biamá. Ga<sup>n'</sup>  
examine me as to it, said, they say. Fore- the in the very mid- was a depression, they And  
head part die say.
- 9 waha<sup>n'</sup>çicigai éga<sup>n</sup> waqpáçin' éga<sup>n</sup> uhíi éga<sup>n</sup> niéççé da<sup>n'</sup>ctē-a<sup>n'</sup>i tē, snai<sup>n</sup>  
orphan as was poor as was brought up as was hurt perhaps sign of scarred  
completed action,
- tē, dé çan'di. Ga<sup>n</sup> ní kē júhe açá-biamá. Ga<sup>n'</sup> dáqti çá<sup>n</sup> éça<sup>n</sup>be  
sign fore- on the And stream the ford- went, they say. And only the the emerg-  
of com- head part. (fig. ob.) ing
- najin'-bi ega<sup>n'</sup>, xigçisa<sup>n'</sup>çá-bi ega<sup>n'</sup>, wa'ú çinké ugíkie íça-biama. "Edáda<sup>n</sup>  
stood, they having, turned himself around, having, woman the one speaking sent (his voice) What  
say they say they say own say.
- 12 uwíçça tē síça-gá," á-biamá. "Ca<sup>n'</sup> há," á-bi ega<sup>n'</sup>, ní kē égiha áíáçça-  
I told you sign remember said, they say. Enough said. having stream the beneath had gone  
of it, they say (fig. ob.) face
- biamá. Ga<sup>n'</sup> wa'ú çinké xagé çinké tē ga<sup>n'</sup> gçíüji tē éta<sup>n</sup> ni-xa<sup>n'</sup>ha  
they say. And woman the at. was weeping (as as still he did not as so far bank, or shore  
one she sat) come back
- kē uhá ga<sup>n</sup> xagé ma<sup>n'</sup>çin'-biamá. Ictáha kē ujéça-bi ega<sup>n'</sup>, ja<sup>n'</sup>-biamá  
the follow- still weeping walked, they say. Eyelid the weary, they being, slept, they say  
(fig. ob.) course (fig. ob.) say
- 15 wa'ú aká. Maja<sup>n'</sup> çá<sup>n</sup> ni-xa<sup>n'</sup>ha kēdi pahan'ga ahíi çá<sup>n</sup>íá akí-bi ega<sup>n'</sup>,  
woman the Land the bank, (or shore) by the first they to the she reached having,  
(sub.) (place) they say there again, they say
- é'di ja<sup>n'</sup>-biamá. Ja<sup>n'</sup>t'é<sup>n'</sup>qti ja<sup>n'</sup> kē xí, é'di akí-biamá nú aká. Çiqí-biamá.  
there she lay down, they say. Sound asleep she was when, there he reached there man the He woke her by  
lying again, they say (sub.) taking hold of her, they say.

"Agfí há. Jáhan gá há," á-biamá. Jáha<sup>n</sup> tiééga<sup>n</sup> wada<sup>n</sup> be xí'jí, égiéé  
I have Arise ! said, they say. Arose suddenly. she locked when behold  
re-  
turned

níaci<sup>n</sup>ga aká úda<sup>n</sup>qti akáma, najíba ké' ctí úda<sup>n</sup>qti-bi ga<sup>n</sup> wábagá ga<sup>n</sup>  
person the (sub.) was very good, they say, hair the too very good, they as hesitated thro' as  
(sub.) (lg. ob.) say shame or diffi-  
dence

xigéisa<sup>n</sup>fé-biamá wa'ú aká. "Hi<sup>n</sup>+ ! na! wawééaqaqa eha<sup>n</sup>+! Níaci<sup>n</sup>ga 3  
she turned herself around, woman the (sub.) Oh! fie! you are one given to abusing people ! (fem.) Man

wi<sup>n</sup> waqpáfi<sup>n</sup>qti ábxié dega<sup>n</sup> ní éééandi égihiéé dega<sup>n</sup> gfiáji éga<sup>n</sup>  
one very poor I took him as my hus- but water at this he went be- but he has  
band not re-  
turned

axáge iéáapé minké. Wawééaqaqa eha<sup>n</sup>+ ! "á-biamá. "Téná' ! wíé b'ei<sup>n</sup>,"  
I weep I wait for I who sit. You are one given to abusing people ! (fem.) said, they say. Why ! I I am,

á-biamá nú aká Ca<sup>n</sup> na<sup>n</sup> ána'a<sup>n</sup>-baji-biamá wa'ú aká. "Téná' ! gáfa<sup>n</sup> 6  
said, they say man the (sub.) Yet still she said no attention to him, woman the (sub.) Why ! that  
(sub.) they say (place)

wégaska<sup>n</sup>a<sup>n</sup>féé te ehé éa<sup>n</sup>'cti da<sup>n</sup>'ba-gá há." Wa'ú aká xigéisa<sup>n</sup>fé-bi  
you examine me as to it will I heretofore see it ! Woman the (sub.) turned herself  
around, they say

ega<sup>n</sup>, da<sup>n</sup>'ba-bi xí, i<sup>n</sup>téde ágin iéa<sup>n</sup>'-bi ega<sup>n</sup>, íagikigéa-biamá. Ki ni-  
as (= hav- ing), saw him, they say when now (a reversal of previous act, etc.) embraced him, her as (= hav- ing), kissed him, her own, they say. And shore

xa<sup>n</sup>'ha ké'di a<sup>n</sup>fé-bi ega<sup>n</sup>, íat'i<sup>n</sup>'xe ni-xa<sup>n</sup>'ha ígabéqí<sup>n</sup> gě u<sup>n</sup>éwi<sup>n</sup>fé-bi 9  
(of the lake) to the went, they say as (= hav- ing), green scum that arises on water in springs, etc. shore blown up there from (the water) the collected, they say

ega<sup>n</sup>, wai<sup>n</sup> gixáxa-biamá wa'ú éinké, waté ctí gixáxa-biamá Waha<sup>n</sup>-  
as role made for her, his own, woman the st. (ob.), skirt too made for her, his own, they say. Or.  
(= hav- ing),

éicége aká waijín'ga a<sup>n</sup>'cte wapúgahaháda-éga<sup>n</sup>-má hi<sup>n</sup>bé éa<sup>n</sup> ctí wáji  
phan the (sub.) bird as if those resembling short-eared owls moccasin the too laid in  
(sub.) part numbers

uta<sup>n</sup>-biamá, wai<sup>n</sup> éa<sup>n</sup> ctí wáji wai<sup>n</sup>-biamá, ja<sup>n</sup>- wéti<sup>n</sup> ctí wi<sup>n</sup> a<sup>n</sup>éi<sup>n</sup>'-bi xí, 12  
wore as moccasins, robe the too laid on in great numbers wore as a robe, wood for hit- too one he had, when  
they say, part they say, ting they say

íka<sup>n</sup>'ta<sup>n</sup> ctí wáxa-biamá. Ja<sup>n</sup>- wéti<sup>n</sup> ké ihééé-na<sup>n</sup>'-bi éa<sup>n</sup>'di waijín'ga aká  
tied to it too he made them, they say. Wood for hit- the laid down the (lg. ob.) usually, when bird the (sub.)  
ting (lg. ob.) they say

gahut' (a<sup>n</sup>) ihé- na<sup>n</sup>'- biamá. Ga<sup>n</sup> ígáqéa<sup>n</sup> ééa<sup>n</sup>'ba agéa<sup>n</sup>-biamá dáze-ctei  
crying out from was usually they say. And his wife she too they started home, late in the  
being hit placed horizontally suddenly they say afternoon

xí. Ééa<sup>n</sup>'be akí-biamá í ké. Íí ké baza<sup>n</sup> agéa<sup>n</sup>-biamá xí égiéé níaci<sup>n</sup>ga 15  
when. Emerging they reached tent the Tent the pushing went back, they when at length people  
(= in sight) there again, they say (lg. line) among them say

amá égiéa<sup>n</sup>-na<sup>n</sup>'-biamá, "Ná ! Waha<sup>n</sup>'éingé ígáqéa<sup>n</sup> níka<sup>n</sup>'ga ájiqti  
the (pl. sub.) said to (one) regularly, they say, Why ! Orphan his wife person very dif-  
ferent

- akédega<sup>n</sup> júgçe agǵfi há. Waha<sup>n</sup> ǵiǵgé t'ǵǵai ebǵǵga<sup>n</sup>. Ha<sup>n</sup> ǵega<sup>n</sup> tceádi  
he is but with him she has come back Orphan he has killed I think. In the morning now past
- ǵga<sup>n</sup> aǵá-biamá. "Nǵ! nǵkaci<sup>n</sup> ga aká úda<sup>n</sup> hégabǵǵi," ǵna<sup>n</sup>-biamá níaci<sup>n</sup> ga  
so went, they say. Why! person the good not a little, said, usually, they people say
- 3 amá. Akí-biamá ǵí tǵ'di ǵéama wajiǵ'ga amá húta<sup>n</sup> za'ǵ'qtia<sup>n</sup>  
the (pl. sub.) Reached there, tent to tho. These birds the (pl. sub.) crying out made a great noise  
biamá ǵí tǵ akí-bi ǵga<sup>n</sup>. Ictínike igǵǵǵa<sup>n</sup> aká, "I<sup>n</sup>téde, wihe wíci'e  
they say tent the reached having. Ictínike his wife the (sub.), But now, younger sister my sis-  
(aid. ob.) his home, they say ter's husband
- umi<sup>n</sup>'je ǵa<sup>n</sup> hǵbe áǵǵi<sup>n</sup> te, ehé," á-biamá. "Nǵ, ja<sup>n</sup>'ǵehá, ǵici'e hé ǵǵiǵe  
rug the part sit on may, I say, said, they say. No, elder sister, your louse beware  
sister's husband }
- 6 ǵǵibiǵǵǵǵ te hǵ," á-bi ǵga<sup>n</sup>, umi<sup>n</sup>'je igǵǵibéǵi<sup>n</sup> ǵǵǵa-biamá. Ictínike  
he let it fall on lest said, having, rug turned it up for sent it off, they Ictínike  
you by pressure accidentally (fem.), they say the owner say.
- igǵǵǵa<sup>n</sup> aká xagé-na<sup>n</sup> ca<sup>n</sup>ca<sup>n</sup>-biamá. Kí ǵǵiǵe ǵǵádi aká ǵǵiǵa<sup>n</sup>-biamá,  
the (sub.) weep- regu- always, they say. And at length her the said to (him), they say, father (sub.) with many branches
- Ictínike é waká-bi ǵga<sup>n</sup>, "Maja<sup>n</sup> ǵǵǵa<sup>n</sup> ǵǵǵa<sup>n</sup>sk édega<sup>n</sup> wéǵǵǵa<sup>n</sup> gaǵǵǵa  
Ictínike that he meant, having, Land this this size but plan with many branches  
they say
- 9 uǵǵǵai ǵa<sup>n</sup>'cǵ. Cín'gajiǵ'ga xagé i<sup>n</sup>'ǵacta<sup>n</sup>'ǵi há," á-biamá i<sup>n</sup>'ǵáǵe aká.  
they told of you in the past. Child weeping does not stop said, they say old man the (sub.)  
for me
- Ictínike igǵǵǵa<sup>n</sup> é waká-biamá, Waha<sup>n</sup> ǵǵiǵe ǵtǵǵai tǵ. Kí Ictínike  
Ictínike his wife that meant, they say, Orphan she loved the. And Ictínike
- aká ǵǵiǵe ǵǵiǵa<sup>n</sup>-biamá, Waha<sup>n</sup> ǵǵiǵe ukía-bi ǵga<sup>n</sup>, "Kagé, ma<sup>n</sup>'sa máǵa<sup>n</sup>  
the at length said to (him), they say, Orphan spoke to him, Younger brother, arrow-shaft to cut with a knife  
(sub.) say,
- 12 aǵǵǵǵ te há. ǵǵǵa<sup>n</sup> ma<sup>n</sup>' i<sup>n</sup>win'ǵaxe te há," á-biamá Ictínike aká.  
let us two go Your wife's brother let us make for them said, they say Ictínike the (sub.).
- Kí Waha<sup>n</sup> ǵǵiǵe aká ía-baji-biamá. Kí cǵ ǵǵiǵa<sup>n</sup>-biamá Ictínike aká,  
And Orphan the (sub.) did not speak, they say. And again said to him, they say Ictínike the (sub.),
- "Kagé, ǵǵǵa<sup>n</sup> ma<sup>n</sup>' i<sup>n</sup>win'ǵaxe te há. Ma<sup>n</sup>'sa máǵa<sup>n</sup> aǵǵǵǵ te há,"  
Younger brother, your wife's brother arrow let us make for them Arrow-shaft to cut let us two go
- 15 á-biamá. "Ké, ǵǵǵǵa, ǵga<sup>n</sup> te há," á-biamá Waha<sup>n</sup> ǵǵiǵe aká. Ga<sup>n</sup>  
said, they say. Come, elder brother, so let, said, they say Orphan the (sub.). And
- Ictínike aká ǵí+ǵǵǵia<sup>n</sup>-biamá, júgçe aǵǵ ta aké-ga<sup>n</sup>. Waǵaha tǵ itéǵǵ  
Ictínike the (sub.) was exceedingly delighted, with him he was about to go, as. Clothing the to put away  
they say,
- ǵǵǵ ǵí, uǵǵǵǵa-biamá Ictínike aká. "Ga<sup>n</sup> áǵahá-gǵ! Eáta<sup>n</sup> itéǵǵǵ tǵ,"  
spoke when, was unwilling for him, Ictínike the (sub.). Still (at any rate) wear the cloth- Why you put should?  
of they say ing! it away
- 18 á-biamá Ictínike aká Ga<sup>n</sup> júgçe aǵǵ-biamá. ǵǵabǵ cúǵaǵti éi<sup>n</sup>te ǵa<sup>n</sup>'ha  
said, they say Ictínike the (sub.). And with him went, they say. Tree very thick it may be border

ké' ahí-biamá xī, égiçe zizíka gia<sup>n'</sup> ačá biamá. Kī qčabé á-ičá<sup>n'</sup>-biamá.  
 the reached there, when, behold wild flying went, they say. And tree alighted on, they say.  
 (lg. ob.) they say

"Wá! kagé, wakída-gá há. Wi<sup>n</sup> bčáte aja<sup>n'</sup> te há, basna<sup>n'</sup>, á-biamá  
 Oh! younger shoot at them ! One I eat I re- cline may pushed on a stick to be said, they say  
 (ob.) brother

Ictínike aká. "Ná, ji<sup>n'</sup>čéha, wana<sup>n'</sup>qč<sup>n'</sup>qti aŋgáče," á-biamá Waha<sup>n'</sup>čicige 3  
 Ictínike the No, elder in great haste we go, said, they say Orphan  
 (sub.). (sub.)

aká. "Wá! kagé, wi<sup>n</sup> t'ea<sup>n'</sup>kičá-gá há," á-biamá Ictínike aká. "Dáda<sup>n</sup>,  
 the Why! younger one kill for me ! said, they Ictínike the What,  
 (sub.). (sub.)

wiji<sup>n'</sup>čé dáda<sup>n</sup> "čé-nan<sup>'</sup>di, čacta<sup>n'</sup>ji á inahí<sup>n</sup> áha<sup>n</sup>," á-bi ega<sup>n'</sup>, Waha<sup>n'</sup>čicige  
 my elder what speaks about does not stop ! truly ! (in said, having, Orphan  
 brother whenever, speaking soliloquy), they say

amá é'di ačá-bi ega<sup>n'</sup>, wakíde téga<sup>n</sup> man<sup>'</sup>dé kē gčízé amá. Úsaŋga ma<sup>n'</sup> 6  
 the there went, they having, to shoot in order bow the was taking his Barely, or arrow  
 (mv. sub.) say. (lg. ob.) own, they just about to say.

kē čida<sup>n'</sup>qti ta ta<sup>n'</sup> xī, "Ujá há!" á-biamá Ictínike aká, jiji íá-bi ega<sup>n'</sup>. Kī  
 the pulled hard fu- the when, Lodge ! said, they say Ictínike the whis- spoke, having. And  
 (lg. ob.) on the bow- tare (std. ob.) (sub.), per- they say ing

Waha<sup>n'</sup>čicige aká wakída-bi ega<sup>n'</sup>, wi<sup>n</sup> kúsandéqti ičá<sup>n'</sup>čá-biamá. "Ujá  
 Orphan the shot at, they having, one through and placed (the bird), they Lodge  
 (sub.) say through say. on a limb

há, ujá há!" á-biamá Ictínike aká. Uqpačé í xī, hebádi ujá amá. 9  
 ! lodge ! said, they say Ictínike the Falling from it when, on the way it lodged in a limb, they say.  
 (sub.) a height was coming

"Wuhú! káge-saŋga, i<sup>n'</sup>ne hí čéča-gá há," á-biamá Ictínike aká. "Ná,  
 Oho! friend younger climb reach send off ! said, they say Ictínike the No,  
 (sub.) brother, for me

ji<sup>n'</sup>čéha, ga<sup>n'</sup> aŋgáče te há, á-biamá Waha<sup>n'</sup>čicige aká. "Wá! eáta<sup>n</sup> ma<sup>n'</sup>  
 elder still let us two go said, they say Orphan the Why! where- arrow  
 brother, (sub.) fore

ké' cti čaa<sup>n'</sup>na tá, á-biamá Ictínike aká. "Agíhi čéča-gá há" "Ná! dáda<sup>n</sup> 12  
 the too you aban- should? said, they Ictínike the Reach there send off ! Fie! what  
 don say (sub.) for it  
 [=Go quickly after it].

wiji<sup>n'</sup>čé dáda<sup>n</sup> "čé-nan<sup>'</sup>di čacta<sup>n'</sup>ji inahí<sup>n</sup>-na áha<sup>n</sup>," á-biamá Waha<sup>n'</sup>čicige  
 my elder what speaks when- does not stop truly usu ! (in so- said, they say Orphan  
 brother about ever speaking ally liloquy),

aká. Áne čé ga<sup>n'</sup>čá amá. Qčabé té'di ačá-biamá Waha<sup>n'</sup>čicige amá, hidé  
 the Climb- to was wishing, they Tree to the went, they say Orphan the base  
 (sub.) ing go say. (std. ob.) (mv. sub.),

té'di. "Wá! céma itéwačé ma<sup>n'</sup>čín<sup>'</sup>-gá há. Utcíje učúčia<sup>n'</sup>čé xī čisé tai 15  
 to the. Why! those to place them away walk ! Thicket impedes your when tear it lost  
 progress

égiče," á-biamá Ictínike aká. Wajín<sup>'</sup>ga čé wéxi<sup>'</sup>a<sup>n</sup> nackí wáji-ma é  
 beware, said, they say Ictínike the Bird this ornament head those put that  
 (sub.) on thick

wáwaká-bi ega<sup>n'</sup>, ca<sup>n'</sup> wai<sup>n'</sup> gē' ctéwa<sup>n'</sup> wáji wai<sup>n'</sup> te há wajín<sup>'</sup>ga čaŋká.  
 meant them, they having, in fact robe scattered even put on wore as a robe (com- plete action)  
 say

- Ga' Waha'čičige wáčaha tš' gčónud éga' itégičé čé ama há', qčabé hidé  
And Orphan clothing the pulled off his having to put his was going, tree base  
own down they say
- tš'di. Ictínike aká égiča'-biamá há, "Qčabé čétě snedé tígčé," á-biamá  
to the. Ictínike the said to (it), they say Tree this tall (std. ob.), said, they  
(sub.) becomes so, say
- 3 Ictínike aká, jiji íá-bi ega' Waha'čičige waná'a' éga' éga' fe tš  
Ictínike the whis- spoke, having. Orphan heard a little as word the  
(sub.), pering they say
- wémaxe amá. "Ná! jičéha, edéce éga' á," é amá, dá qáča wada'be éga'.  
was asking him about Why! elder what did you say? was saying, head back- looked having.  
it, they say. brother, they say, ward
- "Edéhe tā. Ga' i'gi čéčiči' ga' ačiči' gčič-de bčaté tá minke, ehé minké,  
What I should? Still return- this (mv. so he brings it back, I eat it will I who, I was saying as I  
say me for one) when I sat,
- 6 káge-saň'ga," á-biamá Ictínike aká. Ga' čí čé ama há', áne qčabé tš. Kí  
friend younger said, they say Ictínike the And again was going, climb- tree the And  
brother, (sub.), ing (std. ob.)
- čí' égiča'-biamá Ictínike aká, "Qčabé čétě snedé tígčé," á-biamá Ictínike  
again said to (it), they say Ictínike the Tree this tall (std. ob.) said, they say Ictínike  
(sub.), it becomes,
- aká, jiji íá-bi ega'. Kí čí Waha'čičige waná'a' éga' éga' čí wémaxe  
the whis- spoke, having. And again Orphan heard a little as again was asking  
(sub.), per- ing him about it,
- 9 amá. "Ná! jičéha, edéce éga'-na' á," čí é amá. "Ná! edáda" edéhe tā,  
they say. Why! elder what have you been? again was saying, Why! what I say should?  
brother, saying occasionally they say, something
- káge-saň'ga," á-biamá Ictínike aká. "Ga' edábčéčiči i'hi čiči", ehé minke,"  
friend-younger said, they say Ictínike the he has the I was saying as I  
brother, (sub.), reached (mv. ob.), sat,
- á-biamá Ictínike aká. Ga' čí ejača čé amá áne. Kí čí' égiča'-biamá  
said, they say Ictínike the And again further was going, climb- And again said to (it), they say  
(sub.), ing
- 12 Ictínike aká, čí jiji íá-bi ega', "Qčabé čétě snedé tígčé," á-biamá. Kí  
Ictínike the again whis- spoke, having, Tree this tall (std. ob.) said, they say. And  
(sub.), pering they say it becomes,
- Waha'čičige waná'a' éga' éga' čí wémaxe amá. "Ná! jičéha, edéce  
Orphan heard a little as again was asking him about Why! elder what have  
it, they say. brother you been
- éga'-na' á," čí é amá. "Ná! edáda" edéhe tā, káge-saň'ga," á-biamá  
saying occa-? again was saying, Why! what I say should? friend younger said, they say  
sionally they say, brother,
- 15 Ictínike aká. "Ga' edábčéčiči i'hi čiči", ehé minke," á-biamá Ictínike aká.  
Ictínike the And very nearly he has the I was saying, as I said, they say Ictínike the  
(sub.) reached (mv. sat, (sub.).
- Čí' čé ama há', čí áne. Ga' wéxuhéčiči ma'čiči' ama há', fe tš waná'a'  
Again was going, again climb- And very apprehensive was walking, they word the he heard  
they say ing say something
- čtšwa' wéja-na' bi ega'. Kí égičé čí' égiča'-biamá, "Qčabé čétě snedé  
notwith- always denied it, as. And at length again said to it, they say, Tree this tall  
standing they say (std. ob.)
- 18 tígčé," čí á-biamá. Čí édihi waná'a' éga', pí wémaxe amá. "Ná! jičéha,  
(std. ob.) again said, they say. And at that time it understood as, again he was questioning Why! elder  
it becomes, say. him. brother,

edéce éga<sup>n</sup>-na<sup>n'</sup> ä," cī é amá. "Edéha-máji, á-biamá. Qcábé cété máxe  
what have you been say- ? again was saying, I said some- I not, said he, they  
ing occasionally they say. thing say. Tree this upper -

icábat'u te, ehée hä," á-biamá Ictínike aká. Ga<sup>n</sup> qcábé tē uti<sup>n'</sup> ihéçáçá  
let it extend to, I said said, they say Ictínike the (sub.). And tree the hitting he brought  
(std. ob.) it ob. against it here and there

uñica<sup>n</sup> naji<sup>n'</sup>-biamá. "Qcábé cété snedé tigé te, ehée hä," á-biamá. Ga<sup>n'</sup> 3  
going he stood, they say. Tree this tall let it (the lg. I said said, they say. And  
around it (std. ob.) ob.) become suddenly,

qcábé aká máxe icábat'ú amá. Waha<sup>n'</sup>çicige máxe icábisandé'qti kē'ja  
tree the upper world extended to, they say. Orphan upper in a very narrow space at the  
(sub.) world between (the tree and the upper world)

naji<sup>n'</sup> amá. "Hé-1!" é ama hä', Waha<sup>n'</sup>çicige. Ga<sup>n</sup> xagé-na<sup>n</sup> ca<sup>n'</sup>ca<sup>n'</sup> amá.  
was std., they say. Alas! was saying, they say Orphan. And was crying always they  
regularly say.

Najíha çá<sup>n'</sup> cti naqça<sup>n'</sup>jé-qti<sup>n'</sup> amá. Égiçe sabájiqti Qiçá Wéganibe 6  
hair the part too was exceedingly tangled, they say. At length very suddenly Eagle Young White  
Eagle

wáçadaí-ma wi<sup>n'</sup> ahí-biamá, xagé naji<sup>n'</sup> ta<sup>n</sup>. "Níaci<sup>n'</sup>ga edéce çáta<sup>n'</sup>cé ä,"  
those called that one arrived there, weeping stood the (std. ob.). Person what are you saying ?  
as you stand

á-biamá. "Há, jiga<sup>n'</sup>! há, jiga<sup>n'</sup>! há, jiga<sup>n'</sup>!" á-biamá Waha<sup>n'</sup>çicige aká.  
said, they say. Oh! grand- oh! grand- oh! grand- said, they say Orphan the (sub.).  
father father father

"Haú, kégañgá! ugé-gá há," á-biamá Qiçá aká. "A<sup>n</sup>ha<sup>n'</sup>, jiga<sup>n'</sup>ha," á-biamá 9  
Ho, come, do so! confess ! said, they say Eagle the (sub.). Yes, grand- said, they say  
father,

Waha<sup>n'</sup>çicige aká. "Jiga<sup>n'</sup>ha, qcábé cúgaqti ihéçé qéxi ga<sup>n'</sup>qti-na<sup>n</sup> çan'di,  
Orphan the (sub.). O'Grand- tree dense very laid down foot of just that sort (1) at the  
father, place,

jiga<sup>n'</sup>ha, waníta a<sup>n'</sup>pa<sup>n'</sup> núga jín'ga édega<sup>n'</sup> áçagía<sup>n</sup> nanákace-na<sup>n</sup> wi<sup>n'</sup> bēi<sup>n</sup> hä,  
O'grand- quadruped elk male small but (in the you were flying over it regularly one I am  
father, animal past) ?

jiga<sup>n'</sup>ha," á-biamá Waha<sup>n'</sup>çicige aká. "Haú, ca<sup>n'</sup> hä," á-biamá Qiçá aká.  
O'grand- said, they say Orphan the (sub.). Ho, enough said, they say Eagle the (sub.).  
father,

"Çiníga wi<sup>n</sup> tí taté," á-biamá. Ga<sup>n'</sup>açá-biamá Qiçá ama. Cī gr'çajī'qti cī 12  
Your one come shall, said, they say. And went, they say Eagle the (mv. Again very sad again  
grandfather sub.).

Waha<sup>n'</sup>çicige xagé naji<sup>n'</sup> amá. Cī égiçe Héga amá ahí-biamá. Cī íe égiça<sup>n'</sup>i  
Orphan crying was std., they Again at length Buzzard the arrived, they. Again word said to him  
say. (mv. sub.) say.

tē égiça<sup>n'</sup>-biamá. Cī Waha<sup>n'</sup>çicige íe tē égiça<sup>n'</sup> amá. Cī waníta wi<sup>n</sup>  
the said to him, they say. Again Orphan word the was saying, they Again quadruped one  
say (1)

úwagiçá amá. Cī éga<sup>n</sup>, "Hau, ca<sup>n'</sup> hä. Çiníga wi<sup>n</sup> tí taté," á-biamá. 15  
he was telling about to And so, Ho, enough Your one come shall, said, they say.  
them, they say. grandfather

Ga<sup>n'</sup>açá-biamá Héga amá. Cī gr'çajī'qti cī Waha<sup>n'</sup>çicige xagé naji<sup>n'</sup> amá.  
And went, they say Buzzard the (mv. Again very sad again Orphan crying was std., they  
sub.) say.

Cī égiçe máxe amá ahí-biamá. Cī égiça<sup>n'</sup>-biamá íe tē. Gañ'xi cī  
Again at length Crow the (mv. arrived there. Again said to him, they say word the. And then again  
sub.) they say.

- Waha<sup>n'</sup> ɸicige cǐ égiɸa<sup>n'</sup> amá, cǐ waníta wi<sup>n</sup> úwagiɸá amá. "Hau, ca<sup>n'</sup> há.  
Orphan again was saying, they again quadruped one he was telling about Ho, enough  
say, to them, they say.
- ɸiiga<sup>n</sup> wi<sup>n</sup> tí taté," á-biamá. Ga<sup>n'</sup> aɸá-biamá ɣaxe ama. Cǐ gǐ ɸajiqti  
Your one come shall, said, they say. And went, they say Crow the (mv. sub.). Again very sad
- 3 cǐ Waha<sup>n'</sup> ɸicige xagé naji<sup>n'</sup> amá. Cǐ égiɸe Wajibesnéde amá ahí-biama.  
again Orphan crying was std., they say. Again at length Magpie the (sub.) arrived there, they say.
- Cǐ égiɸa<sup>n'</sup>-biamá ie tǎ. Gañ'xǐ cǐ Waha<sup>n'</sup> ɸicige cǐ égiɸa<sup>n'</sup> amá, cǐ  
again said to him, they say word the. And then again Orphan again was saying to him, again they say.
- waníta wi<sup>n'</sup> úwagiɸá amá. "Hau, ca<sup>n'</sup> najin'-gá. ɸiiga<sup>n</sup> tí taté,"  
quadruped one was telling about to them, they say. Ho, still stand. Your come shall, grand-father
- 6 á-biamá. Ga<sup>n'</sup> aɸá-biamá Wajibesnéde amá. Égiɸe Qiɸá amá ahí-  
said, they say. And went, they say Magpie the (mv. sub.). At length Eagle the ar- rived there, (mv. sub.)
- biamá. "Hau, atí há," á-biamá Qiɸá aká. "Há, ɣiga<sup>n'</sup>! há, ɣiga<sup>n'</sup>!  
they say. Ho, I have come said, they say Eagle the (sub.). Oh! grand-father! oh! grand-father!
- há, ɣiga<sup>n'</sup>!" é amá Waha<sup>n'</sup> ɸicige waha<sup>n'</sup> 'e ga<sup>n'</sup>. "Hau! áhi baka<sup>n'</sup> ɸa<sup>n</sup>  
oh! grand-father! was saying, they say Orphan making a spe- cial petition as. Ho! wing bent part the (part)
- 9 a<sup>n</sup>wa<sup>n'</sup>ɸ-ada<sup>n'</sup> nan'ka kǎ ga<sup>n'</sup> na<sup>n</sup>'sa<sup>n</sup> ɸéɸa-gá. Égiɸe ictá níɸa te. Ictá-  
grasp me and back the at lie with legs stretch-d Beware eye you open lest. Eye (fig. ob.) rate out.
- ɸipi<sup>n'</sup>ze jan'-gá," (á-biamá Qiɸá aká). Gí'ín agɸá-biamá, qɸabé uɸica<sup>n</sup>  
closed recline, said, they say Eagle the (sub.). Carrying him on his back started home, they say, tree around
- gawi<sup>n'</sup>xe ga<sup>n</sup>. Ujéɸa-qti-na<sup>n'</sup>-bi ɸan'di qɸabé gaqá gǎ áta<sup>n</sup> iɸa<sup>n'</sup>-na<sup>n'</sup>-  
flying around as. He was generally very tired (or every time that he was tired) when tree branch the trod stood suddenly, (scat- tered) on each time,
- 12 biamá. 'A<sup>n'</sup> zigíɸá-bi xǐ- na<sup>n'</sup> cǐ agɸé-na<sup>n'</sup>-biamá. Kǐ cǐ égiɸe Héga  
they say. He rested, they when often again started home often, they And again at Buz- zard
- amá ahí-biamá. "Hau, atí há," á-biamá Héga aká. "Há, ɣiga<sup>n'</sup>! há,  
the reached there, Ho, I have come said, they say Buzzard the (sub.). Oh! grand-father! oh! (mv. sub.) they say.
- ɣiga<sup>n'</sup>! há, ɣiga<sup>n'</sup>!" é amá Waha<sup>n'</sup> ɸicige, waha<sup>n'</sup> 'e ga<sup>n'</sup>. "Hau! áhi baka<sup>n'</sup>  
grand- oh! grand- was saying, Orphan, making a spe- cial petition as. Ho! Wing bent part father! father! they say
- 15 ɸa<sup>n</sup> a<sup>n</sup>wa<sup>n'</sup>ɸ- ada<sup>n'</sup> nan'ka kǎ ga<sup>n'</sup> na<sup>n</sup>'sa<sup>n</sup> ɸéɸa-gá. Égiɸe ictá níɸa te  
the (part) grasp me and back the at any rate lie with legs stretched Beware eye you open lest (fig. ob.) out.
- há. Ictá-ɸipi<sup>n'</sup>ze jan'-gá há. Ma<sup>n'</sup>ɸi<sup>n'</sup> wáspa-máji," á-biamá Héga aká. Ga<sup>n'</sup>  
Eye closed recline ! Walking I do not behave, said, they say Buz- the And (mv. sub.) zard (sub.).
- cǐ gí'ín agɸá-biamá, qɸabé uɸica<sup>n</sup> gawi<sup>n'</sup>xe ga<sup>n'</sup>. Ujéɸa<sup>n'</sup>qti-na<sup>n'</sup>-bi ɸan'di  
again carry- started home, they tree around flying around as. Every time that he was when ing him on his say, back tired, they say



qčabé gaqá gě áta<sup>n</sup> iča<sup>n'</sup>-na<sup>n'</sup>-biamá. 'A<sup>n'</sup>zigíčá-bi xī- na<sup>n'</sup> cī agčé-na<sup>n'</sup>-  
tree branch the trod on stood suddenly, each time, He rested, they say when often again started home, often,

biamá Kī cī' xáxe amá ahi-biamá. "Hau, atí hă," á-biamá xáxe  
they say. And again Crow the 'mv. arrived, they say. Ho, I have said, they say Crow  
sub.) come

aká. "Há! xiga<sup>n'</sup>! há, xiga<sup>n'</sup>! há, xiga<sup>n'</sup>!" á-biamá Waha<sup>n'</sup>čicige waha<sup>n'</sup>e 3  
the Oh! grand- oh! grand- oh! grand- said, they say Orphan making a spe-  
(sub.), father! father! father! cial petition

ga<sup>n'</sup>. "Hau! Ahi baca<sup>n'</sup> ča<sup>n</sup> a<sup>n</sup>wa<sup>n</sup>č'- ada<sup>n'</sup> nañ'ka kě ga<sup>n'</sup> na<sup>n'</sup>sa<sup>n'</sup> čéča-gă.  
as Ho! Wing bent part the grasp me and back the at any na<sup>n'</sup>sa<sup>n'</sup> čéča-gă.  
(part) (lg. ob.) rate lie with legs stretched out.

Égičé ictá nřba te hă'. Ictá-čipi<sup>n'</sup>ze jañ'-gă há," á-biamá xáxe aká.  
Beware eye you open lest Eye closed recline ! said, they say Crow the  
(sub.).

Gíi<sup>n</sup> agčá-biamá, qčabé učica<sup>n</sup> gawi<sup>n'</sup>xe ga<sup>n'</sup>. Ujčeqti-na<sup>n'</sup>-bi čan<sup>n'</sup>di 6  
Carry- started home, they tree around flying around as. Every time that he was when  
ing him on his back

qčabé gaqá gě áta<sup>n</sup> iča<sup>n'</sup>-na<sup>n'</sup>-biamá. 'A<sup>n'</sup>zigíčá-bi xī-na<sup>n'</sup> cī agčé-na<sup>n'</sup>.  
tree branch the trod on stood suddenly, each time, He rested, they say when, often again started home often,

biamá. xáxe čí<sup>n</sup> šdřhi xī'ji, ma<sup>n</sup>ča<sup>n'</sup> ictáxa<sup>n'</sup>xa<sup>n</sup> gáxa-bi ega<sup>n'</sup>, égičé  
they say. Crow the mv. one reached there when secretly eyes slightly made, they having, behold  
say

jañ'de kě ugázi da<sup>n'</sup>ba-biamá. Píqti waha<sup>n'</sup>e ja<sup>n'</sup>-biamá: "Há, xiga<sup>n'</sup>! 9  
ground the made a saw, they say. And now making a spe- he lay, they say: Oh! grand-  
(lg. ob.) yellow glare cial petition father!

há, xiga<sup>n'</sup>! há, xiga<sup>n'</sup>!" é amá Waha<sup>n'</sup>čicige. Égičé Wajřbesnéde amá  
oh! grand- oh! grand- was saying, Orphan. At length Magpie the mv.  
father! father! they say one

áiatiagčá-biamá, hůta<sup>n</sup>. "Atí hă," á-biamá Wajřbesnéde aká. "Há, xiga<sup>n'</sup>!  
was coming very suddenly, crying out. I have said, they say Magpie the Oh! grand-  
they say, out. come (sub.). father!

há, xiga<sup>n'</sup>! há, xiga<sup>n'</sup>!" é amá Waha<sup>n'</sup>čicige, waha<sup>n'</sup>e ga<sup>n'</sup>. "Hau! Áhi 12  
oh! grand- oh! grand- was saying, Orphan, making a spe- as. Ho! Wing  
father! father! they say cial petition

baca<sup>n'</sup> ča<sup>n</sup> a<sup>n</sup>wa<sup>n</sup>č'- ada<sup>n'</sup> nañ'ka kě ga<sup>n'</sup> na<sup>n'</sup>sa<sup>n'</sup> čéča-gă. Égičé ictá  
bent part the grasp me and back the at any lie with legs stretched Beware eye  
(part) (lg. ob.) rate out.

nřba te hă'. Ictá-čipi<sup>n'</sup>ze jañ'-gă há," á-biamá Wajřbesnéde aká. Kī  
you open lest Eye closed recline ! said, they say. Magpie the And  
(sub.).

Wajřbesnéde amá gíi<sup>n</sup> akí-biamá. Wajřbesnéde aká tš'qtei akja<sup>n'</sup>-biamá. 15  
Magpie the (mv. carrying reached there the very dead reached there again  
sub.) him on again, they say. (sub.) and lay down, they say.

Waha<sup>n'</sup>čicige aká waha<sup>n'</sup>a-bi ega<sup>n'</sup>, "Há, xiga<sup>n'</sup>! há, xiga<sup>n'</sup>! há, xiga<sup>n'</sup>!"  
Orphan the made a special pe- having, Oh! grand- oh! grand- oh! grand-  
(sub.) tion, they say father! father! father!

á-biamá. Qčabé tš učica<sup>n</sup> ačá-bi xī égičé Ictínike aká wáčaha ejař  
said, they say. Tree the (std. ob.) around it went, they when behold Ictínike the clothing his  
say (sub.)

tš š'di a<sup>n</sup>ča agčá-bi té amá, wáčaha Waha<sup>n'</sup>čicige eřá tš áčaha 18  
the there abandon- he had gone back, they say, c'othing Orphan his the wearing  
(col. ob.) ing (col. ob.) it

- agça-bi té amá. Ictínike aká wáçaha të áçaha aki-bi ega<sup>n'</sup>, wajin'ga  
had gone back, they say. Ictínike the (sub.) clothing the wearing having reached there bird  
(ol. ob.) it again, they say.
- çañká huta<sup>n</sup>-bajir'-qti-bí ctéwa<sup>n'</sup> é'qtcí huta<sup>n</sup> gáxe-na<sup>n'</sup>-biamá. "Qçíjji  
the ones who not crying out at all, they say without- he himself crying out pretended often, they say. Silent
- 3 éga<sup>n</sup> gçi<sup>n'</sup>-i-gá. Naxíde wánazá'e," é-na<sup>n</sup>-biamá Ictínike aká. Éçiçe  
do sit ya. Inner ear you make a great said often, they say Ictínike the (sub.) At length  
uproar by crying out,
- Waha<sup>n'</sup>çiçiçe hidé gçi<sup>n'</sup> të wajin'ga aká wáçaha aká igidaha<sup>n'</sup>-bi ega<sup>n'</sup>,  
Orphan bottom had when bird the (sub.) wore them the having known him, their own  
(master), they say, (col. sub.)
- huta<sup>n</sup> za'é'qti gçi<sup>n'</sup>-biamá, Ictínike aká wáçahá-bi ega<sup>n'</sup>. Ictínike aká  
crying out making a great noise sat, they say, Ictínike the (sub.) having worn them. they say. Ictínike the (sub.)
- 6 éçiça<sup>n</sup>-na<sup>n'</sup>-biamá, "Qçíjji éga<sup>n</sup> gçi<sup>n'</sup>-i-gá. Naxíde wánazá'e," á-biamá.  
was saying often to (the birds), they say, Silent do sit ya. Inner ear you make a great said, they say.  
uproar by crying out,
- Waha<sup>n'</sup>çiçiçe aká ma<sup>n'</sup>jíha ké ugína-bi xí, éçiçe Ictínike amá écti  
Orphan the (sub.) quiver the sought his own, when, behold Ictínike the (mv. sub.) it too
- açi<sup>n'</sup> agí-bi té amá. Ma<sup>n'</sup>jíha eja-bi ké çiçiçe ma<sup>n'</sup>jíha ké é'di a<sup>n'</sup>ça  
he had returned home with it, they say. Quiver his, they say the (lg. ob.) rushes quiver the (lg. there leaving it
- 9 agí-bi ké amá. Ma<sup>n'</sup> të da<sup>n'</sup>-ba-bi xí, éçiçe hidé gapái d'úba çiçiçe të'di  
he had returned home, they say. Arrow the (col. ob.) saw, they say when behold base cut sharp some rushes in the
- açi<sup>n'</sup>-bi ké amá. Miçáha wai<sup>n'</sup> ça<sup>n'</sup> cti é'di a<sup>n'</sup>ça agí-bi ça<sup>n'</sup> amá. Gi'ça-  
he had the col., they say. Raccoon skin robe the (garment) too there it had been left when he had come back, they say. Very
- bajir'-qti ma<sup>n'</sup> të çizá-bi ega<sup>n'</sup>, hidé gapái të çiçiçuta<sup>n'</sup>-bi ega<sup>n'</sup>, cé waníta  
sad arrow the having taken, they say, base cut sharp the having pulled straight often, they say, that quadruped
- 12 úwagiçai-ma ça<sup>n'</sup> bçúgaqti éga<sup>n</sup> t'éwakiça-bi ega<sup>n'</sup>, agça-biamá. Ictínike  
those about which he had told in the past about all he killed them purposely, they say having, he started home, Ictínike they say.
- miçáha wai<sup>n'</sup> ça<sup>n'</sup> içéçin agça-biamá, ma<sup>n'</sup>jíha ké' cti. Wajin'ga aká  
raccoon skin robe the (garment) having for the owner he went homeward, they say quiver the (lg. ob.) too. Bird the
- çañ'ge gí të igidaha<sup>n'</sup>-bi ega<sup>n'</sup>, huta<sup>n</sup> t'é' cti-bi ega<sup>n'</sup> gia<sup>n'</sup> átiachaça-biamá.  
near com- the having known him, their own (master), they say, cried out the too, they say so flying they began, now and then, they say. completed act
- 15 Ictínike aká é'di da<sup>n'</sup>qti ixijú-bi ega<sup>n'</sup>, wajin'ga çañká qçíjji-na<sup>n</sup> gçi<sup>n'</sup>  
Ictínike the (sub.) there beyond was proud, as, bird the (pl. ob.) silent often to sit
- wágaji-biamá. Éçiçe Waha<sup>n'</sup>çiçiçe amá cétè agí-biamá, ijébe té ubáha<sup>n</sup>  
commanded them, they say. At length Orphan the (mv. sub.) that soon coming back, doorway the was coming in  
(std. ob.) they say,
- agí-biamá. Éçiçe ga<sup>n'</sup> akáma, Ictínike aká wáçaha të áçahá-bi ega<sup>n'</sup>  
at the entrance, they say. At length some time sat, they say, Ictínike the (sub.) clothing the (col. ob.) having put on the clothing, they say.
- 18 Kí éçiça<sup>n'</sup>-biamá Waha<sup>n'</sup>çiçiçe aká, "Ná! çí gátè ána<sup>n</sup>hà të ga<sup>n'</sup> ána<sup>n</sup>hà  
And said to him, they say Orphan the (sub.), Why! you that you wore as still you wear it

há," á-bi ega<sup>n'</sup>, ígia<sup>n'</sup> ɸa ɸéɸa-biamá. Ga<sup>n'</sup> wáɸaha tē gígɸizá-biamá.  
 having said, they he threw it back to him suddenly, So clothing the took back his own, they say. (col. ob.) they say.

Waha<sup>n'</sup> ɸicige najiha gē' ctēwa<sup>n'</sup> naqɸa<sup>n'</sup> jēqti kí amá. Aki-bi ega<sup>n'</sup>,  
 Orphan hair the (pl.) even exceedingly re- they Having returned there, they say, turned there

ga<sup>n'</sup> amái tē. Néxe gaɸú wi<sup>n</sup> gáxe-wakiɸá-biamá. Igáɸa<sup>n</sup> ɸínké 3  
 they were so for some time. Drum one he caused them to make it, they His wife the (st. ob.)

uíɸa-bi ega<sup>n'</sup>, "A<sup>n</sup>wa<sup>n'</sup> ɸihá-qtí áɸi<sup>n</sup>hé ɸa<sup>n</sup> agɸí há. I<sup>n</sup>c'áge uíɸa-gá há.  
 having told her, they Me very lonely I who in the I have Old man tell it to him ! say, moved past back

Níkaci<sup>n'</sup> ga-ma b̄úgaqti watcigaxe ew'ka<sup>n</sup> b̄ɸa há," á-biamá. Kí igáɸa<sup>n</sup>  
 The people (pl. ob.) all to dance I wish for them ; said, they say. And his wife

aká ɸádi ɸínké uíɸa-biamá. Kí ɸádi aká i<sup>n</sup>c'áge wi<sup>n</sup> agíɸe-wakiɸá-bi ega<sup>n'</sup>, 6  
 the her the (st. ob.) told it to him, And her the old man one having caused them to fetch him, they say, (sub.) father (sub.)

i<sup>n</sup>c'áge ɸi<sup>n</sup> hí ɸí, ɸé Waha<sup>n'</sup> ɸicige íe edáda<sup>n</sup> edé ké b̄úgaqti uíɸa-bi ega<sup>n'</sup>,  
 old man the ar- when, this Orphan word what all having told to him, they say, (mv. rived ob.) there some- thing

feikíɸe uɸá ɸékiɸá-biamá Kí i<sup>n</sup>c'áge amá égiɸa<sup>n</sup> aɸá-biamá, ɸí ké uhá.  
 as a crier to tell sent him, they say. And old man the to say it went, they say. lodge the fol- lowing. (mv. sub.) (to some- one) (lg. line)

"Waɸátcigaxe te, aí aɸa+! Jí ɸa<sup>n</sup> b̄úgaqti cín'gajín'ga aɸa<sup>n</sup>ska ké ctēwa<sup>n</sup> 9  
 You are to dance, he indeed ! Lodges the all children of what size the soever says (cv. ob.) lg. line

b̄úgaqti waɸátcigaxe te, aí aɸa+!" á-biamá. Waha<sup>n'</sup> ɸicige aká igáɸa<sup>n</sup>  
 all you are to dance he indeed ! said, they say. Orphan the his wife says (sub.)

ɸínké ga<sup>n</sup> iɸa<sup>n'</sup> ɸínké ctí júwagigɸá-bi ega<sup>n'</sup>, uɸúciaɸa aɸá-biamá, néxe-gaɸú  
 the one and his the one too having gone with them, his to the middle on the other went, they say, drum who grand- who (ob.) circle

tē aɸi<sup>n'</sup>-bi ega<sup>n'</sup>. Igáɸa<sup>n</sup> ɸínké ugíkiá-bi ega<sup>n'</sup>, égiɸa<sup>n'</sup>-biamá (Ídiɸáge 12  
 the having had it. they His wife the (st. ob.) having spoken to her, said to her, they say Belt

sagíqti gáxa-biamá.), "Ídiɸáge gáké a<sup>n</sup>wa<sup>n'</sup> ɸa<sup>n</sup>-gá há, ɸidín'dín-gá há.  
 very tight made it, they say, Belt that (lg. ob.) grasp me ! pull hard !

Égiɸe nícta<sup>n</sup> te há," á-biamá. Cí iɸa<sup>n'</sup> ɸínké cí amáaɸica<sup>n</sup> uɸa<sup>n'</sup> ágigɸáji-  
 Beware you let lest said he, they say. Again his the (st. ob.) again on the other side to grasp commanded her, his own, grand-mother

biamá. "ɸa<sup>n</sup>há, ɸicta<sup>n'</sup> ɸi-gá há. Égiɸe nícta<sup>n</sup> te há," á-biamá. Ga<sup>n'</sup> 15  
 they say. O grand-mother, do not let go ! Beware you let go lest said he, they say. And

níkaci<sup>n'</sup> ga amá b̄úgaqti ē di uɸúciaɸa ahí-bi ega<sup>n'</sup>, gíi<sup>n'</sup>-biamá Waha<sup>n'</sup> ɸicige  
 people the all there at the middle having arrived there, they sat, they say Orphan (pl. sub.) circle say,

aká uɸa<sup>n</sup>'da ɸa<sup>n</sup>'di. Néxe-gaɸú tē uti<sup>n'</sup> ihéɸa-bi ɸí, b̄úgaqti níkaci<sup>n'</sup> ga-ma  
 the middle in the Drum the to hit he laid the stick hori- zontally, they say (sub.) (place) (ob.) it when, all the people (pl. ob.)

- gahá ihé wáxa-biamá. Giújawáqtia"-biamá níkaci"ga amá néxe-gaxú tē  
 he made the crowd rise (about a foot) and come down again, they say. They were much pleased, they say people the (pl. sub.) drum the
- uti" tē di. İca"ba" uti"-bi xī, ma"ciáha jin"ga gahá ihá-biamá. Çéaká  
 he hit it when. A second time he hit it, when, up in the air (mv.) little the crowd arose and came down again, they say. This (sub.)
- 3 ixa" aká, "İn", úcpaça"! ana"piqti-ma" hē," á-biamá. Júga kē bēúga  
 his the (sub.), Oh! grandchild! I usually (?) dance very well (fem.) said she, they say. Body the (lg. ob.) every mother
- gahá iça"-biamá xī, gateg' iça"-biamá. Kī iça"ba" uti"-bi xī,  
 arose and came down again, they say when, in that manner she became suddenly, they say. And a second time hit, they say when,
- ma"ciáhaqti ihé wáxa-biamá. Gí-bi xī, jan"de kē kī-báji ci uti"-  
 mv. very high up in the air placed in a line he made them, they say. They were when, ground (lg. ob.) the not reach- again he hit it, ing there again
- 6 biamá. Cī pí paháci çéwaça-biamá. Gakúkuça-biamá. Níkaci"ga-ma  
 they say. Again anew up above he sent them, they say. He beat rapidly, they say. The people (pl. ob.)
- bēúgaqti ma"ciáhaqti içéwaça-biamá. Kī gakúkuça-bi ega", níkaci"ga-ma  
 all mv. very high up in the air he sent them thither. they say. And having beat rapidly, they say, the people (pl. ob.)
- uxíde ctēwa" waçiona-baji-biamá. Níkaci"ga-ma ga"tēqti xī tē"qti-  
 glimpse even they were not visible, they say. The people (pl. ob.) a long time when fully dead
- 9 na" gēiháha wáxa-biamá. Níkaci"ga-ma bēúgaqti ga" tēwaça-biamá,  
 usually returning and he made them, they say. The people (pl. ob.) all so he killed them, they say, usually lying one by one say.
- gat'éwaça-biamá. Çéaká wa"újīnga aká, igáqça" aká cēna"ba écti  
 he killed them by beating (the drum), they say. This (sub.) old woman the (sub.), his wife the (sub.) only those two they too
- ma"ci gada"i ça"ja, idiçage kē uça"wakiçaí ga" çicta"ji wágaji: sihi  
 high in the air were blown (up) to through. belt (lg. ob.) he made them grasp as not to let go he com- manded them: feet
- 12 tē ma"ci gada"-biamá, júga aká bas"i" ja"-biamá. İctínike iúga"  
 the high in the air were blown (up) to, they say, body the (sub.) upside down lay, they say. İctínike his father-in-law
- éça"ba ixa" kē" cti cēna"baqti ugácta-bi ega", iúga" çí" wahan"é-qtí  
 he too his mother-in-law the too only those two having been left (not killed by hitting the ground), they say, his father-in-law (mv. ob.) the making a special petition (with fervor)
- gí-na" amá: "Há, nisíha! wijan"de méga", cagçé. Çá"ean"giçái-gá!" é  
 was coming back, often, they say: Oh! my child! my son-in-law likewise, I return to you. Pity ye me, your relation! said
- 15 ctēwa" Waha"çicige aká, "A"ha"! Gí-gá há," á-bi ctēwa", cī pí uti"-na"-  
 notwithstanding Orphan the (sub.), Yes! Come ! said, nevertheless, again anew beat often they say
- bi çan"di, cī pí gud' içéçē-na"-biamá. Waha"e ißça"-qtí-bi xī,  
 they say when, again anew beyond sent him thither often, they say. Making a special petition fully sated (or satiated) they say when
- gat'éça-biamá. Cī igáqça" kē" cī éga"qtia" amá, cī waha"e tē. Cī  
 he killed him by letting him fall, they say. Again his wife the again was just so, they say, again made a special petition, Again
- 18 Waha"çicige aká, "A"ha"! Gí-gá há, wá"ujīnga," á-bi ctēwa", cī pí  
 Orphan the (sub.), Yes! Come ! old woman, said, they say, nevertheless, again anew
- gud' içéçē-na"-biamá, cī gat'éça biamá. İctínike enáqçi ucté amá.  
 beyond sent her thither often, they say, again he killed her by letting her fall, they say İctínike he alone was left they say.

"Há, káge-sań'ga! Há, káge-sań'ga! cagǵé há. Wihań'ga mé'ga",  
 Oh! friend younger brother! Oh! friend younger brother! I go to you My potential wife likewise,  
 ǵá'eań'giǵáń gá," (á-biamá Ictínike aká). Ictínike gań' gat'éǵa-biamá.  
 pity ye me, your relation said, they say Ictínike the (sub.). Ictínike at length he killed him by letting him fall, they say.

## NOTES.

This myth is a variant of "The Young Rabbit and Ictínike," on pp. 50-57. It agrees in many particulars with a myth told by another Omaha, Richard Rush, or Mac'awaknde, of the ǵa'ze gens.

588, 1. *et passim*, sakib' ihé, a common but faulty rendering of sakíba íhe (F.).

588, 7. ǵnaji te, a'ǵa'ni ǵa'cti, used by old women instead of ǵnaji te, ehe ǵa'cti. With this use of the plural for the singular, compare the use of the singular for the plural in the letters and speeches of chiefs, in the first and second parts of this volume.

588, 14. sa! sa! archaic interjection of reproof, objection, or disputation.

588, 15. uǵade ǵiǵińge (*vide* F.) is always used in connection with a *fear* of some mysterious person or object, and it seems out of place here.

589, 1. wajińga bǵugaqti ǵiiza-biama, he took the *entire* bird (in a magical way), as it was his because he killed it. But there still appeared to be a dead bird there, as is seen from the next line but one.

589, 3 and 4. Ga' wajińga ǵińke aǵi' agǵa-bi ega', nikagabi aka ǵi' akii-biama, Ictínike aka cǵi' aǵi' akii-biama. This to F. is full of mistakes, being poor Omaha. First, agǵa-bi implies that all the people dwelt in the chief's tent (or else that when they killed the red bird they were a great distance from the village), so we should substitute aǵá-bi. A similar objection might be urged against akii-biama or aki biama, for which abi-biama should be read. The whole sentence, according to F., should be: Ga' wajiń'ga ǵińké nikagahí ǵińké éǵi' abí-biamá, Ictínike cǵi' di' aǵi' abí-biamá.  
 And bird the one chief the one hav. reached there, Ictínike too there hav. reached there,  
 who who ing it they say, for him they say.

589, 8. weǵita'-tegǵe, archaic term, name for an appliance that is obsolete among the Omahas, but still in use among the Dakotas. It consists of two forked posts supporting a transverse pole, set up between the fire-place and the seat at the back of the tent. It was used for suspending the shield, saddle, bow, etc., of the owner of the tent.

589, 14. ecé used here and elsewhere by G., when géce would seem proper (*before* the words commanded to be spoken).

589, 14. ǵe nikaci'ga, etc., not plain to F.

590, 5. ǵate te-da'+, archaism for ǵate te hě, as is ǵate tai-eda'+ (591, 6.) for ǵate tai hě.

590, 8. tiaǵa aka, the chief.

591, 13. Ictínike t'eǵǵi ǵińke iǵa'ǵé ǵińke, etc. Iǵa'ǵé ǵińke is superfluous (*vide*, F.).

591, 17. Ictínike iǵaǵǵa' aka, Wihe, umi'je he i'biǵpaǵé te hě, etc. See a similar speech in the story of Hi'iqpe-agǵé, pp. 167, 174.

594, 8. Maja' ǵeǵa' ǵeǵa'sk edega', etc. Said by the chief to Ictínike: "This world is very large, but they have reported that you have various kinds of knowledge.

Use one of these to make my daughter stop weeping (*i. e.*, get rid of the Orphan)."

594, 16. *jugçe açe ta akega*<sup>n</sup>, the final word is contracted *from aka and ega*<sup>n</sup>.

597, 4 and 5. *Waha*<sup>n</sup>*çicige maxe içabisandëqti këja*, etc. *Maxe* is prolonged, thus, *ma+xe*. *He-i*, pronounced, *Hé+i*.

602, 1. *gaha ihe* refers to the crowd (*long line*) of people; *gateg iça*<sup>n</sup> (602, 4.) to *one person*, the grandmother, who came down *on her feet*; *çëihaha* (602, 9.) shows that they came down one by one and *lay* as they fell.

#### TRANSLATION.

Once upon a time there was a village of Indians. And an old woman and her grandson, called the Orphan, dwelt in a lodge at a short distance from the village. The two were very poor, dwelling in a low tent made of grass. The grandson used to play games. One day he said, "Grandmother, make a small bow for me!" The grandmother made the bow and some arrows. The boy went to shoot birds. And after that he used to bring back many birds, putting them all around his belt. The boy became an excellent marksman, usually killing whatever game came in sight of him. About ten o'clock each morning all the people in the village used to make a great noise. At last the Orphan said, "Grandmother, why do they make such a noise?" The grandmother said, "There is a very red bird that goes there regularly, and when he alights on a very tall cottonwood tree he makes a very red glare over the whole village. So the chief has ordered the people to shoot at the bird, and whoever kills the bird can marry the chief's daughter." "Grandmother," said the Orphan, "I will go thither." "Of all places in the world that is the worst place for you to visit. They like to abuse strangers. They will abuse you. There is no reason why you should go." The boy paid no attention to her, but took his bow and went out of the lodge. "Beware lest you go," said his grandmother. "I am going away to play games," said the Orphan. But he went straight to the village. When he drew near the village, he noticed the red light all around. He also saw a great crowd of people, who were moving to and fro, shooting at the bird. The Orphan reached them. One man said, "Come, Orphan, you may shoot at it." But the Orphan continued to hesitate, as he feared the people. But the people continued to approach him, saying to the rest, "Stand off! Stand off! Let the Orphan shoot!" So the Orphan shot at the bird. And he barely missed it. Just then Ictinike shot, and sent a reed arrow beside that of the Orphan. The people said, "Oh! the Orphan came very near killing it!" But Ictinike said, "I am the one who came near killing it." When the bird flew away the people scattered, returning to their lodges. And the Orphan went home. Said he to his grandmother, "I came very near killing the bird." "Do not go again! They will abuse you. Did I not say, do not go?" said the old woman. On the morning of another day he went thither. And the people were making a great noise. And it happened as on the previous day; he was told to shoot at the bird, and he barely missed it. On the third day he met with similar bad luck. But on the fourth day he hit the bird, wounding it through and through. "Oho! the Orphan has killed it," said the people. "Nonsense!" said Ictinike, "I killed it! I killed it! You must not grumble! You must not grumble!" And as Ictinike would not let the people do as they wished, he snatched the honor of the occasion from the Orphan.

And the people came in crowds to view the spectacle, the body of the famous bird. And when the Orphan approached the spot, he pulled out a feather, so the people thought, but he really took the entire bird, and carried it home. And the chief said, "Bring my son-in-law hither!" So the people took the bird, as they imagined, that had been killed by Ictinike, and brought it and Ictinike to the chief. And Ictinike married the elder daughter of the chief, making his abode in the chief's lodge.

In the meantime the Orphan had reached home. "Grandmother," said he, "I have killed the bird." "Oh! my grandchild! Oh! my grandchild!" said she. "Grandmother, make me a 'weřita'-tegęe' between the fire-place and the seat at the back of the lodge," said the Orphan. And after she made it (the Orphan hung the red bird upon it?). And the Orphan and his grandmother had their lodge filled with a very red light. By and by the young man said, "Grandmother, make me a hide hoop." And his grandmother made the hoop for him, placing it aside to dry. But the Orphan could hardly wait for it to dry. At last it was dry. "Ho, grandmother, sit in the middle (between the fire-place and the seat at the back of the lodge?)," said he. Then the Orphan went out of the lodge and stood on the right side of the entrance. Said he, "Grandmother, you must say, O grandchild, one of the Buffalo people goes to you." And the old woman obeyed. She rolled the hoop from the lodge to the Orphan. When the hoop rolled out of the lodge, it changed suddenly into a buffalo, and the Orphan wounded it through and through, killing it near the entrance. He and his grandmother cut up the body, and his grandmother cut the entire carcass into slices for drying. At this time the people in the village had nothing to eat. The grandmother prepared a quantity of dried buffalo meat mixed with fat, and the Orphan told her to take it to the lodge of the chief, and to say, to the chief's (unmarried?) daughter, "O, daughter-in-law! your father may eat that." The old woman threw the bundle into the lodge, turned around suddenly, and went home. When the bundle was thrown into the lodge, the chief said, "Look! Look! Look!" And when one of the daughters went to look she could not see any one. (The Orphan, by his magic power, had rendered his grandmother invisible; therefore on the fourth day he said, "Grandmother, you shall be visible when you return.") And Ictinike said, "Only one old woman dwells apart from us, and she is the one." And it was so four times. When the fourth time came, the old woman carried a sack of buffalo meat on her back, and on top of the sack she carried the bird. Then said the Orphan, "Grandmother, now you shall be visible when you return." So the old woman departed. When she was very near the chief's tent, that tent began to shine with a red light. As she passed along by the lodges the people said, "Oho! we did think that the Orphan had killed the bird, but you said that Ictinike killed it. Now the Orphan's grandmother has brought it hither. To whom will she take it?" And the people stood looking. "Oho! she has carried it to the chief's lodge!" When she reached the entrance, she threw down the sack, letting it fall with a sudden thud. "Oh! daughter-in-law, your father and brothers may eat that," said she. "Look! Look! Look!" said the chief, "she has done that often!" And Ictinike said, "Only one old woman is left there, and she is the one. Who else could it be?" And they went to see. And behold it was the grandmother of the Orphan. "It is the Orphan's grandmother," said (one of the daughters). "Ho! bring my son-in-law to me," said the chief. And they took the pack which the old woman had brought and they hung it up with the bird. They

placed it beside that which Ictinike had (seemingly) killed, and which had been hung up. And as they sat in the lodge it was filled with a very red glare. When they had returned with the Orphan, he married the younger daughter of the chief, making his abode in the chief's lodge. The Orphan's hair had not been combed for a long time, so it was tangled and matted. So Ictinike's wife said to her sister, "Sister, if he sits on the rug, he will make lice drop on it! Make him sit away from it! Is it possible that you do not loathe the sight of him!" The Orphan and his wife were displeased at this. When the wife wished to comb his hair, the Orphan was unwilling.

At length, one day, when the sun was approaching noon (*i. e.*, about 10 a.m.), he and his wife left the village and went to the shore of a lake. As they sat there the Orphan said, "I am going beneath this water, but do not return to your father's lodge! Be sure to remain here, even though I am absent for some time. I will return. Examine my forehead." Now, in the middle of his forehead was a depression. He had been a poor Orphan, and was brought up accordingly, so he had been hurt in some manner, causing a scar on his forehead. Then he started to wade into the lake. He waded until only his head was above the surface, then he turned and called to his wife, "Remember what I told you. That is all!" Having said this, he plunged under the surface. His wife sat weeping, and after awhile she walked along the lake shore, weeping because he did not return. At last her eyelids became weary, and she went to sleep at the very place where they had first reached the lake. When she was sleeping very soundly her husband returned. He took hold of her and roused her. "I have returned. Arise!" On arising suddenly and looking behold, he was a very handsome man, and his hair was combed very nicely, so the woman hesitated, thinking him a stranger, and she turned away from him. "Oh fie! you like to make sport of people! I married a very poor man, who plunged beneath this water, and I have been sitting weeping while awaiting his return," said she. "Why! I am he," said her husband. Still the woman paid no attention to his words. "Why! see that place about which I said, 'Examine it!'" When the woman turned around and saw it she no longer hesitated, but embraced him suddenly and kissed him. Then the husband went to the shore, drew together a quantity of the green scum that collects on the surface of water, and made of it a robe and skirt for his wife. The Orphan had birds resembling short eared owls over his moccasins and robe, and he had some tied to his club. Whenever he laid down the club the birds used to cry out. Late in the afternoon he and his wife departed for the village. When they arrived the people exclaimed, "Why! The wife of the Orphan has returned with a very different man. I think that the Orphan has been killed. He went off in the morning. Why! this is a very handsome man." When the Orphan reached the chief's lodge all the birds made a great noise. Then said the wife of Ictinike, "Sister, let my sister's husband sit on part of the rug." "Why, elder sister! your sister's husband might drop lice on your rug," said the younger sister as she turned up one end of the rug and threw it towards the elder sister. Whereupon Ictinike's wife began to cry, and she cried incessantly. At last her father said to Ictinike, "This world is very large, but you are known everywhere as one who possesses various kinds of knowledge. Use one of these and make my daughter stop crying."

By and by Ictinike said to the Orphan, "Younger brother, let us go to cut arrow-shafts. Let us make arrows for your wife's brother." But the Orphan did not



speak. So Ictinike addressed him again, "Younger brother, let us make arrows for your wife's brother. Let us go to cut arrow-shafts." Then the Orphan replied, "Come, elder brother, it shall be so." And Ictinike was highly delighted because the Orphan was about to go with him. When the Orphan spoke of laying aside his magic garments Ictinike objected. "Wear them at any rate! Why should you put them away?" So they departed together. When they reached the edge of a very dense forest, some wild turkeys flew off and alighted in a tree. "Oh! younger brother, shoot at them! I will eat a roasted one as I recline," said Ictinike. "No, elder brother," said the Orphan, "we are going in great haste." "Oh! younger brother, kill one for me," said Ictinike. "When my elder brother speaks about anything he has so much to say he does not stop talking!" said the Orphan, who then went towards the tree, taking his bow, in order to shoot at the turkeys. Just as he stood pulling the bow, Ictinike said in a whisper, "Let it lodge on a limb!" And when the Orphan shot he sent the arrow through the bird. "Let it lodge on a limb! Let it lodge on a limb," said Ictinike. And it fell and lodged on a limb. "Oho! younger brother! climb for me, get it and throw it down," said Ictinike. "No, elder brother, let us go on," said the Orphan. "Why! you ought not to leave your arrow as well as the bird," said Ictinike. "Go up for it and throw it down!" "Why! when my elder brother speaks about anything he has so much to say he does not stop talking!" said the Orphan. He decided to go and climb the tree. So he went to the base of the tree. "Ho! lay your garments there! If you get caught in the branches the garments will be torn," said Ictinike, referring to the magic clothing. So the Orphan stripped off his garments, placing them at the foot of the tree. As he climbed, Ictinike said in a whisper, "Let this tree shoot up high very suddenly!" As the Orphan heard him whisper, he turned his head and questioned him: "Why! elder brother, what did you say?" "I said nothing of any consequence, younger brother. I was merely saying, 'When he brings that bird back I will eat it.'" So the Orphan continued climbing. When Ictinike whispered again, the Orphan repeated his question. "I said nothing of importance," said Ictinike. "I was merely saying, 'He has nearly reached it for me.'" Then the Orphan climbed higher. Ictinike whispered again, and made a similar reply to the query of the Orphan, who began to apprehend mischief. When Ictinike whispered the fourth time the Orphan said, "Fie! elder brother, but you have been saying something!" "I said nothing of importance," said Ictinike. "I said, 'Let this tree extend to the upper world.'" And as Ictinike went around the tree he hit it at short intervals, saying, "I say, 'Let this tree shoot up high very suddenly.'" And the tree extended to the upper world. And the Orphan stood in a very narrow place between the limb of the tree and the upper world. "Alas!" said he. And he wept incessantly. His hair, too, became exceedingly tangled. At length a young Eagle went to the weeping man. "O man, what are you saying," said he. "O grandfather! O grandfather! O grandfather!" said the Orphan to the young Eagle. "Come! do say it. Tell your story," said the Eagle. "Yes, grandfather, I am one of those who left at the timber at the foot of the bluff some parts of a young male elk for you all to fly over and eat." "That is right. One of your grandfathers shall come (to rescue you)," said the Eagle. So the Eagle departed. And the Orphan stood weeping, being very sorrowful. Presently the Buzzard went to him. And when the Orphan told him of another

animal, which he had left for the buzzards, he was told, "That is right. One of your grandfathers shall come (to rescue you)." Then the Buzzard departed, leaving the Orphan weeping. By and by the Crow approached. And when the Orphan told him of an animal which he had left for the crows to eat he was told that another grandfather (a crow) should come to aid him. After the departure of the Crow the Magpie came. He made a like promise and departed. Then came the promised Eagle. "O grandfather! O grandfather! O grandfather!" said the Orphan, praying to him. "Ho! Catch hold of my wings at the shoulders, and lie on my back with your legs stretched out. Beware lest you open your eyes! Lie with closed eyes," said the Eagle. So he departed, flying with the Orphan on his back, flying round and round the tree till he became very tired. Then he alighted from time to time to rest himself, and when rested he resumed his flight. Finally he left the Orphan standing on a lower limb. Then came the Buzzard, who took the Orphan on his back, after giving him directions similar to those given by the Eagle. The Buzzard flew round and round the tree, going lower and lower, alighting from time to time to rest himself, and resuming his downward flight when rested. Finally he left the Orphan standing on a lower limb. Then came the Crow, who took the Orphan still lower. But while he was on the Crow's back he opened his eyes slightly and he saw the ground emitting a yellow light. So he lay down again on the Crow's back and begged him to continue to help him. But about this time came the Magpie very suddenly. And the Magpie carried the Orphan lower and lower till they reached the ground. When they reached there the Magpie lay insensible, as he was exhausted. When the Orphan went to get his garments he found that Ictinike had departed with them, leaving his own garments at the foot of the tree.

Now, when Ictinike returned home wearing the magic garments the birds on them did not cry out at all, so Ictinike pretended that they wanted to cry out, saying, "Keep quiet! You make a great noise in people's ears!" But when the Orphan returned on the Magpie's back to the foot of the tree the birds on the garments knew about it, and they cried out with a great noise for some time, as Ictinike had on the garments. Then Ictinike exclaimed, "Do keep quiet! You make a great noise in people's ears!"

When the Orphan hunted for his quiver he found that Ictinike had taken it, leaving instead his quiver with the reed arrows. When he looked at the arrows he found among them some wooden arrows having the points cut sharp with a knife. He also found that Ictinike had left there his robe of raccoon skins. The Orphan was highly displeased, but he seized the arrows, straightened the wooden ones, and with them he killed all the animals about which he had told his deliverers. Then he started back to the village wearing the robe of raccoon skins and taking the quiver. When he drew near the village the birds knew it, and they cried out and flew a little now and then. This made Ictinike feel very proud, and he commanded the birds to keep silent.

At length the Orphan returned and entered the lodge. He sat there a while, Ictinike still wearing the magic garments. At last the Orphan said to him, "Fie! you used to wear that thing, so wear it again!" throwing to him the raccoon skin robe. And the Orphan took back his own garments. But his hair was still in great disorder. After his return nothing special happened for some time. The Orphan caused a drum to be made. Said he to his wife, "I have returned after being in a very lonely situation! Tell the venerable man (your father) that I wish all the people to dance."

And his wife told her father. And her father commanded an old man to go around among the people and proclaim all the words that the Orphan had told. So the old man went through the village as a crier or herald, saying, "He says indeed that you shall dance! He says indeed that all of you in the village, even the small children, are to dance!" The Orphan, his wife, and his grandmother, having the drum, went inside the circle (of lodges). The Orphan fastened his belt very tightly around his waist and then said to his wife, "Grasp my belt very hard. Beware lest you let it go!" Then he told his grandmother to grasp the other side (of the belt), saying, "Do not let go!"

When all the people assembled inside the circle of lodges the Orphan sat in the very middle (surrounded by the people). And when he beat the drum he made the people rise about a foot and then come to the ground again. The people were enjoying themselves when he beat the drum. When he beat it a second time he made them jump a little higher. Then said his grandmother, "Oh! grandchild! I usually dance very well." He made her jump and come down suddenly as he beat the drum, just as he had done to each of the others. When he gave the third beat he made the people jump still higher, and as they came down he beat the drum before they could touch the ground, making them leap up again. He beat the drum rapidly, sending all the people so high into the air that one could not get even a glimpse of them. And as they came down after a long time, he caused them to die one after another as they lay on the ground. He thus killed all the people by concussion, which resulted from his beating the drum.

Though the Orphan's wife and grandmother were taken up into the air at each beat of the drum, it happened that only their feet went up into the air and their heads and bodies were turned downward, because the women held him by the waist, as he had ordered them. Of all the people only three survived, Ictinike, the chief, and the chief's wife. As the chief was coming down he implored the Orphan to spare him. But the latter was inexorable, sending him up repeatedly until he grew tired of hearing the chief's entreaties. Then he let him fall to the earth and die. In like manner he caused the death of the chief's wife. Only Ictinike remained. "O younger brother! I go to you and my wife's sister! Pity ye me!" said Ictinike. But the Orphan beat the drum again and when Ictinike fell to the ground the concussion killed him.

## LEGEND OF UKIABI.

TOLD BY YELLOW BUFFALO.

Ga<sup>n'</sup> níkaci<sup>n'</sup>ga aká qubai<sup>tē</sup>, wačípi-na<sup>n'</sup> átai<sup>tē</sup>, Ukiabi aká. Gañ'xí  
 And person the was mysteri- doing things ex- the Ukiabi the And then  
 (sub.) ous, skillfully ceeded (past  
 act),  
 ijin'ge aká dúbai<sup>tē</sup>, wi<sup>n'</sup> aká na<sup>n'</sup>i<sup>tē</sup>, fáłbēi<sup>n'</sup> jingai<sup>tē</sup>. Hau. Gañ'xí na<sup>n'</sup>  
 his son the were four, one the was grown, three were small. ¶ And then grown  
 (sub.) (sub.)  
 aká qubé égiga<sup>n'</sup>qtia<sup>n'</sup>i<sup>tē</sup>. Hau. Gañ'xí ca<sup>n'</sup>qi ičídí fińke t'égičē ga<sup>n'</sup>čai<sup>tē</sup> 3  
 the mysteri- was just like his (father). ¶ And then strange to his the one to kill him, wished.  
 (sub.) ous say, father who his own,

- Hau. Ga<sup>n'</sup> ma<sup>n'</sup> cíaa i<sup>n'</sup> be-zíga-ma wi<sup>n'</sup> ma<sup>n'</sup> xe íbísandé'qti gawi<sup>n'</sup> xe  
 ¶ And up in the air yellow-tailed hawks one upper world pressing close flying in a  
 circle
- ma<sup>n'</sup> fi<sup>n'</sup> gáxai té há, ijin'ge aká. Wajin'ga júxi<sup>n'</sup> amá. Gan'xi íčádi aká  
 walking made his son the Bird he changed himself And then his the  
 (sub.) they, say (sub.) into, they say. father (sub.)
- 3 a<sup>n'</sup> b íja<sup>n'</sup> i té há. Íčádi aká ja<sup>n'</sup> -bi xi, égi<sup>n'</sup> xe u<sup>n'</sup> íxide éé<sup>n'</sup> čai té. Égi<sup>n'</sup> xe ígi<sup>n'</sup> čai té,  
 day lay down by His the lay down, when, at he looked all around At he found him,  
 father (sub.) they, say length suddenly. length his own, (sub.)
- ígidaha<sup>n'</sup> qti éé<sup>n'</sup> čai té, t'éwa<sup>n'</sup> ée ga<sup>n'</sup> čai té ígidaha<sup>n'</sup> ja<sup>n'</sup> i té íčádi aká. Wa'újinga  
 he recognized his own (son) sud- to kill wished the knowing it reclined his the  
 denly, about himself suddenly, father (sub.) Old woman
- činké ugíkiai té. "Wá'ujin'ga, Ji gíacíje aká piäji tčábe gáxai,"  
 the st. he spoke to her, Old woman, Lodge shivers for another by the bad very did,  
 one his own. biting (sub.)
- 6 égi<sup>n'</sup> ča<sup>n'</sup> -biamá. Hau. "Ačúha hě," á-biamá. "Edáda<sup>n'</sup> piäji gáxe téi<sup>n'</sup> te,"  
 said to her, they say. ¶ Again (fem.) said, they say. What bad he do should?
- á-biamá iha<sup>n'</sup> aká. "Añ'kaji, wá'ujin'ga, t'ea<sup>n'</sup> čé ga<sup>n'</sup> čai," á-biamá.  
 said, they say his the Not so, old woman, to kill me wishes, said, they say.  
 mother (sub.)
- Hau. Ga<sup>n'</sup> řihuxa<sup>n'</sup> řhe ačai té, gčeda<sup>n'</sup> gáxe, íčádi aká. Iénaxíčai  
 ¶ And smoke-hole pass- ing that way his the  
 he went, hawk made, father (sub.) He dashed on  
 him
- 9 ijin'ge čí<sup>n'</sup>. Maja<sup>n'</sup> a<sup>n'</sup> ba řúwi<sup>n'</sup> xe čiqé ačí<sup>n'</sup> té. Ji čan'di čiqé agí<sup>n'</sup> té. Ji  
 his son the Land day turning in purs- ing had him. Tent to the purs- was re-  
 (mv. ob.) his course ing place ing turning. Tent
- čan'di égiha kíqé amá. Hi<sup>n'</sup> qpe gáxe ja<sup>n'</sup> ké amá. Či ígidaha<sup>n'</sup> qti íčádi  
 to the down had gone thither, Plume made was lying, they say. Again he fully recognized his  
 from above they say. his own father
- amá. Ačí<sup>n'</sup> ačá-bi ega<sup>n'</sup>, ačí<sup>n'</sup> ačá-bi ega<sup>n'</sup>, ni ma<sup>n'</sup> te íčé amá. Či  
 the (mv. sub.) Having taken him along, they say, having taken him along, they water beneath was going  
 thither, they say. Again
- 12 huhú gáxe amá. Či íbaha<sup>n'</sup> -biamá íčádi aká.  
 fish made they say. Again recognized him, they his the  
 say father (sub.)
- Hau. Či ačí<sup>n'</sup> ačá-bi ega<sup>n'</sup>, ačí<sup>n'</sup> ačá-bi ega<sup>n'</sup>, ačí<sup>n'</sup> ačá-bi ega<sup>n'</sup>,  
 ¶ Again having taken him along, they say, having taken him along, they say, having taken him along, they  
 say, say, say,
- wakan'dagi wi<sup>n'</sup> ni úja<sup>n'</sup> ké amá. Wakan'dagi ké u<sup>n'</sup> éé éé-ga<sup>n'</sup> číeqču'a  
 water monster one water was lying in it, they Water monster the enter- went, and inside the  
 say. (lg. ob.) ing animal
- 15 ké ma<sup>n'</sup> te ja<sup>n'</sup> amá. Či íčádi aká čí éga<sup>n'</sup> ma<sup>n'</sup> tčáa áíáčai té. Či ákusan'de  
 the within was lying. Again his the again so within had gone. Again out at the other  
 (lg. ob.) they say. father (sub.) end
- éča<sup>n'</sup> be ahí-biamá.  
 emerging had reached there, they say.
- Hau. Či ačí<sup>n'</sup> agčá-bi ega<sup>n'</sup>, čí ři té égiha kíqé amá. Hé gáxe  
 ¶ Again having taken him along on the again tent the down had gone, they Louise made  
 way back, they say, (sid. from above say.)
- 18 amá ři, čí íčádi amá ígidaha<sup>n'</sup> -biamá. Ca<sup>n'</sup> edáda<sup>n'</sup> waníta cú gáxe  
 they when, again his the (mv. sub.) recognized him, they own, In fact what quadruped prairie made  
 say father (sub.) they say. chicken
- čtewa<sup>n'</sup>, íčádi aká éga<sup>n'</sup> gáxe amá. Hau. Ma<sup>n'</sup> tčú gáxe ři, čí íčádi aká éga<sup>n'</sup>  
 even, his the so made they say. ¶ Grizzly made when, again his the so  
 father (sub.) bear father (sub.)

gáxe amá. *Ingčan'ga* gáxe xī, cī ičádi aká éga<sup>n</sup> gáxe amá. Mi<sup>n</sup>'xa sa<sup>n</sup>'  
made they say. Wild cat made when, again his the so made they say. Swan

jan'ga skū'-qti-ma wi<sup>n</sup>' éga<sup>n</sup> gáxe xī, cī ičádi aká éga<sup>n</sup> gáxe amá. Cī  
those very white one so made when, again his the so made they Again say.

gčeda<sup>n</sup>' gáxe xī'ctě, égiče iwacka<sup>n</sup>' tě zani cénacě tě, ujěča tě Ukiabi ijin'ge. 3  
hawk made when, at strength (or the all he had ex- he became Ukiabi his son. length power) expended, weary

Hau. Ma<sup>n</sup>'xe fěkéš baqápi ičé ga<sup>n</sup>'ča tě, četa<sup>n</sup>' aija<sup>n</sup> tě (ma<sup>n</sup>'xe kě  
Upper this to force his way wished when, this far he came when upper the world (lg. ob.) through by pushing and re- world (lg. ob.)-clined

baqápi aija<sup>n</sup> tě, nin'de gata<sup>n</sup>' čájī amá), sīndéhi ča<sup>n</sup>' áta<sup>n</sup>i tě ičádi aká.  
he pierced it came when, hams that far did they os sacrum part trod on it his the father (sub.). and re-tilined

Ga<sup>n</sup>' é t'čai tě. Ha<sup>n</sup>' ičauágče ačī<sup>n</sup>' éga<sup>n</sup> a<sup>n</sup>'ba kě čkita<sup>n</sup>'háqti t'čai tě. 6  
And that killed him. Night throughout having had him day the just half in sight killed him.

Ha<sup>n</sup>'ega<sup>n</sup>'tēc'qtei xagai tě iji tě'di. "Ukiabi ijin'ge ca<sup>n</sup>'qti ga<sup>n</sup>' t'é amá,"  
Early in the morning they cried tents at the. Ukiabi his son strange to say is dead, they say,

ai tě. Gan'xi da<sup>n</sup>'be č'di ahí-biamá. Ėgiče t'e kě amá. Ėgiče ma<sup>n</sup>'ačaqti  
they said. And then to see him there arrived, they Behold dead lay they Behold very flat on his back say.

ja<sup>n</sup>' kě amá, Ukiabi ijin'ge kě, t'e kě amá. Waséjide níka ičádi aká 9  
was lying, they say, Ukiabi his son the dead lay they Indian red paint his the father (sub.). (lg. ob.), say.

čizá-bi ega<sup>n</sup>', júga jjiidekičá-biamá, xagá-baji'qti gčēi<sup>n</sup>' akáma. Čéxe wi<sup>n</sup>'  
having taken, they body he reddened Rr him in not crying at all was st., they say. Gourd one say.

gasáču ga<sup>n</sup>' waa<sup>n</sup>' gčēi<sup>n</sup>' akáma. Ėgiče waa<sup>n</sup>' tě čacta<sup>n</sup>'-bī ega<sup>n</sup>', xagá-biamá.  
rattled by so singing was st., they say. At length song the having stopped singing. he cried, they say. shaking they say,

Níkaci<sup>n</sup>'ga xagé tičéčě amá xī, bčúga xagá-biamá ta<sup>n</sup>'wa<sup>n</sup> čan'di, xagé 12  
People were taking up the crying when, all cried, they say village at the, crying in succession, they say

uíka<sup>n</sup>'-biamá. Níkaci<sup>n</sup>'ga amá Pañ'ka amá Ukiabi i<sup>n</sup>'c'áge ijin'ge t'čgičai  
they helped him, they People the (pl. sub.) Ponka the (pl. sub.) Ukiabi old man his son killed his own say.

tě nān'de pčaji e-na<sup>n</sup>' áta č'ska<sup>n</sup>i.  
the heart bad only that ex. they as- treme sumed it. (act)

NOTES.

Another version of this legend was published in the proceedings A. A. A. S., Ann Arbor meeting, 1885, p. 399. Ukiabi was the chief of the Hisada, a Ponka gens.

The lament of Ukiabi, as given by Jenuga zi or Yellow Buffalo, was as follows:

"Tá-ku-čá ha ma<sup>n</sup>-bčēi<sup>n</sup>' čé á-čēi<sup>n</sup>-hé ča ha+a+  
 Nān'-de í-sa a<sup>n</sup>-čīi<sup>n</sup>'-ge á-čēi<sup>n</sup>-hé ča ha+a+  
 Tá-ku-čá ha ma<sup>n</sup>-bčēi<sup>n</sup>' čé á-čēi<sup>n</sup>-hé-ga<sup>n</sup> čá ha+a+  
 Nān'-de í-sa-a<sup>n</sup>-čīi<sup>n</sup>'-ge hi<sup>n</sup>-si-čá ha+a+!"

It may be translated freely thus:

"I am walking to and fro!  
 I find nothing which can heal my sorrow."

Ukiabi was buried in the side of a high bluff back of Fort Randall. This bluff is known to the Ponkas as "Ukiabi qai qa", Where Ukiabi was buried."

Yellow Buffalo said that his maternal uncle saw Ukiabi (!!). The face of Ukiabi was exceedingly hideous. Lumps were on his forehead, his eyes were large, and his nose, which was small and turned up at the tip, had an indentation across the ridge, which made it appear broken. It seems probable that a historical Ukiabi is here confounded with the original one, judging from the statement in the next legend about the origin of the game of plumstone shooting.

#### TRANSLATION.

Ukiabi was a mysterious person, exceeding all others in performing wonderful deeds. He had four sons, one of whom was grown, and the rest were small. The grown son closely resembled his father in being mysterious. He looked on his father as a rival and wished to kill him. One day the son changed himself into a yellow-tailed hawk, and flew round and round far above the clouds, very near the upper world. That day his father was reclining in the lodge. By and by the father looked all around and discovered his son in the distance. He recognized him at once, and knew that his son wished to kill him. So he said to his wife, "Old woman, *ŋ-giçacije* does very wrong." "Do say something else," said she. "He has no bad intention, I am sure." "You mistake, old woman, he wishes to kill me."

Then the father changed himself into a hawk, and darted through the smoke-hole of the lodge. He dashed toward his son. All day long he traversed the earth in close pursuit of his son, turning to the right or left whenever the latter did so. He chased him back to the lodge and down through the smoke-hole. The son took the shape of a plume and was lying there when the father entered. The father recognized him immediately. Then the chase was resumed; he chased him and chased him until the son went beneath the water and became a fish. Again the father detected him.

He chased him, and chased him, and chased him, till the son reached a water monster that was lying in the stream. The son rushed into the mouth of the water monster and lay concealed within his body. The father too entered the monster, driving the son out at the other end.

Again Ukiabi chased his son till he dashed down through the smoke-hole. He assumed the form of a louse, but his father recognized him. No matter what form he took his father assumed the same form. Among the forms taken were those of a prairie chicken, a grizzly bear, a wild cat, and a very white swan. Finally the son became a hawk. Then he had expended all his mysterious power, and he became weary.

He tried to force his way up through the foundation of the upper world. When his body from the hips upward was through the hole in the upper world, and only that part from the hips downward remained on this side, the father trod on the *os sacrum* of the son, thus killing him. The pursuit had lasted throughout the night, and until half of the sun was visible above the horizon; just at that moment did he kill him. Early in the morning the people cried in the lodges. "Strange to say, Ukiabi's son is dead!" said they. And then every one went to see him.

There he lay dead! He lay flat on his back. The father took some Indian red paint and reddened the body in spots. He did not cry for some time, but sat there

singing and shaking a gourd rattle. At last he concluded his song, and then he cried. First one household and then another took up the wail, until all the villagers condoled with Ukiabi. The Ponkas have thought that there never was such an exhibition of grief as that shown when the venerable Ukiabi killed his son.

## UKIABI, THE SUITOR—A PONKA LEGEND.

TOLD BY YELLOW BUFFALO.

Ukiabi i'e'áge aká níkaci'ga na'ba wagáqqa' wáfi' tē hā', nú.  
 Ukiabi old man the person two servant he had them man.

Mi' i'c' xī, júwagge gfi'-biamá. Gá-biamá, "Kagéha, wa'ú gátedi  
 Sun went when, he with them sat, they say. He said as follows, O friend, woman in that  
 (down) tent (?)

(wáfixáji) fi'nké agča' ka'bea," wagáqqa' ča'nká úwagičai tē. Kí, 3  
 has not taken a the one I take her I wish, servant the ones he told it to when. And,  
 husband who for a wife them

"É'di i'wi'čakié né tai, akiwaqti, kagéha," á-biamá Ukiabi aká.  
 There you speak to her for me you go will, both, O friend, said, they say Ukiabi the  
 (sub.).

Igáqqa', wa'újunga aká, gá-biamá, "I, ačúhaqti'a," á-biamá. "Mi'junga  
 His wife, old woman the said as follows, How do speak about said, they say. Girl  
 (sub.), they say, absurd! something else!

úda'qti t'a' akádi áqta' čí'í tába," á-biamá. 6  
 very good have among those who how possible they give one should? said, they say.  
 to you (pl.)

Hau. "Ké, č'di ma'fi'í-gá," aí tē. Ga' č'di ačá-biamá. Jfaa  
 Come, there walk ye, he the And there went, they say. To the  
 said (past act). tent

aí-biamá akiwa. Nú aká (mi'junga i'čadi aká) gá-biamá: "Ha'í,"  
 were coming both. Man the girl her father the said as follows, Ho!  
 in this direc- (sic), they say (sub.)

á-biamá. Nú fi'nké- ga', wa'ú fi'nké- ga', wáčaha'i tē akiwa. "Či'ngajin'ga 9  
 said, they say. Man the (st. both, woman the (st. and, they prayed to them both. Child  
 ob.) ob.)

čéfi'inke úda'qti čat'a'í. A'bačé níkaci'ga wi' gča' ga'čai čga',  
 this st. one very good you have a child. This day person one to marry wishes as,  
 her

čigáqqa' éča'ba a'ngúčikié a'ngáti," á-biamá. Nú fi'nké fají amá. Wa'ú  
 your wife her too we speak to you we have come, said, they say. Man the st. one did not they Woman  
 one sp-ak say.

aká ía-biamá, uqčé'qti, "Ébč á níaci'ga gča' ga'ča fi'nké," á-biamá. 12  
 the spoke, they very soon, Who I person to marry wishes the one said, they say.  
 (sub.) say, her who

- "Wikáge aká Ukiabi ak'ó," á-biamá. "Ná, grúdiha gigçai-ä! A'çi'ska  
My friend the Ukiabi the one said, they say. Fie! farther off enter ye your own lodge (fem. imper.)! Almost (!)
- níaci'ga éga<sup>n</sup> báda<sup>n</sup>. Cin'gajin'ga çéçinké úda<sup>n</sup>qti at'a<sup>n</sup> hē. Níaci'ga  
person so ? Child this (st. ob.) very good I have her (fem.) Human being
- 3 wáçixe agíxa<sup>n</sup>bça, Wakan'da wáçixe çtēwa<sup>n</sup> agíxa<sup>n</sup>bça-máji hē'. Ga<sup>n</sup>  
to take as I wish her, my Mysterious to take as soever I do not wish her, my And  
her husband own, Power her husband own (fem.)
- agçá-biamá. Akí-biamá. Égiçe Ukiabi i'c'áge aká çizú ja<sup>n</sup> akáma.  
Reached back, they Reached home, Meanwhile Ukiabi old man the stretched out was recl., they  
say. they say.
- ǰáha<sup>n</sup> amá. Ma'gçe gçi<sup>n</sup>-biamá. Ukiakie agçá-biamá wagáqça<sup>n</sup> amá.  
Arose from recl., Erect sat, they say. Talking to- started back, they servant the (pl.  
they say. gether say say sub.).
- 6 "Kagéha, ie tē píaji ä. Wikáge aŋgúçaji té," á-biamá. Áma aká  
O friend, speech the bad I My friend let us not tell him said, they say. Other the  
about it, about it, one (sub.)
- gá-biamá: "Tēnā! ígidaha<sup>n</sup> gçi<sup>n</sup>i. Eáta<sup>n</sup> aŋgúçaji táda<sup>n</sup>.  
said as follows, they say: Why! knowing his he sits. Why we two not tell should?  
about it
- Ga<sup>n</sup> akí-biamá. "Hau, çikáge améga<sup>n</sup> çagçai," á-biamá Ukiabi i'c'áge  
And they reached Ho, your friend he like- you two said, they say Ukiabi old man  
home, they say. wise have come back.
- 9 aká. Íqaqa gçi<sup>n</sup>-biamá. "Aŋgáçai, kagé-i," á-biamá. "Ahaú! edáda<sup>n</sup> edai  
the Laughing often he sat, they say. We have come younger said, they say. Oho! what they  
(sub.). back, brother (masc.), said something
- éi'te, çikáge méga<sup>n</sup>, wágazúqti i'wi'çai-gā," á-biamá. Ga<sup>n</sup>, "Kagéha,  
per- your friend likewise, very correctly tell ye me, said, they say. And, O friend,  
haps,
- uçi'agai," á-biamá. "Cin'gajin'ga çéçinké a't'a<sup>n</sup>i çan'ja, níaci'ga wáçixe  
they were un- said, they say. Child this st. one we have though, human being to take as  
willing, said, they say. her her husband
- 12 agíxa<sup>n</sup>bça, Wakan'da wáçixe çtēwa<sup>n</sup> agíxa<sup>n</sup>bça-máji hē. Gúdiha  
I wish her, my Mysterious Power to take as soever I do not wish her, my Further  
own, her husband own (fem.) off
- gigçai-ä hē', kagéha, ewéagaf," á-biamá. Úwakiá-biamá Ukiabi i'c'áge  
enter ye your ! O friend, she did speak said (they say). He spoke to them Ukiabi old man  
own lodge (fem. imper.) to us what precedes,
- aká. "Çéça<sup>n</sup> hi'ŋpé çan, wá'ujin'ga, i'n'i íça-gā" (á-biamá). Ikáge áma  
the That (cv. plume the O old woman, hand mine to me said, they say. His other  
(sub.). ob.) (cv. ob.),
- 15 çinké indé çan sábekiçai tē. Hi'ŋpé çan ıaqpi çan çji tē, máca<sup>n</sup>  
the (st. iace the he blackened the Plum the crown the put the feather  
ob.) (part) (past act.) (past act.) ob.) of the (part) many (past  
head small ob. on for him act),
- áçahaháqti giáxai tē. Ci áma çinké ci éga<sup>n</sup> gáxai tē. Úwakiá tē.  
sticking to it here made for the Again other the st. again so did the He spoke to the  
and there him (past act.) one ob.) (past act.) them (past act.) (past act).
- ǰéha wai'wi' tē, wáhin' ci'çē. Maja<sup>n</sup> wi' áçadai té. "Maja<sup>n</sup> gáçandi  
Buffalo wore as robes the robe with the hair Land one he men- tioned it the Land to that (place)  
hide robes (past act), outside. (past act).



né tai." (Wé'e akíça ač'i tē.) "Ujéji ckáxe tai. Ma<sup>a</sup>čín'ka čipíqti  
you will Hoe both had the (past act) Hole for you make will Earth made very  
go (pl.) (pl.) (pl.) (pl.) (pl.) (pl.) (pl.) (pl.) skillfully

iča'čaçč éga<sup>n</sup> hi<sup>n</sup>qpe áčaji taí. Níkaci<sup>n</sup>'ga wi<sup>n</sup>' níxu taí. Gí-bajji-gă.  
you place it so plume you put will small ob- Person one you will Do not be (ye)  
jects on it (pl.). (pl.) mark (pl.). coming back.

Nícta<sup>n</sup> xī, é'di gč'i<sup>n</sup>'i-gă. Čupí tá miñke," á-biamá.  
You finish when there sit ye. I will reach there where said, they say.  
you will be,

3

Ukiabi amá ačai tē maja<sup>n</sup>' čan'di. Qčabádi ingčan'ga éga<sup>n</sup>qti júxíčá-  
Ukiabi the went the land to the (place). Among the wild cat just so he changed  
(mv. sub.) (past act) trees himself into,

biamá Ukiabi aká. Sičze řan'de na<sup>n</sup>'p'an'de, đéde ctē na<sup>n</sup>'náqč'i áiátiagčá-  
they say Ukiabi (sub.) He raised ground shook slowly five even made blaze up because sud-  
(sub.) his feet from walking, by walking was approach- ing,

biamá. Wagáqč'a amá ígídaha<sup>n</sup>' gč'i<sup>n</sup>'-biamá. "Čikáge řan'ge a-í," á-biamá. 6  
they say. Servants the (pl. knowing him, sat, they say. Your friend near is com- said, they  
(sub.) their own say, ing, say.

Atfi tē hă. Tí amá (xī) gá-biamá ikáge éča<sup>n</sup>'ba, "Kagéha, řáci a<sup>n</sup>'čicta<sup>n</sup>'i  
He came He came, when said as follows, his friend he too, O friend, long ago we finished  
they say they say it

ča<sup>n</sup>'ja, čatíaji, á-biamá "Ahaú," á-biamá Ukiabi i<sup>n</sup>'c'áge aká. "Ké, čagčé  
though, you did not said, they say. Oho! said, they say Ukiabi old man the Come, you start  
come, (sub.), back

tai. Wé'e ča<sup>n</sup>' iča'čai-gă. řa<sup>n</sup>'si sātā<sup>n</sup> tē gátē ani<sup>n</sup>'-da<sup>n</sup>' čagčé tai," aí 9  
will Hoe the put down (pl.) Plum-stone five the that you have it, you start will said  
(pl.) (cv. ob.) the (cv. ob.) (ol. ob.) and back (pl.),

tē. "Lijebe tē'di čan'aji taí. Jíci hidé tē čatařáčica<sup>n</sup>' čana<sup>n</sup>'tata taí.  
the Door-way at the you stand will Tent-pole base the on the left of you patter on the will  
(past act) (pl.) (pl.) (pl.) ground with the (pl.).  
sole of the foot

řa<sup>n</sup>'si sātā<sup>n</sup> čécpaha taí," (á-biamá Ukiabi i<sup>n</sup>'c'áge aká. Wagáqč'a amá  
Plum-stone five you show to will said, they say Ukiabi old man the Servant the (pl.  
(pl.) her (pl.), (sub.), sub.)

ačá-biamá.)  
went, they say.

12

Égiče mi<sup>n</sup>'jiñga wáčixáři aká áci éča<sup>n</sup>'be atfi tē hă. Nistu  
At length girl unmarried the out of emerging came Stepping  
(sub.) doors (from the tent) backward

agčai tē hă. Égiče wa'ú amá wíuhe amá. Égiče řigčís'ač'a-da<sup>n</sup>' řa<sup>n</sup>'č'i<sup>n</sup>  
they went At length woman the was following close At length turned themselves and running  
back (mv. sub.) after them, they say around

agčá-biamá. Kí wíuhe amá wa'ú amá. Ga<sup>n</sup> ač'i<sup>n</sup>' agčá-biamá wa'ú č'i<sup>n</sup>' 15  
went homeward, And was following close woman the And having they went home- woman the  
they say. say behind them, they (mv. sub.) ward, they say (mv. ob.)

nú amá. Wa'ú amá waté gčibčazč ma<sup>n</sup>'č'i<sup>n</sup>'-biamá, najíha ča<sup>n</sup>' ctí  
men the (pl.) Woman the (mv. sub.) skirt tearing her own walked, they say, hair the too  
(sub.) by pulling part

řigčídazá-biamá, waté ča<sup>n</sup>' řigčíčingč'-qtia<sup>n</sup>'-biamá. Maja<sup>n</sup>' čan'di ač'i<sup>n</sup>'  
she pulled her own hair skirt the she utterly destroyed it for herself by Land at the (place) hav-  
down over her forehead, they say, (garment) tearing, they say. ing her

616 THE ÇEĞİHA LANGUAGE—MYTHS, STORIES, AND LETTERS.

- akí-biamá. Ukiabi gçi' akádi júgçe açi' akí-biamá. Ukiabi i'c'áge aká  
 they reached Ukiabi sat to the one who with her having they reached Ukiabi old man the  
 there again, they (sub.) her there again, they say. (sub.)  
 say.  
 ikáge m'cga' ja' 'a'hú-biamá (or ja' 'a'he-da' ctéa' -biamá). Wagáqça'-ma  
 his friends likewise cum ea concubuisse aiunt, cum ea forte concubuisse aiunt. The servants  
 3 wi' ní ujikiçá-biamá, indé ça' bçúga núçakiçá-biamá, wa'ú ta'. Ėđfihi  
 one water he caused to fill for her, face the whole made wet (for her), they woman the At that  
 they say, part say, (std. ob.). time  
 gíwaji'ská' -biamá. Ukiái té, "ça' si té waja' ani' te. Uçíhi-báji taité.  
 she regained her senses, they He spoke the Plum-stone the gambling you will They shall not win from  
 say. to her (past act). (col. ob). appliances have you.  
 Çat'áji çáci taté Wa'újĩngáqtei cí taté. Té wíka'bça çĩ, çat'é te,  
 You do not a long shall Very old woman you shall reach (s.). To I wish for you if you die will,  
 die time (s.). there  
 6 éde té wíka'bça-máji. Çíba' íe píájí ingáxe. Ėe há, úcka' tẽ  
 but to die I do not wish for you. Your word bad made for me. That deed the  
 mother (ob).  
 wíðaxe," aí tẽ.  
 I did to you, he the said (past act).  
 Hau. "Ké, çagçé te. Ugáhanadáze ca' té, íaça çagçé táçẽ.  
 ¶ Come, you start will. Dark still when, to the tent you start home must.  
 9 A'ba çañge çé çĩ ca'," á-biamá. Wa'ú amá agçá-biamá. Kĩ  
 Day near goes when all right said he, they say Woman the (mv. sub.) started home, they say. And  
 Ukiabi i'c'áge aká cú gáxa-biamá. Lí éta'çĩ agçá-biamá.  
 Ukiabi old man the prairie (sub) hen made, they say. Tent he first started home, they say.

NOTES.

613, 6. çĩ'íí, perhaps the *fem.* of çĩ'í.

613, 8. a-i-biama, prob. intended for ahi-biama, judging from the preceding v., aça-biama.

613, 8. akiwa, *i. e.*, both old men.

613, 11. Nu çĩñke iajĩ ama, etc. A survival of "mother-right." As Ukiabi had one wife, the mother of his sons, his seeking a young wife is a sign that polygamy was then practiced.

TRANSLATION.

Ukiabi the venerable man had two men as his servants. He sat with them one day at sunset and said, "O friends, I wish to marry the single woman who dwells yonder (describing her residence). Both of you will go and court her for me." But Ukiabi's wife said, "How absurd! Do speak about something else! Why should those who have pretty daughters give you one?"

"Go thither," said Ukiabi. So the men departed. They reached the lodge where the young woman dwelt, and thus presented their request to both of them: "You have a very pretty daughter whom a man wishes to marry, so we have come to-day to speak to you about it." The husband said nothing, but the wife spoke immediately, "Who is the man that wishes to marry her?" The two men replied, "Our friend,

Ukiabi, is the person." "Fie! Go to your own lodge in the distance! He can hardly be considered a human being! I have a very pretty child, and I wish her to marry a human being. I do not wish her to marry a mysterious power." So the men departed. Meanwhile Ukiabi lay stretched out. But he arose and sat erect.—Let us return to the messengers. As they went homeward they talked together. One said, "My friend, the woman's words were bad! Let us not tell our friend about them!" But his comrade replied, "Why! He knows all. Why should we not tell about them?"

When they returned Ukiabi said, "Ho, you and your friend have come back. Tell me just what they said." So they told him. After hearing their report Ukiabi told his wife to hand him a plume. Then he blackened the face of one of his friends, put plumes all over his crown, and attached quill feathers to it here and there. He decorated the other man in like manner and made each man wear a buffalo robe with the hair outside. Then he instructed them how to act. He named a place whither they were to go. "Go to that place and make a hole for a pole." (Both servants had hoes.) "When you shall have prepared the ground sufficiently strew plumes on it and draw the figure of a man. Do not return. Remain there when you shall have completed the task. I will join you."

At the appointed time Ukiabi went to the place in question. When he was in a forest he changed himself into a wild cat. When he raised his feet the ground shook, and his steps made fire blaze up at sudden intervals. His servants were aware of his coming. "Your friend draws near," said one. He arrived. When he got there his servants said, "O friend, we completed our task long ago but you did not come." Ukiabi replied, "Well, you can go again. Leave the hoes. Take these five plum-stones to the lodge of the young woman. Stand at the entrance. Patter with the soles of your feet on the ground at the left side, by the tent-pole. Show her the plum-stones."

The servants departed. At length they reached the lodge where the girl dwelt. She came out from the lodge. They did as Ukiabi had ordered, and then they stepped backward, moving towards their home. The woman followed close after them. After walking backward for some time the two men turned around and ran homeward, closely followed by the woman. Thus the men drew the woman after them. As she went she acted as a deranged person does, tearing her skirt and pulling her hair down over her forehead. She continued acting thus till she had torn off every shred of her skirt, and she was entirely nude. At last they reached the place where they had left Ukiabi. The two men and the woman reached him. *Ukiabi amicosque cum ea concubuisse, aiunt.* By and by Ukiabi made one of the servants fill a kettle with water for the woman and he washed her face for her. Whereupon she regained her right mind.

Then Ukiabi addressed her thus: "Keep the plum-stones for gambling. You shall always win. You shall live many years. You shall be a very aged woman before you die. Had I wished you to die you would have died ere this; but I did not wish you to die. Your mother spoke bad words about me, and for that reason have I done this thing to you. Well, you can go home. You must start for home while it is yet dark. By the time that day is at hand all shall be well with you."

Then the woman departed. But Ukiabi took the form of a prairie hen and was the first one to start home.

## A DAKOTA STORY.

TOLD BY FRANK LA FLÈCHE.

- Pahan'gadi Caa<sup>n'</sup> wi<sup>n</sup> t'é amá xí', ičádi aká iha<sup>n'</sup> éča<sup>n'</sup>ba čahéaqa hí  
 Formerly Dakota one died they when, his the his she too on the lodge  
 say father (sub.) mother bill
- gičáxa-biamá. Kí hí tē ma<sup>n'</sup>te sadégčte giáxa-bi ega<sup>n'</sup>, gahá ihégičá-  
 made for their own. And lodge the within scaffold made for him, as (=hav- on it they laid  
 they say. (std. ob.) they say ing), him, their own,
- 3 biamá. Kí cénuijín'ga wi<sup>n'</sup> ígča-bi ega<sup>n'</sup>, ičádi čínké agčáči<sup>n'</sup>-biamá.  
 they say. And young man one dwell in a lodge, they as (=hav- ing), his father (st. ob.) had his own, they say.
- Kí égičte i<sup>n'</sup>c'áge na<sup>n'</sup>ba é'di ahí-biamá, kí niní i<sup>n'</sup> júgčte gči<sup>n'</sup>-biamá  
 And at length old man two there arrived there, and tobacco to with him sat, they say  
 they say, use (=smoke)
- wi<sup>n'</sup> čínké. Ca<sup>n</sup> décte ičáča. Égičte čé cénuijín'ga ičádi aká gá-biamá:  
 one the (st. ob.). Yet they talked first At length this young man his the said as follows, they say  
 then about another.
- 6 "Kagéha, čikáge méga<sup>n</sup>, wat'é ké'di macté wai<sup>n'</sup> máa<sup>n'</sup>xíqa<sup>n</sup> a<sup>n'</sup>gačte tai  
 O friend, your friend likewise, the at the warm robe we cut it apart for ourselves we go shall  
 corpse (!) (recl. ob.)
- há, íha tē," á-biamá. Kí cénuijín'ga aká uči'agá-bi ega<sup>n'</sup>, "A<sup>n'</sup>kají há.  
 tent the said he, they And young man the was unwilling, as, Not so  
 skin (ob.), say. (sub.) they say
- Éga<sup>n</sup> gáxa-bajíi-gá há. Cénuijín'ga ča'éga<sup>n'</sup>-qti t'é há, e-na<sup>n'</sup> ctéctěwa<sup>n</sup>,  
 so do not ye ! Young man [in a] very pitia- died alone even if, ble [manner]
- 9 uí'a giča<sup>n'</sup>čai éga<sup>n</sup>, hí gičáxe ihégičai há. Ča<sup>n'</sup>kéčai-gá há," á-biamá.  
 to mel- desired for as, lodge making for they laid their Let the recl. ob. ! said he, they  
 low or decay in (the tent) their own own. alone say.
- Kí ca<sup>n'</sup> ičádi aká, "T'é ctí čicta<sup>n'</sup> ke xí', é'di ígiúda<sup>n</sup> déctea<sup>n'</sup> táda".  
 And yet his father (sub.), Dead too he lies finished if, there for his good perhaps will !  
 (sign of surprise or doubt).
- Wai<sup>n'</sup> wačín'gai éga<sup>n</sup>, íha tē hébe máa<sup>n'</sup>xíqa<sup>n</sup> a<sup>n'</sup>ga<sup>n'</sup>čai há," á-biamá.  
 Robe we none as, tent the part we cut off for ourselves we wish said, they  
 skin say.
- 12 Kí cénuijín'ga aka, "Wáhu'á'! uči<sup>n'</sup>hěqti cka<sup>n'</sup>onai áha". Hín'daké! čé cte-  
 And young man the Really ! to have your wish fully gratified you wish ! Let us see ! go ye at  
 (sub.),

cte-a<sup>n</sup>'i-gǎ há," é wéhusá-biamá. Kǐ i<sup>n</sup>'é'áge aká wañ'giçe ía-bajǐ'qti  
any rate ! that he scolded them. And old man the all not speaking at all

naji<sup>n</sup>'-bi ega<sup>n</sup>', ačá-biamá wat'é ké'ja. Kǐ cénujin'ga aká i<sup>n</sup>'é'áge-ma  
stood up, as (=hav- ing), went, they say corpse to the (recl. ob.). And young man the the old men

íčai xǐ, wa'í činké ugíkiá-bi ega<sup>n</sup>' gá-biamá: "Čána<sup>n</sup>há, wasésa<sup>n</sup> ča<sup>n</sup> 3  
they when, woman the st. spoke to her, as (=hav- ing) said as follows, O wife white clay the  
gone had one his own they say: piece

i<sup>n</sup>'čǐ'čizá-gǎ há. Čé-ma wi<sup>n</sup>' t'éačé-qti-ma<sup>n</sup>' táce," á-biamá. Kǐ wa'í aká  
take mine for me ! Those in sight one I kill him indeed (or fully) must, said, they say. And woman the (sub.)

uřǐ'agá-bi ega<sup>n</sup>', "Ca<sup>n</sup>méwačá-ā hě'. Wai<sup>n</sup>' čingai hě. Wai<sup>n</sup>' máyiqua<sup>n</sup> tai  
was unwilling, as, Let them alone (fem.). Robe they have none (fem.). Robe let them cut off for themselves

hě," á-biamá ča<sup>n</sup>'ja ca<sup>n</sup>' nú aká čacta<sup>n</sup>'-bajǐ-bi ega<sup>n</sup>', wa'í činké wégičize 6  
(fem.), say, said she, they though yet man the not stopping speak- ing, they say as, woman the st. was taking it for them (sic),

amí há wasésa<sup>n</sup> ča<sup>n</sup>. Gañ'xǐ nú aká čizá-bi ega<sup>n</sup>', ísañ'ičá-biamá há  
they white clay the piece. And then man the took it, as (=hav- ing), with it, they say

wasésa<sup>n</sup> ča<sup>n</sup>, ca<sup>n</sup>' bėúga, indé, na'č'kǐ ča<sup>n</sup> ctewa<sup>n</sup>'. Čicta<sup>n</sup>'-bi xǐ i<sup>n</sup>'é'áge-ma  
white clay the in fact all (his body). face, head the part even. He finished, when the old men they say

ačai tē sakíba íhe ačá-bi ega<sup>n</sup>', čta<sup>n</sup>'čǐ' é'dǐ ahí-biamá há, wat'é ké'dǐ. 9  
they the passing along- went, they as (=hav- ing), he first there arrived, they corpse at the (recl. ob.).

Sadérgče tē ána-bi ega<sup>n</sup>' gahá ja<sup>n</sup>'-biamá, čá ča<sup>n</sup> íma<sup>n</sup>'čúbe tē ča<sup>n</sup>'be  
Scaffold the he climbed, as (=hav- ing) on it he lay, they say, head the part "breast of the tent" (where the skins are joined, above the entrance)

íča<sup>n</sup>'čě. Kǐ égiçe i<sup>n</sup>'é'áge amá áíumamá uíča<sup>n</sup>'be tē íepiči<sup>n</sup>'qtei ukíkíe.  
he placed the part. And at length old men the (pl.) were coming, up-hill the very slowly talking together.

Cénujin'ga aká waná'a<sup>n</sup> ja<sup>n</sup>'-biamá. Kǐ égiçe í tē'dǐ ahí-bi xǐ, i<sup>n</sup>'é'áge 12  
Young man the to listen to them he lay, they say. And at lodge at the arrived, when, old men

amí gčǐ<sup>n</sup>'-biamá wañ'giçe. Kǐ paliañ'ga aká gá-biamá: "Kagéha, čikáge  
the they sat, they say all And first one the said as follows, O friend, your (pl. sub.) they say: friend

méga<sup>n</sup>, niní ujǐ-gǎ há. Čéna<sup>n</sup> háci čikáge niní i<sup>n</sup> juañ'gigče tabáce,"  
likewise, tobacco all ye ! This time after your friend tobacco to us we with him, must (pl.), our own

á-biamá. Kǐ wi<sup>n</sup>', "A<sup>n</sup>'ha<sup>n</sup>, čikáge wiñ'kéqtia<sup>n</sup>' há. Éga<sup>n</sup>' úda<sup>n</sup> há," á-bi 15  
said, they say. And one, Yes, your friend does indeed speak truly So good said, they say

ega<sup>n</sup>', niní ujǐ-biamá. Ujǐ čicta<sup>n</sup>'-bi ega<sup>n</sup>', čaná-biamá. Zǐ ama xǐ niníba  
as tobacco filled, they say. Filled finished, as (=hav- ing), drew a whiff, they say. It was yet low- they say pipe

kě íma<sup>n</sup>'čúbe tēmačica<sup>n</sup> čisa<sup>n</sup>'ča. Ma<sup>n</sup>'ci uřǐxidá-bi ega<sup>n</sup>', "Hau ! kagéha,  
the "breast of the tent" (where the skins are joined, above the entrance) towards the he turned. Up in the air he gazed, they say as (=hav- ing), Ho, friend

- niní gake'. Ga' ɕéna<sup>n</sup> háci niní i<sup>n</sup> jua<sup>n</sup> ɕigígɕai. Kí akíɕaha a<sup>n</sup>ɕi<sup>n</sup> taí  
to- that (lg. And this time after tobacco to we are with you, And apart we be shall  
bacco ob.). [This last time] use our own.
- há, niní gake', á-bi ega', eáɕica<sup>n</sup> uɕixidá-biamá ɕí dá ɕa<sup>n</sup> ga<sup>n</sup> ɕa<sup>n</sup>  
tobacco that said, as (=hav- ing), in that direc- he gazed, they say when head the in the the  
(lg. ob.) they say tion part manner part  
described
- 3 ɕa-biamá. Kí, "Wá! kageha, ɕikáge méga<sup>n</sup>, ɕéa-ɕa<sup>n</sup> da<sup>n</sup> bai-gá há,"  
found it, they And, Oh! O friend, your friend likewise, this place look ye  
say. behind you
- á-biamá. Kí na<sup>n</sup>bá aká da<sup>n</sup>'ba-bi ɕí, "Wuhú! kageha, ée aká há," á-bi  
said, they say. And two the looked, they when, Really! O friend, it is heabout said,  
(sub.) say whom we have heard they  
say
- ega', a<sup>n</sup>'he agɕá-biamá wa<sup>n</sup>gíɕe. Kí cénujin'ga aká ɕihá u'a<sup>n</sup>si-bi ega',  
as fleeing went back, they all. And young man the down- leaped, they as  
(=hav- ing), say say (sub.) ward say (=hav- ing),
- 6 wéna<sup>n</sup>xiɕá-biamá. Kí na<sup>n</sup>bá-ma waqɕí ɕiáɕa-bi ɕa<sup>n</sup>'ja, céwaɕa-bají-bi  
attacked them, they say. And the two being scared though, paid no attention to  
they say
- ega', ɕádi ɕi<sup>n</sup> ákiha<sup>n</sup> gɕiɕa-biamá. Kí i<sup>n</sup>'áge amá úqɕai-bi ɕí, waqɕí  
as his the beyond he pursued him, his And old man the was over- when, being  
(=hav- ing), father (my. ob.) own, they say. (my. sub.) taken, they say being  
scared
- ɕiáɕa-biamá. Kí ijin'ge aká ágigɕajáděqti gɕi<sup>n</sup>'bi ega', "Na<sup>n</sup>xíde ɕiɕin'ge  
he fell to the ground, And his son the sitting astride his sat, they as Hearing you have  
they say. (sub.) own say (=hav- ing), none
- 9 ɕanahi<sup>n</sup>'i aha<sup>n</sup>. Niní i<sup>n</sup>'wi<sup>n</sup>'ji-gá há," á-biamá. Kí i<sup>n</sup>'áge aká, "Há!  
you truly ! Tobacco fill for me ! said, they say. And old man the Ho!  
(sub.)
- ɕupá! há! ɕupá! á-bi ega', ɕizúe ja<sup>n</sup> niní uiji ja<sup>n</sup>-biamá. Kí cénujin'ga  
O grand- Ho! O grand- said, as stretched ly- to- filling he lay, they And young man  
child! child! they say (=hav- ing), out ing bacco for say.  
say
- ɕi<sup>n</sup>ké niní ké i<sup>n</sup>' ɕicta<sup>n</sup>' amá ɕí, gá-biamá i<sup>n</sup>'áge aká: "Há! ɕupá! há!  
the (st. tobacco the used was finishing, when, said as fol- old man the Ho! O grand- Ho!  
one) (lg. ob.) they say lows, they say (sub.): child!
- 12 ɕupá! ɕupá, ɕá'ea<sup>n</sup>gíɕ-áda<sup>n</sup> a<sup>n</sup>' ɕicta<sup>n</sup>'-gá. ɕéna<sup>n</sup> háci niní i<sup>n</sup> jua<sup>n</sup> ɕigígɕe  
O grand- O grand- pity me and let me go. This time after to- to- vɕo be with  
child! child! [This last time] bacco use you, our own
- tá-bi, a<sup>n</sup>ɕa<sup>n</sup>'ɕai éga<sup>n</sup> ca<sup>n</sup>gáhií há. ɕupá, ɕá'ea<sup>n</sup>gíɕá-gá," á-biamá. "Éga<sup>n</sup>  
about that, we thought as we went there O grand- child, pity me, your own said, they say. So  
where you were
- na<sup>n</sup>'ji<sup>n</sup>' ada<sup>n</sup> a<sup>n</sup>'ɕistúba-gá há," á-biamá cénujin'ga aká. Ga<sup>n</sup>'ɕí i<sup>n</sup>'áge  
stand up and extend your hand toward me in entreaty ! said, they say young man the (sub.). And then old man
- 15 aká na<sup>n</sup>'ji<sup>n</sup>'-bi ega', ɕistúba-biamá. "Há! ɕupá! há! ɕupá!" é ca<sup>n</sup>'ea<sup>n</sup>  
the stood up, they say (=hav- ing), as extended his hands toward him, they say- ing con- stantly  
(sub.) say say.
- na<sup>n</sup>'ji<sup>n</sup>'-biamá. Cénujin'ga aká ɕa téga<sup>n</sup>-qti-bi ctéwa<sup>n</sup>, a<sup>n</sup>'kabáji-na<sup>n</sup>'-biamá.  
he stood, they say. Young man the to just about to, even though, was not so regularly, they say.  
(sub.) laugh they say
- "Ke! ma<sup>n</sup>gɕi<sup>n</sup>'-gá há. Égíɕe ɕa<sup>n</sup>'ba<sup>n</sup>' aja<sup>n</sup>' mi<sup>n</sup>ké'di a<sup>n</sup>'wa<sup>n</sup>'onica<sup>n</sup>'ca<sup>n</sup>' taí  
Come! begone ! Beware a second time I lie by me who lie you go around me often lest

há. Hí-bajjī-gǎ há," á-bi ega", gǎkíǎ-biamá há cénujin'ga aká. Gañ'xī  
 Do not ye arrive ! said as made him go homeward, young man the And then  
 there they say (=hav- ing), they say (sub.).

cénujin'ga amá qáǎa aǎǎ-biamá. Kí égiǎe i'c'áge na'ba aká ceta'-na' qíǎǎai  
 young man the back to went, they say. And at old man two the still they tell  
 (mv. the start- ing place sub.) length (sub.) down (=scaffold)

ǎan'di akíǎa ja' akáma. Kí ǎan'ge ǎé amá ǎí' akíǎa baǎú áíǎǎa-biamá, 3  
 at the both were lying, they And near at was young, when both with they had gone some-  
 place were say. hand (in they say robes over where, they  
 time) say, their heads say,

waǎǎí-bi ega", ca' ca'ǎǎkǎéwaǎǎe agǎǎ-biamá. Agǎǎ-bi ǎí' cǎ' éta'ǎi"  
 they were as, yet he let them alone he went homeward, He went when again he first  
 cowards, they say, they say, they say, they say

akí-biamá ǎí' tǎ'di cénujin'ga amá Gañ'xī ǎigǎǎa-bi ega" ǎizúe ja'-  
 reached home, lodge at the young man the (mv. sub.). And then they say, as stretched lay,  
 they say (std. ob.) say, (=hav- ing) out

biamá. Kí igáǎǎa ǎǎnké ugǎkíǎ-bi ega", "Égiǎe gǎǎi ǎí' íǎǎa te há. 6  
 they say. And his wife the st. spoke to her, as Beware they when you lest  
 one his own, they say (=hav- ing), have returned

Íǎǎǎi ga'ǎa wackan'-ǎǎ há. A'cǎi waǎǎí gaskí t'éawáǎǎi' há," á-biamá.  
 Not to desire make an effort ! Nearly being panting I killed them (ac-  
 laugh said, they say, say, scared [I made them die from exhaustion.]

Kí i'c'áge-ma gǎǎ-bi ǎí' ja' gáxe ja'-biamá akíǎa. Kí i'c'áge aká  
 And the old men returned when to sleep felgning they lay, they both (i. e., the  
 say home, they say and the man and wife). old men the (coll. sub.).

wañ'giǎe ja'-bajjī-qti níní i' júkigǎe gǎǎi'-biamá, íabajjī-qti cǎi. Ca'qti 9  
 all not sleeping at all to- us- with one they sat, they say, not speaking at all Still, in-  
 bacco ing another deed

ja'-bajjī, a'ba amá, wañ'giǎe. Kí ha'ega' tce ǎí' cénujin'ga aká  
 not sleeping, it was day, they all. And morning when young man the  
 say, (sub.)

ǎǎha'-bi ǎí' i'c'áge aká wañ'giǎe gǎǎ-bajjī-qti gǎǎi'akáma. Kí cénujin'ga  
 arose from sleep, they when old men the (coll. sub.) all very sorrowful were sitting, they And young man  
 say sub.) say.

aká ǎǎ-biama: "ǎíkáge méga" wai' máǎǎa ǎǎǎǎi gǎǎi' gǎ wi' a'í-ǎǎ há. Wí 12  
 the said as follows, Your likewise robe you cut off you have the one give to me ! I  
 (sub.) they say: friends come back (in. ob- jects)

cǎi wai' a'ǎǎi'gǎ-qti-ma' há," á-biamá. Kí íǎǎdi aká, "Tǎǎ! é'di aǎǎǎi  
 too robe I have none at all said he, they And his the Why! there we arrived  
 say. father (sub.) there

ǎǎ'ja a'ǎǎi' aǎǎǎǎi há, weána'xíǎai éga". A'ǎǎi'-na' t'éawáǎa-bajjī'í há,"  
 though we failed we have we were attacked as. Nearly we were killed (acci-  
 come back dentally?)

á-biamá. "Tǎǎ! éga" taté ubǎǎ'age ga", ǎǎ-bajjī-gǎ há, ehé ǎí ca' 15  
 said he, Why! so shall I was unwill- as, Go ye not ! I when yet  
 they say. ing

a'ǎǎa'á-bajjī onái há. I'na' éde ǎǎǎǎi tǎ há," á-biamá cénujin'ga  
 you did not hear me you went Now but you weep the said, they say young man  
 past act (?)

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aká. Çi ha<sup>n'</sup> xī cénuij<sup>n'</sup>ga aká, "Çi ačúha ígaska<sup>n'</sup>čě ma<sup>n'</sup>čei<sup>n'</sup>i-gă há. Wí  
the Again night when young man the Again in addi- to try it walk ye I  
(sub.),  
 cti hébe i<sup>n'</sup>č<sup>i'</sup>n gŕi-gă há, čikáge méga<sup>n'</sup>, wai<sup>n'</sup> a<sup>n'</sup>čei<sup>n'</sup>g<sup>n'</sup>č-qi-ma<sup>n'</sup> áč<sup>a</sup>,  
too piece having it be ye com- ! your friend likewise, robe I have none at all in- deed,  
for me ing back  
 3 á-biamá. Ki i<sup>n'</sup>č<sup>i'</sup>ge aká wa<sup>n'</sup>gič<sup>e</sup> wáma<sup>n'</sup>ká-čtewa<sup>n'</sup>-bají-biamá, uči<sup>n'</sup>agá-bi  
said, they say. And old men the all became altogeth-er out of patience with him, they were un- willing, they say  
(coll. sub.)  
 ega<sup>n'</sup>. Sasú  
as. François (François).

NOTES.

619, 10. qima<sup>n'</sup>čube tš č<sup>a</sup>č<sup>a</sup>be ič<sup>a</sup><sup>n'</sup>čě, he pulled out some of the skewers, and thrust his head out between the skins.

620, 1. nini gákč<sup>e</sup>; *tobacco* is named, but gákč<sup>e</sup> shows that the *pipe* (*niniba*) is meant. While this was said the pipe was held out to the corpse.

620, 6. wač<sup>i</sup> qiač<sup>a</sup>-bi, the two old men fainted.

TRANSLATION.

Long ago a Dakota died and his parents made a lodge for him on the bluff. In the lodge they erected a scaffold on which they laid the body. Now, there was in that village a young married man, whose father dwelt with him. And two old men visited the father, and smoked with him, talking about various things. At length the father of the young man said, "My friends, let us go to the corpse and cut off summer robes for ourselves from the tent skins." But the young man opposed this, saying, "No! Do not do so! The death of the young man was a very pitiable occurrence, and, as they had nothing else to give up for him, they erected the tent there and placed him in it that he might decay in it. Let him rest undisturbed!" In spite of his son's words the father remarked, "As he is already dead, what possible benefit can he get from the tent? We have no robes, so we wish to cut off parts of the tent skins for ourselves." Then the young man said, "Really! You have determined to have your own way! Well then! Go as you have said and we shall see what will happen!" He spoke thus by way of reproof. And the old men arose without saying a word, and went to the place where the corpse lay. When they had gone the young man said to his wife, "O wife, get my piece of white clay. I must scare one of those old men nearly to death." But the woman was unwilling, saying, "Let them alone! They have no robes. Let them cut off robes for themselves." But as the husband would not stop talking about it, the wife got the piece of white clay for him. The husband took it, and with it he whitened his whole body and even his head and face. When he had finished he went in a course parallel to that taken by the old men, and reached the corpse before they arrived. He climbed the scaffold and lay on it, thrusting his head out through the tent skins just above the door-way. At length the old men were approaching, ascending the hill and talking together in a low tone. The young man lay listening to them. At length when they had reached the lodge, the old men sat down. And the leader said, "Friends, fill your pipe. We must smoke this last time with our



friend up there." And one of them said, "Yes, your friend has spoken well. That should be done." So he filled the pipe. He drew a whiff, and when the fire glowed he turned the pipe stem towards the seam of the skins above the door-way. He looked up towards the sky, saying, "Ho, friend, here is the pipe! We must smoke with you this last time. And then we will separate. Here is the pipe." As he said this he gazed above the door-way and saw the head extending from the tent in the manner that has been described. "Oh! my friends," said he, "look at this place behind you!" And when the two looked they said, "Really! friend, it is he!" And all fled. Then the young man leaped down and attacked them. Two of them fell to the ground in terror, but he did not disturb them, going on in pursuit of his father. When the old man was overtaken he fell to the ground, as he was terrified. The young man sat astride upon him, and said, "You have been very disobedient! Fill the pipe for me!" And the old man said, "Oh! my grandchild! Oh! my grandchild!" hoping that the supposed ghost would pity him. Then he filled the pipe as he lay stretched out and gave it to his son. And when the young man stopped smoking the father said, "Oh! my grandchild! Oh! my grandchild! Grandchild, pity me and let me go. We thought that we must smoke with you this last time, so we went to the place where you were. Grandchild, pity me." "If that be so, arise and extend your hands to me in entreaty," said the young man. So the old man arose and did so, saying continually, "Oh! my grandchild! Oh! my grandchild!"

It was as much as the young man could do to keep from laughing. At length he said, "Well! begone! Beware lest you come again and go around my resting-place very often! Do not visit it again." Then he let the old man go. On returning to the burial lodge he found that the two old men were still lying where they had fallen. When he approached them they slipped off with their heads covered, as they were terrified, and he let them go undisturbed. When they had departed the young man hastened home. He was the first to reach there, and after washing himself he reclined at full length. He said to his wife, "When they return, be sure not to laugh. Make an effort to restrain yourself. I came very near making them die from exhaustion." And when the old men returned the husband and wife lay as if they were asleep. But the old men did not lie down; all sat in silence, smoking together till daylight. When the young man arose in the morning the old men appeared very sorrowful. Then said he, "Give me one of the robes that you and your friends cut off and brought back. I too have no robe at all." But his father said, "Why! We went there but we did not get anything, as we were attacked. We came very near being killed." To this the son replied, "Why! I was unwilling for this to happen, so I said, 'Do not go,' but you paid no attention to me and went. But now you think differently and you weep." And when it was night the young man said, "Go again and make an attempt. Bring back a piece for me, as I have no robe at all." The old men were unwilling to go again, and they lost their patience, as he teased them so often.

## YANKTON STORY.

TOLD BY GEORGE MILLER.

- Ga<sup>n</sup> Ihañ'kta<sup>n</sup> wi<sup>n</sup> ta<sup>n</sup> wa<sup>n</sup> gça<sup>n</sup> méi<sup>n</sup> te, cénujiñ'ga wi<sup>n</sup> mi<sup>n</sup> ičápe-na<sup>n</sup> i  
 And Yankton village those per- haps (?) young man one human waited for regu- larly  
 an un- seen one
- tě. Níkagáhi ijañ'ge na<sup>n</sup> ba ukíkiji tět, wáçixa-báji tět, nújiñgá cti wi<sup>n</sup> tět,  
 the Chief his daughter two near kin- dred (past sign), the they did not take the boy too one the (past act).  
 husbands (past sign),
- 3 jingá. Kí níaci<sup>n</sup> ga čé mi<sup>n</sup> ičápa-bi ehé aká, é wa'ú čaňká úwakie ga<sup>n</sup> čai  
 small. And man this that he waited for I said the he woman the (pl. to talk to desired  
 (sub.), ob.) them
- tět, é wéapaí tět. Ha<sup>n</sup> xi, xi tět di ahi tět, xi-sa<sup>n</sup> čět. Li náza tět di ja<sup>n</sup> i  
 the he waited for the Night when, tent at the arrived the tent whitened. Tent rear at the lay  
 (past act), them (past act), (past act),
- tět. Ga<sup>n</sup> ie wána'a<sup>n</sup> ja<sup>n</sup> i tět. Ėgiçe cemi<sup>n</sup> jiñ'ga aká akíča ukíkíe  
 the And speak- ing listening to them lay the (past act). At length young woman the (sub.) both talked together  
 (past act).
- 6 átiágça-biamá. Gé átiágça-biamá: "Wihe, é'be níkaci<sup>n</sup> ga wi<sup>n</sup> Kagé  
 began suddenly, they To say as fol- lows began suddenly, they Younger sister, who person one Younger brother (fem.)  
 say:
- ú'a<sup>n</sup> t'a-wéakičai xi, aň'gačixe taté," á-biamá. "Wuhu+!" ečéga<sup>n</sup> ja<sup>n</sup> i tět.  
 causes him (for us, his sis- ters) to enrage the enemy, if, we take him for a husband shall, said, they say. Oho! thinking he lay the (past act).  
 etc.
- Ga<sup>n</sup> wépigça<sup>n</sup> gáxe ja<sup>n</sup> i tět. Agčá-bi ega<sup>n</sup>, éwačě-mádi akí-bi ega<sup>n</sup>, hi<sup>n</sup> bč  
 And plan making he lay the (past act). Having gone back, to his kindred (pl. ob., etc.) having returned, moccas- sins  
 they say, they say,
- 9 baté wacii tět. Ga<sup>n</sup> giáxai tět. Čáze iča<sup>n</sup> ba<sup>n</sup> xi, nújiñga uné ačai tět,  
 to saw employed the (past act). So they did it the Evening a second time when, boy to seek went the (past act).  
 them (past act).
- indé ča<sup>n</sup> ixičaha<sup>n</sup> jiwačět tět di. Ga<sup>n</sup> nújiñga čin é'dedí čin amá, xi-gaxe.  
 face the can not be recognized by when. And boy the was mv. there they say, playing.  
 (part) one another (mv. ob.)
- Ga<sup>n</sup> xi ičai tět. Ga<sup>n</sup> xi, "Gi-gá haú, Kagé-i," á-bi ega<sup>n</sup> ga<sup>n</sup> ačai<sup>n</sup> ačai tět.  
 And then found the (past act). And then, Come ! Younger having said, so having he the (past act).  
 him (past act), brother, they say him went (past act).  
 (masc.)
- 12 Ga<sup>n</sup> ha<sup>n</sup> tět ičauğčět qti ga<sup>n</sup> gí'in ačai tět, ian'de áčiaqti. Ga<sup>n</sup> nuda<sup>n</sup>  
 And night the throughout so carrying went the ground across by the (past act). And to war  
 him on his back (past act), nearest way.

gí'in ačai tē. Jenúga wi' t'éč-a-bi ega'n, janúga uma'e nin'de gáxai tē.  
 carry- went the Buffalo bull one having killed, they say, fresh meat provisions cooked made the  
 ing him on his (past act). back (past act).

Ga'n uma'e tē 'i'-bi ega'n, nújīngá cti ágahádi gí'ini tē. Watéka édega'n  
 And provisions the having carried on boy too in addition carried the Creek but (past  
 (col. ob.) his back, they say, to it him on (past act). his back, act).

ačí-bi ega'n, nújīnga utčjeadí gčín'kičá-bi ega'n, uma'e hébe 'íi tē, 14. 3  
 having reached it, boy in the bushes having seated him, they say, provisions part gave the dried  
 they say, to him (past meat, act),

"Égičé né te. Ca'n ca'n gčín'-gá. Égičé učágas'in' te, gacibaža!  
 Beware you lest. Always sit. Beware you peep lest, outside (the  
 go undergrowth)

Agčí tá miŋke há. Ga'n ačai tē, wada'n be. Níaci'ga ctē wéč-a-báji akíi  
 I will return hither And went the as a scout. Person at found them not he  
 (past act), reached there again

tē'di, ukí-a-bi ega'n, nú na'n qti ukíe gáxai tē, "Núda'haŋgá, níaci'ga ctē 6  
 when, having spoken to him, man fully speaking made the O war captain, person atall  
 they say, to him (past act),

čingái. Edáda'n ctéwa'n čingái." Či gí'in ega'n čí ačai tē. Či  
 is wanting. Whatsoever is wanting. Again having carried again went the Again  
 him on his back (past act),

ga'n amá éga'n gčín'kičai tē, utčjeadí dázčeqtei hí xí. Či wada'n be ačai  
 having gone thus for some time he seated him amid the late in the he when. Again as a scout went  
 some time (past act), undergrowth evening reached there

tē. Égičé wakída-biamá. Égičé níaci'ga wi'n a'pa' wi'n t'éčč akáma. 9  
 the At length he shot at something, At length person one elk one was killing it, they  
 (past act), they say.

Kí nújīnga čínké agíagčé ga'n ča-bi xí ctē, gíteqi tē ca'n ga'n učúda'be gčín'i  
 And boy the (st. to fetch him wished, they even difficult the yet still considering he sat  
 ob.) say when. for him (==as)

tē. Ga'n níaci'ga ta'n gčádai tē. Ga'n wéčč ctéwa'n jī t'éčai tē níaci'ga  
 the And person the he crept up the And not having seen him he killed the person  
 (past act), (st. ob.) him (past act), at all him (past act)

ké'. Ga'n xí nújīnga čínké agíagčai tē. "Núda'haŋgá, níaci'ga wi'n t'éčč 12  
 the And then boy the (st. ob.) he fetched the O war captain, person one I have  
 (past act), (past act), killed

há. Wana'n qčín-gá há, aí tē. Ga'n gí'in ega'n č'di ačai tē, 1a'w'ci'n. Ě'di  
 Hasten ! said the And having carried there went the running. There  
 (past act), him on his back (past act),

ačí-bi ega'n, nújīnga čínké níaci'ga ké' gahá átāŋkičai tē. Ga'n xí agčai  
 having reached, boy the (st. ob.) person tho on it caused him to tread the And then started home  
 they say, to him (past act), body (past act),

tē. Níaci'ga naji'ha ča'n cti hébe čizá-bi ega'n, ga'n nújīnga čínké gí'in 15  
 the Person hair the (part) too part having taken, they so boy the one carrying him  
 (past act), on his back

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- agʕai tē. Ga<sup>n</sup> wa'ú ʕaŋká wasiʕēqti gʕé tē ga<sup>n</sup>, "Mi'agʕa" tá miŋke,"  
started the And woman the (pl. thinking in started the as, I take for a will I who,  
home (past act). ob.) tently of them back (past act) wife
- eʕéga<sup>n</sup> éga<sup>n</sup>, gi'ʕēqti gʕe tē. Ki pahaŋ'ga maja<sup>n</sup> aŋi ʕaŋ'di akŋi tē,  
having thought, very glad started home the (past act). And before laud he was at the he ar- the  
ri-ved (past act),
- 3 ʔi-úʕiqʕige ʕaŋ'di. Égiʕe ʔi wi<sup>n</sup> ē'dedi te amá. Li<sup>i</sup> bēʕugaqti waha<sup>n</sup>-bi  
deserted village at the (land). At length tent one was std. there, they say. Tents all removed, they  
say
- ʔi', ʔi wi<sup>n</sup>áqtcí ē'dedi te amá. Ē'di alí-bi ʔi, égiʕe ʔijébe tē' ctēwa<sup>n</sup>  
when, tent just one was std. there, they say. There arrived, when, behold door-way the on  
ev
- ma'ʕiŋ'ka áji-bi ega<sup>n</sup>, iŋ'tca<sup>n</sup>qtcí waha<sup>n</sup> aʕá-bi ké amá, ʔi amá ucté amá.  
earth having been put on just now migrating they had gone off in a those in the the others  
it in small pieces, they say, lg. line, they say, tents (sub.) (sub.).
- 6 Ci ujaŋ'ge ké uhá aʕai tē, ugáqʕa' jaŋ'ge wíuhe aʕai tē. Égiʕe níaciŋ'ga  
Again road the follow- went the road of the migrating following went the At length person  
(lg. ing it (past act), party closely (past act). after them
- na<sup>n</sup>'ba ɗahádi gʕi<sup>n</sup> akáma. Ē'di ahí-bi ʔi, égiʕe ʕé nújiŋga ʕiŋké iʕádi  
two on a hill were sitting, there. There arrived, when, behold this boy the one his  
they say. they say who father
- aká iha<sup>n</sup> aká cēna<sup>n</sup>'ba akáma. Aí-bi ega<sup>n</sup>, nújiŋga íagikigʕá-bi ega<sup>n</sup>,  
the his the those two were st., Having come, they boy having kissed their own, they  
(sub.) mother (sub.) they say, say, say,
- 9 níaciŋ'ga ʕiŋké íagikigʕá-biamá, iʕádi aká cti, iha<sup>n</sup> aká cti. "Úda<sup>n</sup> héga<sup>n</sup> ʔi  
man the one they kissed him, they his the too, his the too. Good very  
say, father (sub.) mother (sub.)
- ckáxe édega<sup>n</sup> ʕaʔigʕiʔuáji," á-biamá. Níaciŋ'ga aká nújiŋga ʕiŋké aʕi<sup>n</sup> aʕai  
you did but you injured yourself, said, they say. Man the boy the one took away  
(sub.) who who
- tē ēbé ctēwa<sup>n</sup> uíʕa-báji tē. Ki ʔaŋ'ge amá nújiŋga ʕiŋké ʕiŋgé tē'di  
when who soever he did not tell the (past act). And his sister the (pl. boy the one was mis- when  
act), sub.) sub.) who ing
- 12 ígiʕa-báji tē'di, t'éʔiʕá-biamá. Nújiŋga iʕádi aká gá-biamá: "Ani<sup>n</sup> né  
they did not when, they killed themselves, Boy his the said as follows, You took him  
and him, their own they say. father (sub.) they say: away
- tē'di uná eté ʔi úda<sup>n</sup>qti ckáxe ʕa<sup>n</sup>'ja, ʔaŋ'ge aká enáqtcí nú ukji éga<sup>n</sup>  
when you tell it ought very good you do though, his sister the him only man near  
relation (brother)
- téqigíʕai, ca<sup>n</sup> uqpaʕé tē ga<sup>n</sup> t'é da<sup>n</sup>'ctē eʕéga<sup>n</sup> i éga<sup>n</sup> ga<sup>n</sup> t'éʔiʕai ʔaŋ'ge  
prized him, so lost the and dead perhaps they thought as so killed them- his sister  
their own, selves
- 15 akíʕa." Gaŋ'ʔi ʕé níaciŋ'ga aká ga<sup>n</sup> iʕádi ʕiŋké uíʕai tē ʕé íe ké  
both. And then this man the at any his told it the this spoken the  
(sub.) rate father the (st. ob.) to him (past act)
- bēʕuga, e'a<sup>n</sup> níaciŋ'ga t'éʕai tē. "Ké, aŋgáʕe taí. Ca<sup>n</sup> há. Wanáte te  
all, how man he killed the (past act). Come, let us go. Enough. You eat shall
- há," aí tē. "Ma'ʕi<sup>n</sup>'i-gá. Cubʕé tá miŋke," aí tē níaciŋ'ga aká. Ga<sup>n</sup>  
said the (past act). Walk ye. I will go to you, said the man the (sub.). So

g'phi<sup>n</sup>i tē. Íkisa<sup>n</sup>'tí<sup>n</sup> cháí yí, qáča agčai tē. Wa'ú čé t'čxičč čańkáča akfi  
 he sat the (past act). Out of sight they when, back he start- the Woman this killed to the ones he  
 again ed back (past act). reached again  
 tē. Lijebe ma'čín'ka ma<sup>n</sup>-básé ájii tē učiqpačá-bi ega<sup>n</sup>', yí ma<sup>n</sup>'te ahífi  
 the (past act). Door-way earth cubes of sod piled up the having made fall from a height tent within ar-  
 (col. ob.) by pulling, they say, rived  
 tē. Égiče wa'ú akíča ja<sup>n</sup>'yí'a<sup>n</sup>'he ih'wacá-bi čańkáma. Ě'di ahí-bi ega<sup>n</sup>', 3  
 the (past act). Behold woman both reclining together (?) they had been laid, they say. There having arrived, they say,  
 učíza<sup>n</sup> tē uta<sup>n</sup>'na úbasne ja<sup>n</sup>' akáma. Gań'yí t'čxičč akáma.  
 middle the space making a split by pushing (?) he was lying, they say. And then he was killing himself, they say.

## TRANSLATION.

There was once a Yankton village in which was a young man who was waiting for a chance to marry. The chief had two daughters, full sisters, who were unmarried, and one son who was the youngest child. And this man who, as I have said, was waiting for a chance to marry, wished to court the sisters, and he was waiting on their account.

One night he went to their tent, which was a whitened one, and he lay down outside at the rear of the tent in order to listen to what the sisters might say. At length the sisters began a conversation. One said, "Younger sister, we shall marry the person who takes our little brother and enables him to insult our enemies." "Oho!" thought the listener. As he lay there he matured a plan. Returning home he asked his female kindred to sew moccasins. And they did it for him. The next evening, when it was too dark for persons to distinguish one another's faces, he started to seek the boy. The boy was playing, and the young man found him. When he said, "Come, younger brother," the boy went with him. The young man carried him on his back all night long, going across the prairie in a straight line. When he carried him thus he was going on the war path. He killed a buffalo bull, cut up the carcass, and cooked the fresh meat that it might serve as rations for the journey. He carried the provisions on his back, and besides them he carried the boy. When he reached a stream he seated the boy among the undergrowth and gave him some dried meat to eat. Then said he, "Do not depart! Remain here! Beware lest you peep outside of the undergrowth! I will return." Then he went as a scout. Not discovering any one at all, he returned to the boy, and spoke to him as if he were a full-grown man, "O war captain, there is no one at all. I did not find anything whatever." Then he took him on his back again, resuming his march. Late in the evening he seated the boy amidst the undergrowth and went off as a scout. At length there was some one shooting. It was a man who killed an elk. The young man wished to fetch the boy, but it was difficult, so he sat considering what to do. He crept up carefully towards the man and killed him before his presence could be detected.

Then he fetched the boy. "O war captain, I have killed a man. Hasten!" He carried the boy on his back, running to the place. On arriving there he caused the boy to tread on the dead man. Then the two started home, taking part of the scalp of the slain man. As the man started back, he thought intently of the women, "I will

take a wife," and he was very glad. On returning to the place where he had first met the boy and had overheard the sisters, behold, nothing remained but a single tent and the deserted village site. All the inhabitants had removed, leaving only the one tent standing. On reaching it he noticed that small pieces of sod had been piled up against the door-way, and that but a short time had elapsed since the departure of the other inhabitants. He followed close behind the villagers, and at length saw two persons sitting on a hill. Nearing them, he saw that they were the parents of the boy whom he was carrying.

They came towards him and kissed their son and also the young man. "You have done very well, but you have injured yourself," said they. When the young man carried off the boy he did not tell any one at all what he intended doing. And when the sisters did not find the boy, their brother, they killed themselves. The boy's father said to the young man, "You should have told about it when you carried him off. You have done well, but since his sisters had only him as their real brother they loved him, and, thinking that he was either lost or dead, they killed themselves." Then the young man related every occurrence to the boy's father, telling how he had killed the man.

The father said, "Come! Let us go. It is enough. You must eat." The young man said, "Depart ye! I will join you later." So he sat there and they departed. When they had gone out of sight he retraced his steps till he reached the place where the sisters had killed themselves. He pulled down the cubes of sod that had been piled up against the entrance, and then went into the tent. There were the two women, side by side, just as they had been laid there. He went to them, forced his way in between them, and lay down. Then he killed himself.

### ADDRESS TO THE YOUNG MEN.

Niaci <sup>n</sup> ga-máce,	waçáxigçítá <sup>n</sup> i	núde taxux' uçiji-qti xí-na <sup>n</sup> ,	edáda <sup>n</sup> wi <sup>n</sup>
O ye people,	you work for your- selves	throat you are very when reg- ularly.	what one
çaxíekaxe táí há.	Wacka <sup>n</sup> i-gá	É'be uçúnaji <sup>n</sup> -bajíi-gá.	Níkaci <sup>n</sup> ga ukéçi <sup>n</sup>
you make for yourself	will pl.	Try (pl.).	Who do not depend (ye) on him. Indian
3 añ'gaçi <sup>n</sup> bçúgaqti	Wakan <sup>n</sup> 'da aké-ga <sup>n</sup>	wáxai té há, maja <sup>n</sup> ' çan <sup>n</sup> 'di, ça <sup>n</sup> 'ja	
we who move	all Wakanda the sub., so made us the (past act).	land on the, though	
edáda <sup>n</sup> weágiúda <sup>n</sup> a <sup>n</sup> ma <sup>n</sup> 'çi <sup>n</sup>	wegáxai	gě bçúgaqti çíngé há.	Maja <sup>n</sup> ' çéça <sup>n</sup>
what for our advantage we walk made for us the (pl. ob.)	all wanting	Land this (place)	
bçúgaqti wáqe-ma ugípi éga <sup>n</sup> waníta	weágiúda <sup>n</sup> Wakan <sup>n</sup> 'da	çíngé <sup>n</sup> wegáxai	
all the white peo- ple	full as quadruped good for us Wakanda the st. one made for us		
6 çá <sup>n</sup> 'ja, bçúgaqti múçingái.	Pahan <sup>n</sup> 'ga	tě'di waníta çí <sup>n</sup> eçi <sup>n</sup> çíngé <sup>n</sup> qti ga <sup>n</sup> '	
though, all exterminated by shooting	Be-fore when quadruped the (class) his without any at all so		

t'ea'pě a'ma'ñi'i, a'ñan'ñigñigñi'qti a'ma'ñi'i, nū éga'qti a'ma'ñi'i. Kī  
 we kill'd we walk'd, we deciding about for ourselves we walked, man just like we walked. And  
 i'p'tea' tč'di úeka' gč e-na' a'ñisí'qti a'ma'ñi' taité čingé. Wáqe-ma  
 now when deed the only those we remember well we walk shall wanting. The white peo-  
 (pl. ob.)  
 úeka' emí kē a'ñan'baha'-báji etéctēwa', en' e'áñica' wia'ñiqe taí. Ědí 3  
 deed their the we do not know notwithstand- yet towards them let us shape our  
 ing,  
 In that  
 case good for us we shall walk.

NOTE.

According to George Miller, an Omaha, the old men of his tribe often make such an address to the young men.

TRANSLATION.

O ye people, if you ever accomplish anything for yourselves it will be only when you work so hard for yourselves that you pant incessantly thereafter. Do your best! Do not depend on any one else. The Mysterious Power made us all Indians in this country, but all those things which he made for our constant good have disappeared. The entire country is full of white people, so the quadrupeds which had been made by the Mysterious Power for our advantage have been exterminated, they have been shot. In the former days we went about killing the quadrupeds who had no owners, we governed ourselves, going wherever we pleased, we went about just as men should do. But now it is impossible for us to think any longer about those deeds of the past. Although we are ignorant of the customs of the white people, let us shape our course in that direction. In that case we shall prosper.

LETTERS.

LENUGA NAJIN TO HIS FRIEND GRAY HAT.

Čéñu Wačage qúde gñí xī, uákie. Iyíga'ñai ke'ia pí, Wáji'dáñi  
 Here Hat gray had when, I talked to him. Grandfather at the (place) I was there. Washington  
 č áwake, maja' čéñan' wiwíña Iyíga'ñai čínké wébč'i'wi' pí. Níkaci'ga 6  
 that I mean, land this (ev.) my He whom they have for a grand- the (st. ob.) I sell it I was there. People  
 father  
 kčdí amá hídeañ amá Mábi'-ñan'ga-ma čkiga'qti wáqa'be. Kī égiqe  
 those who were those lower down the the Americans just like I saw them. And at length  
 the  
 Missouri R.

- maja<sup>n'</sup> wégčei<sup>n'</sup> wi<sup>n'</sup> tč'di waqpániä<sup>n'</sup> j'i amá. Iúga<sup>n'</sup> čai aká uja<sup>n'</sup> ge úda<sup>n'</sup> wi<sup>n'</sup> a<sup>n'</sup> í  
land sold their when they were not poor. Grandfather the (sub.) road good one gave me
- há. Ičágiča-máji, áda<sup>n'</sup> waqpáni. A<sup>n'</sup> wa<sup>n'</sup> qpani áda<sup>n'</sup> k'i éskana Wakan'da  
I have not found there- mine, fore poor. I am poor there- fore and oh that! God
- 3 činké ijin'ge činké, a<sup>n'</sup> ba eá kč'ja éča<sup>n'</sup> be pí ka<sup>n'</sup> ebčéga<sup>n'</sup>. Éde  
the one his son the one day their to the in sight I reach I hope. But  
who who,
- ugáhanadáze kčdi-na<sup>n'</sup> ca<sup>n'</sup> ca<sup>n'</sup> bčei<sup>n'</sup>. Éskana čéceta<sup>n'</sup>, Máhi<sup>n'</sup>-ja<sup>n'</sup> ga-máce,  
darkness in it usually always I am. Oh that! henceforth, O ye Americans,  
uga<sup>n'</sup> ba kč'ja éskana pí ka<sup>n'</sup> ebčéga<sup>n'</sup>. I<sup>n'</sup> wi<sup>n'</sup> ča<sup>n'</sup> xa<sup>n'</sup> i xi, éska<sup>n'</sup> ebčéga<sup>n'</sup>,  
light to the oh that I reach I hope. You help me if it may be I think that,
- 6 ci<sup>n'</sup> gajin'ga wiwíja ni<sup>n'</sup> q ačai ka<sup>n'</sup> ebčéga<sup>n'</sup>. Ukít'č éčamá Caa<sup>n'</sup> amá pí-  
child my alive go I hope. Nation or these Dakota the bad (pl. sub.)  
baji hégabaji xi, ca<sup>n'</sup>, Máhi<sup>n'</sup>-ja<sup>n'</sup> ga-máce, edáda<sup>n'</sup> gč áhigiqti wačai<sup>n'</sup>  
not a little when, still, O ye Americans, what a great many you give to them  
(= thing) pl. in. ob.
- waqpáni-báji. Wí na<sup>n'</sup> xide a<sup>n'</sup> ska<sup>n'</sup> qti, ie čiči<sup>n'</sup> ai aná<sup>n'</sup> a<sup>n'</sup> minké. Nicúde  
they are not poor. I I have a very good hearing, word your (pl.) I am hearing as I sit. Missouri R.
- 9 čé-kčdi wáge áhigiqti, waqpániqti at'é tá minke. Níaci<sup>n'</sup> ga-ma úcka<sup>n'</sup>  
this by the while a great many, very poor I die will I who. People the (pl. ob.) deed  
man
- píaji amá wačákihíдай xi, ie čiči<sup>n'</sup> ai aná<sup>n'</sup> a<sup>n'</sup> minké. Ugáhanadáze kč'di  
bad the ones you attend to them if word your (pl.) I am hearing as I sit. Darkness in the  
who
- ca<sup>n'</sup> ca<sup>n'</sup> bčei<sup>n'</sup>. Čéceta<sup>n'</sup> éskana a<sup>n'</sup> cta<sup>n'</sup> be eg étea<sup>n'</sup> i éde. Waga<sup>n'</sup> ze wi<sup>n'</sup>  
always I am. By this time oh that you see me so (?) should at least but. Teacher one
- 12 Pan'ka qí čau<sup>n'</sup> di naji<sup>n'</sup> há, čéču naji<sup>n'</sup>. Waqpáni t'a<sup>n'</sup> a<sup>n'</sup> ča<sup>n'</sup> ba<sup>n'</sup> hana<sup>n'</sup> waga<sup>n'</sup> ze  
Ponka vil- at the stauds here stands. Poor there is he knows about teacher  
lage
- ta<sup>n'</sup>. Edáda<sup>n'</sup> i<sup>n'</sup> teqi gč waga<sup>n'</sup> ze ta<sup>n'</sup> na<sup>n'</sup> a<sup>n'</sup> taté. Úcka<sup>n'</sup> i<sup>n'</sup> teqi gč  
the. What hard for the teacher the he hears it shall. Deed hard for the  
std. one. me pl. in ob. one
- baxúakičé-na<sup>n'</sup> ma<sup>n'</sup> tá minke. K'i ie kč waga<sup>n'</sup> ze ta<sup>n'</sup> čéna<sup>n'</sup> a<sup>n'</sup> xi,  
I cause him to write I use will I who. And word the teacher the you hear when,  
usually
- 15 wi<sup>n'</sup> ke éska<sup>n'</sup> enéga<sup>n'</sup> i, gebčéga<sup>n'</sup>, Máhi<sup>n'</sup>-ja<sup>n'</sup> ga-máce. Ičádia<sup>n'</sup> wa<sup>n'</sup> čai<sup>n'</sup> ma  
He speaks perhaps you think, I think that, O ye Americans! Those whom we have had  
truly for agents
- wágazu-báji. Úcka<sup>n'</sup> gč i<sup>n'</sup> uda<sup>n'</sup> i gč ičáča-máji há. Níaci<sup>n'</sup> ga-ma  
not straight (pl.). Deed \* the good for the I have not found The persons (pl. ob.).  
pl. in ob. me pl. in ob.
- wágazúqti-ma wi<sup>n'</sup> ka<sup>n'</sup> bčea<sup>n'</sup>. Wágazú-ma wi<sup>n'</sup> tčakičé xi, i<sup>n'</sup> wi<sup>n'</sup> ka<sup>n'</sup> xi,  
the very honest ones one I desire. The honest ones one you send him if, he helps me if,  
(pl. ob.) to me
- 18 íáni<sup>n'</sup> ja té há. K'i Wačáge qúde čí, ie taté aná<sup>n'</sup> a<sup>n'</sup> té čeceta<sup>n'</sup> qti égičé  
I may live by And Hat gray you he shall I heard when from that really hap-  
means of him speak speak it it time on- ward ppened
- wágazu jingáqti. Wágazu tč éga<sup>n'</sup> na<sup>n'</sup> ka<sup>n'</sup> bčea<sup>n'</sup>. Úda<sup>n'</sup> há, ebčéga<sup>n'</sup>.  
straight very small. Straight the so only I desire. Good I think that.  
Gúdiha ani<sup>n'</sup> ja (é) te áha<sup>n'</sup>, áda<sup>n'</sup> wéčihíde sagígi- na<sup>n'</sup> ka<sup>n'</sup> bčea<sup>n'</sup>. Ja<sup>n'</sup> čina<sup>n'</sup> ge  
In future I live may ! there- fore tool hard ones of only I desire. Wagon



ka<sup>n'</sup>bça. I desire. Jčskā Cattle ka<sup>n'</sup>bça. I desire. Jčskā ja<sup>n</sup> wood i<sup>n'</sup>-ma ka<sup>n'</sup>bça. I desire. Wé'e Plow ka<sup>n'</sup>bça. I desire.  
those who carry on their backs

Qúdigáona S<sup>g</sup>the ka<sup>n'</sup>bça. I desire. Jan'dina<sup>n</sup>cpé Spade ka<sup>n'</sup>bça. I desire. Wémagíxe Saw ka<sup>n'</sup>bça. I desire.

Ma<sup>n'</sup>zē wíuqáda<sup>n</sup> Iron used for nailing ka<sup>n'</sup>bça. I desire. Ca<sup>n'</sup>ge wáçaha Horse clothing ka<sup>n'</sup>bça. I desire. Wamúsk-ina<sup>n</sup>úbé "Wheat-grinder" (=grist-mill) 3

ka<sup>n'</sup>bça. I desire. Ki é abçi<sup>n'</sup> xī, ičáni<sup>n</sup>ja té áha<sup>n</sup>, ebčéga<sup>n</sup>. I live by will ! I think that. Maja<sup>n'</sup> gč ian'ga Land the large pl. in ob.

ctōwa<sup>n'</sup> abçi<sup>n'</sup>- máji há; áda<sup>n</sup> wčihíde sagígi- na<sup>n</sup> ka<sup>n'</sup>bça há. Usní by any means I have I not there-fore tool hard ones of different kinds only I desire Winter

gčéba ki édi čábei<sup>n'</sup> Iúga<sup>n</sup>čai činké<sup>n</sup>ja pí tē agčí tē, ki ceta<sup>n'</sup> wčihíde 6  
ten and on it three the one had as a grand-father to the I was there the I have come back the, and that far tool

sagí- ctōwa<sup>n'</sup> abçi<sup>n'</sup>- máji. Áda<sup>n</sup> wčihíde sagí gč ka<sup>n'</sup>bça. Waga<sup>n'</sup>ze ta<sup>n</sup> hard by any means I have I not There-fore tool hard the I desire. Teacher the (std.)

ka<sup>n'</sup>bça tē a<sup>n</sup>ča<sup>n'</sup>baha<sup>n</sup>. Ki čkiga<sup>n'</sup>qti i<sup>n</sup>čéckaxai ka<sup>n'</sup> ebčéga<sup>n</sup>. Edáda<sup>n</sup> I desire the he knows about us. And just like it for me you make it I hope that. What

wi<sup>n'</sup> ičáni<sup>n</sup>ja té ctōwa<sup>n'</sup> čingéé há. Enáqtei ičáni<sup>n</sup>ja té há. 9  
one I live by means of it may soever there is none That only I live by means of him may

## NOTES.

This was the first text of any sort dictated to the writer (in 1872). "Gray Hat" was the name given by the Ponkas to the late William Welsh, of Philadelphia. A translation of this letter appeared in the "Spirit of Missions" (of the Protestant Episcopal Church) for 1872.

629, 5. Waçage qude gčí xī, rather, Waçage qude ihe gčí xī, *When Gray Hat came back by this route.* Waji<sup>n</sup>daçi<sup>n</sup>, *Washington*, in Ponka notation; but the native phrase, waji<sup>n</sup> daçi<sup>n</sup>, means, *foolish disposition.*

630, 4 and 5. One "eskana" is enough; omit the other (*i. e.*, either one).

630, 8. Wi na<sup>n</sup>xide a<sup>n</sup>skāqti, etc. The speaker names himself, but the true reference is to his people, the Ponka. Nearly all the personal statements should be so construed.

630, 11. Čeceta<sup>n</sup> eskana a<sup>n</sup>čta<sup>n</sup>be eg etea<sup>n</sup>i ede, *I think that you (pl.) should at least have seen me (i. e., should have come to see me) by this time.* L. gave another reading: Čeceta<sup>n</sup> eskana a<sup>n</sup>čta<sup>n</sup>be éga<sup>n</sup> etai éde, *I think that you should have visited me ere this.*

630, 15. For gebčéga<sup>n</sup>, L. reads, ka<sup>n'</sup>bčéga<sup>n</sup>, *I hope.* But the other, too, makes sense.

631, 1. gčskā ja<sup>n</sup> i<sup>n</sup>-ma, *those cattle which carry yokes, i. e., oxen.*

631, 4. ičáni<sup>n</sup>ja té alia<sup>n</sup>, ebčéga<sup>n</sup>. L. reads, ičáni<sup>n</sup>ja éte áha<sup>n</sup>, ebčéga<sup>n</sup>, *I think, "I ought to live by means of it!"*

Waga<sup>n</sup>ze in this letter refers to the missionary, *i. e.*, the author.

## TRANSLATION.

O Gray Hat, when you came hither after your visit to the tribes up the Missouri River I talked with you. (And now I talk about the same business.) I have been to the place of the President, I mean Washington. I went thither to sell my land to the President. I saw some people down the Missouri River who were just like Americans, and I noticed that when they sold their land they were rich.

The President gave me a good road. I have not found it, therefore I am poor. I am poor, I say, for that reason. I am always in darkness. I hope that I may soon come out into the day of God and his Son. O ye Americans, I hope that henceforth I may reach the light. I think that if you will help me my children will improve, thus realizing my hopes. O ye Americans, though these Dakota tribes are very bad you give them many things and they are wealthy. But my people have behaved well, they have obeyed your words (though you have not given us many things). (If) there are a great many white people along this Missouri River, I shall die poor. When you are attending to the Indians who will not behave I am obeying your words. I am ever in darkness. I think that you should at least have visited me before this time.

A missionary is here at the Ponka village. He knows about my poverty. He shall hear of the things which are difficult for me to endure. From time to time I will get him to write about those things. And when you hear his words, O ye Americans, I imagine that you will think "He tells the truth."

Those whom we have had as our agents have not been upright. I have not found any of their acts advantageous to me. I desire to have one of the truly honest persons. If you send me one of that kind and he aids me, I may improve by means of his assistance.

O Gray Hat, when I heard that you were to speak (in our behalf?) our affairs really improved a little from that time onward. I desire only what is right. I think that it is good. In future I ought to improve. Therefore I desire substantial appliances of different kinds. I desire wagons, cows, oxen, plows, scythes, spades, cross-cut saws, nails, harness, and a grist-mill. If I obtain the things which I have named, I think that I ought to improve by means of them.

The lands which I have are by no means large, therefore I desire substantial appliances of different kinds. It has been thirty-three winters since I returned home after my first visit to the President, and I have not yet had even one substantial implement. Therefore I desire them. The missionary knows what I wish to obtain. And I hope that you may do for me just as I desire. There has not been even one thing here of advantage to me. My only present dependence is the missionary.

## HEGAGA SABE AND JAŁAŃGA NAJIN TO BETSY DICK.

Nújinga	aká	čida <sup>n'</sup> be	ga <sup>n'</sup> čai.	Wáčaba	úwačagi <sup>ná</sup>	tě	gi <sup>ná</sup> 'be	
Boy	the	to see you	desires.	Clothing	you told us about	the	to see his	
	(sub.)						own	
ga <sup>n'</sup> čai.	Uqčéqtcí	čai' tč	ga <sup>n'</sup> čai.	T'a <sup>n'</sup> adi	čatí	tě'di	can'geajin'ga	wi'í
he desires.	Very soon	you the	he desires.	Last fall	you came	when	colt	I gave you
		give it to him						
an <sup>n'</sup> čagčé,	gčí.	Nújinga	čí'í	činké	é	áji	há	gčízají
you took it home.	it has	Boy	he gave	the one	he dif-			he did not
ward,	returned.		it to you	who	ferent			take it back
								colt.
Pa <sup>n'</sup> ka	áji	can'ge	ta <sup>n'</sup>	iha <sup>n'</sup>	ta <sup>n'</sup>	ačí'	aká,	é
Ponka	an-	horse	the	its	the	he has	the	he
other	other		(std.)	moth-	(std.)	her	(sub.)	he
			er					took it
								back
								colt.
								Do not look for
gičáji-gá!	A <sup>n'</sup> wa <sup>n'</sup> wa	u <sup>n'</sup> gačá <sup>n'</sup> -báji.	Čka <sup>n'</sup> áji	gčí'	Wawáqpani	hégabáji.		
It, as your own!	Whither	they have not gone	Motionless	sits.	We are poor	not a little.		
		traveling.						
Gajide-ma <sup>n'</sup> čín,	nikagahi	wací	ejai	t'é.	Cúde-gáxe	ijín'ge,	Qegačiga <sup>n'</sup> ,	6
Gajide ma <sup>n'</sup> čín,	chief	adherent	their	dead.	Smoke-maker	his son,	Qegačiga <sup>n'</sup> ,	
t'é	čicta <sup>n'</sup>	gčí'	Paha <sup>n'</sup> gadi	wabáxu	wi <sup>n'</sup>	cučéačé,	gčíají.	I <sup>n'</sup> tea <sup>n'</sup>
dead	finished	sits.	Formerly	letter	one	I sent to you,	it has not	Now
						returned.		again
cučéačé.	Mi <sup>n'</sup>	čé	h'be	čigí <sup>ná</sup> 'be	ga <sup>n'</sup> čai	nújinga.	T'a <sup>n'</sup> da <sup>n'</sup>	čatí
I send to you.	Moon	this	part	to see you,	desires	boy.	In the fall	you
				his own			came	when
čá'čičé	nújinga.	Can'ge	wi <sup>n'</sup>	čí'í.	Edáda <sup>n'</sup>	úwačaginá	čagčí	béuga
had pity on	boy.	Horse	one	he gave	What	you told us about	you	all
you				to you.			came	have heard of
							back	their own,
čina-báji.	Néxigaxú	enáqtcí	čínai.	Mi <sup>n'</sup>	čé	h'be	gi <sup>ná</sup> 'be	ga <sup>n'</sup> čai.
they did not	Drum	alone	they asked	Moon	this	part	to see their	they wish.
beg of you.			of you.				own	To go
								to you
íčai	nújinga	wíja.	Wabáxu	wi <sup>n'</sup>	tia <sup>n'</sup> čakičé	íčačé	éde	tíají.
speaks	boy	my.	Letter	one	you cause to	you prom-	but	it has
of it					come hither	ised		not come.
Edáda <sup>n'</sup>	tě							What
								(ob.)
učáket'a <sup>n'</sup>	xí'jí,	aná'a <sup>n'</sup>	ka <sup>n'</sup> 'bča.	Wabáxu	ča <sup>n'</sup>	cuhi	tě	égasáni
you acquire	if,	I hear	I desire.	Letter	the	reaches the	on the fol-	lowing day
						you		the
								find it
wabáxu	tia <sup>n'</sup> čakičé	ka <sup>n'</sup> 'bča.	E'a <sup>n'</sup>	čaki	číte	aná'a <sup>n'</sup>	ka <sup>n'</sup> 'bča.	
letter	you cause to	I desire.	How	you reach	it may be	I hear it	I desire.	
	come to me			home				

## NOTES.

Written in 1872. Dictated by Black Elk (Heqaga sabe), afterwards John Nichols, or Pahaŋga-ma<sup>n'</sup>čín, son of the chief by that name, of the (Ponka) Wacabe gens. Jałanğa najin was a leader of a dancing society. He should not be confounded with the head chief, Jenuga najin, or Acawage (sometimes called Jałanğa najin). A letter of (the younger) Jałanğa najin, written after he became a Christian and a farmer, will be found on a subsequent page in this volume. Jałanğa najin jiuğa, the younger

# 634 THE OJIBWA LANGUAGE—MYTHS, STORIES, AND LETTERS.

Jaqaūga naji<sup>n</sup>, now called Jenuga zi, *Yellow Buffalo Bull*, came to Washington in April, 1889, and furnished the author with an account of his dancing society, two legends of Ukiabi (pp. 609, 613), and other information. Betsy Dick was an Omaha doctor, mystery woman, leader of a dancing society, interpreter, etc. She spoke several Indian languages besides having a knowledge of English. From her the writer obtained several Oto myths.

633, 3. Nujiūga ŋi'i ŋiūke e aji hā. Note the use of ŋiūke, when the sentence affirms no voluntary action, but the mere fact of his being a different person. Had a voluntary action been predicated of him, the sentence would have begun thus: Nujiūga ŋi'i aka.

633, 6. nikagahi waci eai t'e. L. inserts ede before t'e: *He was the chief's servant, but he is dead.*

633, 7. t'e ŋicta<sup>n</sup> gēi<sup>n</sup>, He is at the point of death, *or*, He is about to die.

633, 11. Nujiūga used *without* aka, probably incorrectly.

## TRANSLATION.

Standing Buffalo wishes to see you. He desires to see his clothing about which you told us. He wishes you to give it to him very soon. The colt which I gave you when you were here last fall, and which you took home with you, has returned. The youth who gave it to you is not the one who now has it; he did not take back the colt. He who has taken it is the Ponka, who has the colt's mother. Do not look for it as your own. The people have been nowhere. They are staying at home. We are very poor. Gaḡide-ma<sup>n</sup>ŋi<sup>n</sup>, the chief's adherent, is dead. Smoke-maker's son, Qega-ŋiqa<sup>n</sup>, is about to die. I sent you a letter formerly, but no reply has come. Now I send this one to you. Standing Buffalo wishes to see you before the end of this month. When you came here in the autumn he had pity on you and gave you a horse.

All have heard about the things concerning themselves, about which you told us (*i. e.*, promised us) when you returned to us. They did not beg these things of you. They asked you for nothing but a drum. They desire to see what belongs to them before the end of this month. My young man (Standing Buffalo) speaks of going to you. You promised to send me a letter, but it has not come. I wish to hear whether you have acquired anything. When this letter reaches you, I wish you to send me one on the day after you receive it. I desire to hear how you reached home.

HEQAGA SABA TO KUCÁCA, AT THE OMAHA AGENCY,  
NEBR. *March 11, 1872.*

Cupí taté ebéga<sup>n</sup>. Ma<sup>n</sup>'zepě niníba i<sup>n</sup>wi<sup>n</sup>'čane ecé, a<sup>n</sup>'čá'í čicta<sup>n</sup>.  
I reach you shall I think that. Hatchet pipe you seek for me you said, you gave to me finished.  
Čéki gí xī, ačín' gikičá-gá! Léji<sup>n</sup>'hi<sup>n</sup>'de wačáge a<sup>n</sup>'čá'í 'íčačč agíxa<sup>n</sup>'bča.  
Ceki is re- when. cause him to bring it back! Woven yarn head-dr. as you gave me you promised I wish my own.  
Céna.  
Enough.

3

## TRANSLATION.

I think that I shall be with you. You said that you would seek a hatchet-pipe for me: you have already given it to me. Get Ceki to bring it when he returns. I desire my head-dress of woven yarn, which you promised to give me. Enough.

HEQAGA SABA TO CEKI, A PONKA STAYING AT THE  
OMAHA AGENCY. 1872.

Čéki, ma<sup>n</sup>'zěškā číja abčín', bčízč. Níaci<sup>n</sup>'ga čábčín' aň'xii éde  
Ceki, money your I have, I took it. Person three contended with me for it  
awá'í-májī: Ičáličai čínké, iěškā, Ma<sup>n</sup>'tcú-níja. A<sup>n</sup>'wa<sup>n</sup>'cka<sup>n</sup>'ian'ga, áda<sup>n</sup>  
I did not give it to them: Agent the, inter- Ma<sup>n</sup>'tcu-níja. I am strong. there-  
fore  
awá'í-májī Ma<sup>n</sup>'zěškā wíja gčéba itéwikičé, éde wíjáha<sup>n</sup> t'é áda<sup>n</sup> awá'í. 6  
I did not give it to them. Money (?) my ten I put away for you, but my wife's brother dead there I gave to them.  
Caň'ge na<sup>n</sup>'ba, jčěškā mī'ga edábe, edáda<sup>n</sup> ga<sup>n</sup>'ča a<sup>n</sup>'čagáji uáket'a<sup>n</sup>, éde  
Horses two, ox female also, what to desire you com- I acquired, but  
manded me  
wíjáha<sup>n</sup> t'é, áda<sup>n</sup> zani čínge, bčúgaqti čínge. Ma<sup>n</sup>'zěškā čagíctia<sup>n</sup>'be  
my wife's brother dead, there- all there is none, every one there is none. Money you see your own  
ka<sup>n</sup>'bča, áda<sup>n</sup> itéačč. Umáha jé uné amá kí xī, aná'a<sup>n</sup> ka<sup>n</sup>'bča. 9  
I desire. there- I put it away. Omaha buf- fallo hunters reach when, I hear I desire.  
fore  
Waqí<sup>n</sup>'ha cta<sup>n</sup>'be xī, čgasáni tia<sup>n</sup>'čakičé te aná'a<sup>n</sup> xī. Čúna.  
Paper you behold when, the follow- ing day you send to me please I hear when. Enough.

## NOTES.

635, 5. iěškā, the U. S. interpreter, David Le Clerc.

The reading of the last line (635, 10) is conjectural. If we transpose *te* and *xī*, the sentence will read, *egasani tia<sup>n</sup>'čakičé xī, ana'a<sup>n</sup> te, if you will send me (one) on the next day, I may hear it.*

## TRANSLATION.

Ceki, I have your money; I took it. Three persons contended with me for it, trying to get it from me, but I did not give it to them. (I refer to) the agent, the interpreter, and Grizzly-bear's Ear. I am strong, therefore I have not given it to them. I had put away ten dollars of my money for you, but my wife's brother died, therefore I gave it away to the people. I had acquired two horses, and also domestic cows, which you told me to desire, but my wife's brother died, therefore all is gone; everything is gone! I wished you to see your own money, so I put it away. I wish to hear when the Omahas who went on the buffalo hunt reach home. When you see the letter, please send one to me on the following day, and I may hear of it (?). Enough.

## HEQAGA SABB TO DR. POTTER, YANKTON, DAK. 1873.

- Wáqe dāxe i<sup>n</sup>'ta<sup>n</sup> mi<sup>n</sup> cáđē. Pahan'gadi i<sup>n</sup>wi<sup>n</sup>'čaka<sup>n</sup>'āji éde, waga<sup>n</sup>'ze  
 White I act now moon six Formerly you did not help me but, teacher  
 man
- wáqe úda<sup>n</sup> hégaji tē, wékiona<sup>n</sup>'čakičē xi, edáda<sup>n</sup>'ctécte tia<sup>n</sup>'čakičē ka<sup>n</sup>'bča,  
 white good not a little as you make me thankful if, whatsoever you send to me I desire,  
 man suddenly
- 3 kageha Wigisičē-na<sup>n</sup> ca<sup>n</sup>'ca<sup>n</sup>. Ičádi úda<sup>n</sup> wéđaha<sup>n</sup>-máji. Na<sup>n</sup>'pa<sup>n</sup>'hi<sup>n</sup>  
 O friend. I remember you only always. Agent (or good I do not know them. I am hungry  
 Father)
- agísičē-na<sup>n</sup>-ma<sup>n</sup>'. I<sup>n</sup>'tca<sup>n</sup> wáqe ičádi Pa<sup>n</sup>'ka-ma qéska wi<sup>n</sup> a<sup>n</sup>'í. Úda<sup>n</sup>  
 I remember it usually. Now white agent (or the Ponkas (pl. or one has given  
 man father) ob.) to me. Good
- ni<sup>n</sup>' éde čiaqai. Ičádičai áji wi<sup>n</sup> úda<sup>n</sup>qti atí, é áwake. Wáqta<sup>n</sup>'a<sup>n</sup>'čakičē  
 you but he has ex- Agent an- one very good has that I mean. You are pleased with  
 are celled you. other come what I am doing
- 6 xi, edáda<sup>n</sup> wéčihide a<sup>n</sup>'čá'i ka<sup>n</sup>'bča, dadíha.  
 if, what tool you give I desire, O father!  
 to me

## NOTES.

Dr. J. A. Potter, of Yankton, South Dak., was agent among the Ponka before 1869.

636, 1. Pahan'gadi . . . kageha. F. said that the words were used incorrectly, and that it was impossible to discover the meaning. G. said it was a *badly constructed sentence* (ukigče piäji), and that the words were "uñda<sup>n</sup>'be piäji," *bad for one to consider*. But W., an older Omaha, found the sentence a plain one. His explanation is given in the translation. For ka<sup>n</sup>'bča, I *wish*, F. substituted, ka<sup>n</sup>'bčega<sup>n</sup>, I *hope*.

## TRANSLATION.

I have been living as a white man for six months. Formerly, when I was a wild Indian, you did not help me. At that time I had no one to teach me. But now I have the missionary, and I wish to improve. So if you are willing to make me thankful suddenly (*or unexpectedly*), I hope, my friend, that you will send me something or other.

I am always thinking about you. I have not known good agents. I have been always thinking about my hunger. Just now the white agent has given me one of the Ponka oxen. You are good, but he has excelled you. I refer to another agent, a very good man, who has come recently. O father, if you are pleased with what I am doing, I wish you to give me some tool or other useful appliance.

## HEQAGA SABĒ TO KUCÁCA. 1872.

Wabáxu	faná	éé	cúééaéé.	Óéaka	íéádiéai	aká	úda <sup>n</sup> qti	aká,	éga <sup>n</sup>	
Letter	you	this	I send to you.	This one	agent	the	very good	the	so	
	asked			(sub.)		(sub.)		(sub.)		
	for									
edáda <sup>n</sup>	úju	taité	weágibáha	gíí <sup>n</sup> ,	uná'a <sup>n</sup>	a <sup>n</sup> éagáji	té	uána'a <sup>n</sup> .	Máca <sup>n</sup>	ská
what	impor-	shall	showing to us,	sits,	to hear	you com-	as	I have heard	Feather	White
	tant	be (pl.)	his own	about it	about it	mand- I me		about it.		
cúééákié	waqí <sup>n</sup> ha.	Céki	ma <sup>n</sup> zěská	té	abéi <sup>n</sup> .	Agíí	te,	ecé.	Wébaxú-gá!	3
I sent it to you	paper.	Ceki	money	the	I have.	I come	will	you	Write to us!	
for him						home	said.			
Wí	ubéa <sup>n</sup>	te,	ecé.	Waqí <sup>n</sup> ha	uqéé'qtei	ka <sup>n</sup> béa,	wabáxu	é	áwake.	I <sup>n</sup> ja-
I	I take	will,	you	Paper	very soon	I desire,	letter	that	I mean.	We usu-
	hold	said.								ally
na <sup>n</sup> i	Umáha	íéádiéai	éíńké.	Wí	wabáxu	gíán'kié	té,	aná'a <sup>n</sup>	ka <sup>n</sup> béa.	
doubt	Omaha	agent	the one	I	letter	is caused to	when,	I hear it	I wish.	
him			who.			come back				
						for me				
Éga <sup>n</sup>	ańga <sup>n</sup> éai.									
so	we desire.									

6

## NOTES.

Kucaca, prob. the Omaha notation of the Pawnee name for Rousseau Pepin or Pappan, an Omaha.

637, 1. íéádiéai, *i. e.*, C. P. Birkett, of Nebraska.

637, 2. Máca<sup>n</sup> ská, *White Quill-feather*, a Ponka, who died afterwards at the Omaha Reservation in Nebraska.

637, 5. Umáha íéádiéai éíńké, the Omaha agent, Edward Painter, M. D., of Maryland.

## TRANSLATION.

I send you this letter for which you asked. This agent whom we now have is very good; so he continues showing to us ("to whom he belongs as agent") the things which shall be important for us. As you commanded me to hear about it, I have done so. I sent a letter to you for White Quill-feather. O Ceki, I have the money. You said, "I will return." Write to us. You said, "I will take hold of it." I desire a paper very soon, I mean a letter. We usually doubt the Omaha agent. When a letter is sent to me, I wish to hear what you intend doing. All of us have a similar desire.

UHAÑGE-JA<sup>N</sup>, A PONKA, TO HIRAM CHASE (WASABE JAÑGA),  
AT OMAHA AGENCY.

I<sup>n</sup>'na<sup>h</sup>a gí te ágaji-gá. Waq<sup>p</sup>áni cingé. Wa<sup>q</sup>áte k(ə) újawa. Gí-gá  
My mother be may command her! Poor there is none. Food the abundance. Return thou

há. Ihan<sup>'</sup>kta<sup>'</sup>wi<sup>n</sup> ca<sup>n</sup>'ge áhigi wá'ti, áda<sup>n</sup> a<sup>n</sup>grú wawáq<sup>p</sup>ani-báji. Kí  
! Yankton horse many gave to us, therefore we are not poor. And

3 wícti úda<sup>'</sup>qti anáji<sup>n</sup> Na<sup>'</sup>búwibca<sup>'</sup> minké. Céna.  
I too very good I stand. I am shaking hands with you. Enough.

## NOTES.

Uhañge-ja<sup>a</sup>, *Lies at the end*, or Big Snake, was a brother of Standing Bear, of the Ponka Wajaje gens. Hiram Chase was the trader at the Omaha Agency, who had taken an Omaha woman for his wife.

The classifier *kə* is contracted before *ujawa*, in this sentence, although this is not always done.

TRANSLATION.

Tell my mother to be coming back. There is no one poor (here). Food is abundant. O come! The Yanktons gave us many horses, so we are not poor. And I, too, am doing very well. I am shaking hands with you. Enough.

PART OF A LETTER FROM UHANGE-JAN TO HIS BROTHER,  
MA<sup>N</sup>TCU-NAJIN.

Wabáhi-jin'ga uqpáǵe; Caa' uti'-baji, ni'ǵa agǵi. Cí weánaxíǵai  
Wabahi-junga fell; Dakotas did not hit alive he came. Again they attacked us  
back.

Céhi t'a' tē' watcicka ké itáxi ǵa' wan'gaci' anǵáhi. Cañgagǵi' déna'ba  
Apple- around the creek the head the we having them we reached there. Riding on horses seven  
tree

6 an'guǵai, kí weánaxíǵai. Anǵa'ǵe tǵea'ǵai. Maja'-ibáha' wacúce,  
we overtook and they attacked us. We threw our selves down suddenly (?) Knows-the-Land brave,  
them, us. [We threw ourselves down suddenly in quick succession]

Ma'tcu'-ǵan'ga wacúce, na'pewaǵe, ni'ǵa. ǵaǵan'ga-nájin' wacúce: Caa'  
Big Grizzly-bear brave, dangerous, alive. Standing Buffalo brave: Dakota  
Dakota

wi' hiñacǵatci ma' íu, ǵaǵan'ga-nájin' ǵingá-nuda' wacúce.  
one very close to him ar- wounded Standing Buffalo. Boy Warrior brave.  
row with.



## NOTES.

All the Ponkas, except Jiŋga-nuda<sup>n</sup>, mentioned in this letter, were scholars of the author. Standing Buffalo was the younger man of that name.

The creek called "Cehit'a<sup>n</sup>," or "Where apple trees abound", is probably Willow Creek, a tributary of the Niobrara River. Nebraska.

## TRANSLATION.

Little Picker (*or* Grazer) fell, but he has returned alive without being struck by the Dakotas. They dashed on us again. We chased them to the head of Willow Creek (?). We overtook seven horsemen, who assaulted us. We threw ourselves to the ground, to hide, one after another (?). Knows-the-Land was brave; Big Grizzly-bear was brave and dangerous (to the foe); he survives. Standing Buffalo was brave. Standing Buffalo wounded a Dakota with an arrow when he stood very close to him. Boy Warrior was brave.

## HEQAGA-SABĖ AND OTHERS TO AN OMAHA.

T'a <sup>n</sup> /adi	Umáha	qí cupí.	Kí	nújĩnga	wiwĩga	wéxi'a <sup>n</sup>	úwačáğioná,	
Last fall	Omaha	house	And	boy	my	ornament	you told them about it,	
nuona <sup>n</sup> /ha,	qíčá	maca <sup>n</sup>	wi <sup>n</sup> ,	c'óna,	i <sup>n</sup> wi <sup>n</sup> /čaná'a <sup>n</sup> .	T'a <sup>n</sup> /da <sup>n</sup>	čatí há.	Ma <sup>n</sup> /zépě-
otter skin,	eagle	quill-feather	one,	enough,	you heard about me.	In the fall	you came hither	Hatchet
ninĩba	úwačaginá,	gíná'a <sup>n</sup> i	há,	zaní	nújĩnga.	Ma <sup>n</sup> /zě-unáji <sup>n</sup>	máca'-čágčá <sup>n</sup>	3
pipe	you told them about it,	they have heard of it, their own	all	boy.		Iron shirt	head-dress of eagle tail feathers	
wačáge,	čehá-nacábe,	hi <sup>n</sup> bé,	wačá'i	'íčáčé,	ma <sup>n</sup> /zě-áka <sup>n</sup> /ta,	céna,	úwačaginá,	
head cover- ing,	buffalo robe smoked dark,	moc- casios,	you give to us	you prom- ised,	metal armlets,	enough,	you told them about it,	
i <sup>n</sup> čina-ctěwa <sup>n</sup> -báji.	Waji <sup>n</sup>	čičĩga	wačá'i	'íčáčé.	Gata <sup>n</sup> /adi	uké'ta <sup>n</sup>	éska <sup>n</sup> a <sup>n</sup> -	
we did not beg of you in the least.	Disposition	your own	you give to us	you prom- ised.	At last	to acquire	perhaps we	
čá <sup>n</sup> /čai,	éde	edáda <sup>n</sup>	úwačaginá	añ'kaji'qtia <sup>n</sup> .				6
thought,	but	what	you told them about	is not so at all.				

## NOTES.

The letter was dictated by Heqaga-sabĖ in the presence of Țaqañga-naji<sup>n</sup>, Ni-ane, and Miyaši-nikagahi.

639, 1. qí cupí seems elliptical; perhaps it should be qíi ča<sup>n</sup>ga cupí (*to the village I went to you*) *I went to your village*, as he did not go to a single Omaha house to the exclusion of all others.

639, 4. wačáge appears superfluous here. Ma<sup>n</sup>/zě unáji<sup>n</sup> refers to some present rather than to the Ponka *man*, *Iron Shirt*.

## TRANSLATION.

Last autumn I went to your house(s) on the Omaha land. And you told my young men about trinkets; you heard about only an otter skin and an eagle quill-feather for me. You came to this place in the early fall. All the young men have heard of their hatchet-pipe of which you told them. You promised to give us an iron shirt (*sic*), a head-dress of eagle tail feathers, a buffalo robe smoked dark, moccasins, and metal armlets. You told them about it; we did not beg of you at all. Of your own mind you promised to give them to us. We have thought, "At last after much delay he may have acquired them;" but what you told them about is not so at all.

UHANGE-JA<sup>N</sup> TO CAÑGE-SKA, AN OMAHA CHIEF.

- T'a<sup>n</sup>adi cupí íe úda<sup>n</sup> i<sup>n</sup>čéckaxe, wépigta<sup>n</sup> áwatéga<sup>n</sup> wágazúqti  
 Last I reached there where you are word good you made for me, thought (or plan) in what way very straight
- iañ'kičá-gă, dadíha. A<sup>n</sup>'bačé cubčé ka<sup>n</sup>'bča, éde a<sup>n</sup>wan'kega. Ki čéamá  
 send to me, O father. To-day I go to you I desire, but I am sick. And these
- 3 Caa<sup>n</sup> amá cti 'ágča wáci<sup>n</sup>, áda<sup>n</sup> xúahéga<sup>n</sup> cubčá-mají. T'a<sup>n</sup> xí, cubčé  
 Dakota the (pl. sub.) too suffering they have us, there-fore fearing unseen danger some-what I do not go to you. Fall when, I go to you
- ka<sup>n</sup>'bča. Cañ'gejajín'ga wi<sup>n</sup> aqíabča pí. Pañ'ka céču i<sup>n</sup>čín'čín  
 I desire. Colt one I abandoned my own I reached there. Ponka there where you are having it for me
- gíwačákičé ka<sup>n</sup>'bča. Waha<sup>n</sup>'činge ninba wi<sup>n</sup> a<sup>n</sup>'í 'íčé ka<sup>n</sup>'bča: uíča-gă.  
 cause them to be returning I desire. Orphan pipe one to give promise I desire: tell it to him.
- 6 Edáda<sup>n</sup> i<sup>n</sup>wi<sup>n</sup>'čana te wi<sup>n</sup>'aqtečeté uná'a<sup>n</sup>'čákičájí. Edáda<sup>n</sup> wi<sup>n</sup>'aqteci  
 What you told to me the even one you did not cause me to hear about it. What just one
- čínai níaci<sup>n</sup>ga na<sup>n</sup>'ba: nélixagáxú čínai. A<sup>n</sup>'ba čéčuádi ga<sup>n</sup>'čai, éde ní'a,  
 asked of you person two: drum asked of you. Day on this they desire it, but you have failed,
- áda<sup>n</sup> céna cka<sup>n</sup>'na te, zaníqti gíxa<sup>n</sup>'ča-bají'qtia<sup>n</sup>'í. Íe číčíča wi<sup>n</sup>'čakájí.  
 there-fore enough you desire it may, all they do not wish at all for their own. Word your you do not speak truly.
- 9 Kúge wi<sup>n</sup>' aňgáči<sup>n</sup> áda<sup>n</sup> céna ga<sup>n</sup>'čai kúge. Wa'ú ní<sup>n</sup> éde íe číčíča  
 Box one we have there-fore enough they de-sire box. Woman you are but word your own
- jaňgáqti íčae. Ugfhita-bájí Wéxi'a<sup>n</sup> úwačáginá tē áda<sup>n</sup> cačé 'íčai éde,  
 very large you They are waiting very anxiously for what was promised. Trinkets you told them about them the (past act) there-fore you they spoke of it
- ní'a áda<sup>n</sup> cačá-bájí 'íčai hă. Čéna.  
 you there-fore not going to you they speak of it Enough.

## NOTES.

640, 9. *čičiqa*, superfluous according to F.

640, 11 and 11. *Ugibita-bajī . . caqa-bajī 'ičai hă. F. gives another reading: Wéqī'a' ūwaqagioná tē ugibita-bájii hă, áda' caqé 'ičai éde, ouí'a hă, áda' caqá-bajī 'ičai hă, You told them about the trinkets, so they were waiting very anxiously for what was promised. Therefore they talked of going to (visit) you (not waiting on you any longer), but now that you have failed (to send them), they speak of not going to (visit) you.*

## TRANSLATION.

When I was with you last autumn you made very good words for me. O father, send me a decision in whatever way it may be very honest. I wish to go to you to-day, but I am sick. And these Dakotas also are abusing us, therefore I do not go to you on account of my fear of some unseen danger. I wish to go to see you next autumn. I left one of my colts there (with the Omahas). I desire you to induce the Ponkas who are with you to bring it back for me. I wish the Orphan to promise to give me a pipe. Tell him about it. You have not caused me to hear about even one of the things about which you told me (*i. e.*, you have not sent word about their coming). Two men asked just one thing of you; they begged a drum of you.

They desire it on this very day, but you have failed, so you need not think of it any longer. They do not wish you to give them anything. You have not spoken true words. We have a box, therefore they have no further desire for one (from you). You are (as) a woman, but you speak very great words! They are waiting very anxiously for what was promised. You told them about the trinkets, so they promised to go to see you; but now that you have failed (to send them) they speak of not going to you. Enough.

## UHÁÑGE-JAN TO AGENT C. P. BIRKETT. 1873.

Edáda <sup>n</sup>	i <sup>n</sup> teqí	uwí <sup>b</sup> ča.	Pañ'ka	níkagáhi	úju,	Ma <sup>n</sup> teú-wáčihi,
What	hard for me	I tell you.	Ponka	chief	principal,	Ma <sup>n</sup> teú-wáčihi,
Acáwage,	ḡáxe-sábě,	Wají <sup>n</sup> 'agahíga,	Gahíge,	ja <sup>n</sup> 'inañge	a <sup>n</sup> 'íjii,	čé i <sup>n</sup> 'teqí
Acawage,	Black Crow,	Wají <sup>n</sup> 'agahíga,	chief,	wagon	has not given me,	this hard for me
húga-májí.	Ga <sup>n</sup> 'adíqti	ja <sup>n</sup> 'inañge	číqti,	nán'de	čičiqa,	Major,
not a little for me.	Just now	wagon	you your-self,	heart	your own,	Major.
wí <sup>n</sup>	a <sup>n</sup> 'čá'í	ka <sup>n</sup> 'bča.	Íčigčá <sup>n</sup>	tě	Pañ'ka	níkagáhi
one	you give to me	I desire.	Decision	the	Ponka	chief
						the ones who
číqtcí	ínigčá <sup>n</sup>	wačá'í	ka <sup>n</sup> 'bča.	Níkagáhi	béúga	čéču
just you	you deciding	give to them	I desire.	Chief	all	here
						thinking that
ja <sup>n</sup> 'inañge	kě	a <sup>n</sup> 'í-bájí	ḡí,	ta <sup>n</sup> 'wa <sup>n</sup> gčá <sup>n</sup>	píäji	taté,
wagon	the	do not give to me	if,	village	bad	shall be,
						I think that,
						Major.
						Kí
						And

edáda<sup>n</sup> píäji dāxa-máji. Ja<sup>n</sup>'inañge nújiñga wa'í 'íča- biamá, éde ubéí'age.  
 what bud I do not. Wagon boy to give they it is said, but I was unwilling.  
 to them promised

Ma<sup>n</sup>'teú-náji<sup>n</sup> ta<sup>n</sup>'wa<sup>n</sup>gça<sup>n</sup> eja<sup>n</sup> čan'di ja<sup>n</sup>'inañge na<sup>n</sup>bá etéga<sup>n</sup>; wéna<sup>n</sup>ba té  
 Standing Bear gens his in the wagon two probable; the second the  
 3 wíjai, čska<sup>n</sup> ebčéga<sup>n</sup>. I<sup>n</sup>win'ka<sup>n</sup> wackañ'-gá!  
 it is mine, per- I thought. To help me try!  
 haps

## NOTE.

641, 2. a<sup>n</sup>i<sup>n</sup> (the 3d sing.) should be a<sup>n</sup>i-bají, in the plural, to agree with the pl. subj. *the chiefs*.

## TRANSLATION.

I tell you what is difficult for me to bear. The principal Ponka chiefs, Grizzly-bear that-starts-the-gam >from-the-thicket, Striped-horse (Zebra), Black Crow, Bird-chief, and The Chief, have not given me a wagon; this is very hard for me. Just now, Major, I wish you yourself of your own will to give me a wagon. You do not desire the Ponka chiefs to make the decision; I wish you alone to decide and give (the wagon) to them. I think, Major, that there will be trouble in the tribe if all the chiefs who are here, after thinking of the matter, do not give me a wagon. Yet I have done nothing wrong. They promised to give the wagons to the young men, but I was unwilling. There are probably two wagons which will belong to Standing Bear's gens, and I suppose that the second one may be mine. Try to help me!

## FRANK LA FLÈCHE, SR., TO HIS DAUGHTER, SUSANNE.

November 12, 1877.

Maja<sup>n</sup>' ča<sup>n</sup> añxíxa<sup>n</sup>čai té' a<sup>n</sup>čí'a tañ'gata<sup>n</sup> ebčéga<sup>n</sup>. Umáha yí ča<sup>n</sup>  
 Land the we desire for our- the we shall fail to obtain I think that. Omaha vil- the  
 selves lage  
 i<sup>n</sup>'ta<sup>n</sup> a<sup>n</sup>ná tañ'gata<sup>n</sup>. Ččceta<sup>n</sup>'-na<sup>n</sup> úwawéci kě ceta<sup>n</sup>'-na<sup>n</sup> 'ia<sup>n</sup>'ča-bají'-qtia<sup>n</sup>'i.  
 now we shall ask for. Up to this time pay the so far only we have not at all men-  
 tioned it.  
 6 Īndáda<sup>n</sup> nié eté wačín'gai. Ga<sup>n</sup>' čí'áqti xí, ga<sup>n</sup>' úwawéci 'ia<sup>n</sup>'ča tañ'gata<sup>n</sup>.  
 What pain so we have none. And failing al- if, then pay we shall mention it.  
 together  
 Čé maja<sup>n</sup>' níci<sup>n</sup>ga ukéči<sup>n</sup> maja<sup>n</sup>' ejaí é'di učáxine tai há, ewéagaí há.  
 That land Indian common land their there you can seek for yourselves they said the  
 foregoing to us  
 Águdi edé ceta<sup>n</sup> aña<sup>n</sup>'ča-báji. Ga<sup>n</sup>' cañ'ge čaňká čičgčänge éča<sup>n</sup>ba  
 Where what so far we have not desired it. And horse the (pl. ob.) your husband he too  
 they said  
 9 wákihičú-gá. Ga<sup>n</sup>' cóna ga<sup>n</sup>'te uwíbča cučéač. řeskā a<sup>n</sup>'wan'gači<sup>n</sup>  
 attend ye to them. And enough for a while I tell you I send to you. Interpreter we have them  
 aňgati wíutañ'ga đedéni čata<sup>n</sup>'i, píbaji.  
 we had as soon as whiskey he drank, be (was)  
 come hither bad.

## NOTES.

This Frank La Flèche is the younger brother of Joseph La Flèche of the Omaha tribe. Frank is a chief of the Ponka half-breed "band." His daughter Susanne is the wife of Makata. She and her husband were at the Quapaw Reservation, Indian Territory, when this letter was written.

The author was present at the interviews with the President and other officials, as a check on the interpreters, whom he corrected once or twice.

642, 9. ieskă. This interpreter was Baptiste Barnaby, who was not a Ponka. He was fond of liquor; so the agent brought the chief of police, Big Snake or Uhañge ja<sup>n</sup>, to watch him and keep him sober. Big Snake did his work well.

## TRANSLATION.

I think that we shall fail to obtain the land which we desire for ourselves (*i. e.*, the old reservation in Todd County, Dakota). We shall now ask for the Omaha Reservation (as our home). Up to this time we have not mentioned the damages at all (but we shall do so hereafter).

We have no sickness whatever. If there is a total failure (to get either our old land or the Omaha Reservation), we will speak of the damages (*or* pay). They have said to us, "You can seek a land for yourselves in the Indian Territory." We have not yet expressed a wish to go where they have said. Now, you and your husband must attend to the horses. I send you all that I have to tell you for some time. The interpreter is bad; he drank whisky as soon as we brought him here.

## WAQPECA, AN OMAHA TO MR. PROVOST.

August 24, 1878.

Wamúske	d'úba	a <sup>n</sup> wa <sup>n</sup> 'i-gă	há,	kagčha.	Na <sup>n</sup> jú	čna	wíi	téinke,	a <sup>n</sup> čéi
Wheat		some	lend me	O friend.	Thresh-	that	I give	will,	you give
					ing	quanti-	back		to me
						ty	to you		

té.	Wéga <sup>n</sup> ze	dúba	ka <sup>n</sup> 'bča.
when	Measure	four	I desire.
(or if)			

## TRANSLATION.

My friend, lend me some wheat. If you give it to me I will give you back that much of threshed (wheat). I desire four bushels.

## MAQPIYA-QAGA TO CÁKUČŮ-ČAKITÁWE.

- Waqi<sup>n</sup>'ha gáča<sup>n</sup> cučé. Ca<sup>n</sup>' ga<sup>n</sup>' wisíčai tē waqi<sup>n</sup>'ha cuhí-na<sup>n</sup> taté.  
 Paper that (ob.) goes to you. At any rate I remember the paper reach you ally shall.
- Gata<sup>n</sup>'adi ája<sup>n</sup>i éda<sup>n</sup>, ebčéga<sup>n</sup>, cí winá'a<sup>n</sup>i ka<sup>n</sup>'bča. Uma<sup>n</sup>'ha<sup>n</sup>-ma ma<sup>n</sup>'zěškā  
 By this time have † (in a I think that, again I hear I wish. The Omahas money  
 you (pl.) so-acted illoquy, from you
- 3 čizá-báji ca<sup>n</sup>'ca<sup>n</sup> i<sup>n</sup>'ta<sup>n</sup>. Pahan'ga gě'di ma<sup>n</sup>'zěškā čizé ca<sup>n</sup>'ca<sup>n</sup>i, éde i<sup>n</sup>'ta<sup>n</sup>  
 do not receive always now. Before at differ-ent times money received always, but now
- čizá-báji, wa'f-baj'qtia<sup>n</sup>i. Áda<sup>n</sup> ma<sup>n</sup>'zěškā čaná tē učfhaj<sup>i</sup> té, wa'f-báji  
 they do not get it, they do not give it to us at all. There-fore money you begged the you have will, they do not give it to us about it
- ca<sup>n</sup>'ca<sup>n</sup> éga<sup>n</sup> učfhaj<sup>i</sup> há. Wamúske kē ga<sup>n</sup>' hégaj<sup>i</sup> abčí<sup>n</sup>' ehé čandi, ca<sup>n</sup>'ca<sup>n</sup>.  
 always so you do not have your desire wheat the and- not a little I have I said in the it continues. past,
- 6 Maja<sup>n</sup>' ča<sup>n</sup> wamúske jaŋgá uáji, wéga<sup>n</sup>'ze gčébahíwi<sup>n</sup> na<sup>n</sup>'ba abčí<sup>n</sup>'. Éskana  
 Land the wheat large I sowed, measure hundred two I have. I have
- čéču ni<sup>n</sup>' ebčéga<sup>n</sup> wamúske t'a<sup>n</sup>' xī, wačáte t'a<sup>n</sup>' xī. Wata<sup>n</sup>'zi kē' cti hégaj<sup>i</sup>  
 here you are I think that wheat abounds if, food abounds if. Corn the too not a little
- abčí<sup>n</sup>'. Wáqe nú eja<sup>n</sup> kē hégaj<sup>i</sup> abčí<sup>n</sup>'. Wáqe waqtá eja<sup>n</sup> kē bčúga abčí<sup>n</sup>'.  
 I have. White man potato his the not a few I have. White man fruit his the all I have.
- 9 Abčí<sup>n</sup>' gě'cte hégaj<sup>i</sup> abčí<sup>n</sup>'. Níkagahí-ma pahan'gadi weát'abčé Uma<sup>n</sup>'ha<sup>n</sup>-má;  
 I have the things not a I have. The chiefs (pl. ob.) formerly I hated them The Omahas (pl. ob.);  
 (what) soever few
- ki i<sup>n</sup>'ta<sup>n</sup> níkaci<sup>n</sup>'ga amá úda<sup>n</sup>'qti ma<sup>n</sup>'čín'i, i<sup>n</sup>'ta<sup>n</sup> níkagahí-ma weát'abča-máj<sup>i</sup>  
 and now people the (pl. sub.) very good they walk, now the chiefs (pl. ob.) I do not hate them
- há. Ca<sup>n</sup>' kíkui gaza<sup>n</sup>' ga<sup>n</sup>' úda<sup>n</sup>'qti ga<sup>n</sup>' é'di ma<sup>n</sup>'bčín' há. Níkagáhi tē é úda<sup>n</sup>'  
 At any calling rate to feasts among so (!) very good so (!) there I walk Chief the it good
- 12 égičé weát'abčé kē égičé piáji čáxe te há. Níkaci<sup>n</sup>'ga čí<sup>n</sup>' wi<sup>n</sup>' waqpáni xī,  
 behold I hate them the behold bad I may do Person the one poor if,  
 (mv.)
- níta<sup>n</sup> etéga<sup>n</sup> há, níkagáhi amá i'čín'gai há. Níkaci<sup>n</sup>'ga wi<sup>n</sup>' dáda<sup>n</sup> ga<sup>n</sup>'čai,  
 you work ought chief the (pl. sub.) said the fore-going to me Person one what he desires,
- waqpáni xī, uikañ-gá, aí há níkagáhi amá. Áda<sup>n</sup> níkaci<sup>n</sup>'ga waqpáni čí<sup>n</sup>'  
 poor when, help him, said they chief the (pl. sub.). There-fore person poor the (mv. ob.)
- 15 ča'čáčé i<sup>n</sup>'ta<sup>n</sup>. Ca<sup>n</sup>'ge wábčé<sup>n</sup> čaňká ca<sup>n</sup> cénawáčé, níkaci<sup>n</sup>'ga waqpáni  
 I pity him now. Horse I have them the ones at length are expended, person poor  
 (f)
- ctěwa<sup>n</sup>' awá'i-na<sup>n</sup>-ma<sup>n</sup>'. Kí ja<sup>n</sup>'ma<sup>n</sup>'čín' i<sup>n</sup>' čaňká enáqtcí uctai há. Wiqa<sup>n</sup>'be  
 soever I used to give to them. And wagon car-ried the ones that only they re-main I see you

tat éska<sup>n</sup> ebéga<sup>n</sup>. I<sup>n</sup>tea<sup>n</sup> can'ge ubáhadi áji a'cín'ge há. Uma<sup>n</sup>ha<sup>n</sup> amá  
shall perhaps that I think. Now horse on their flank an- I am with- Omaha the (pl.  
(=beside them) other out sub.)

wáqe gáxe ga<sup>n</sup>cai há. Susí júwagcaí nikaci<sup>n</sup>ga gčéba-dúba wáqe gáxe  
white act desire La Flèche<sup>n</sup> h- with them person forty white act  
man man

júwagče ga<sup>n</sup>cai. Uma<sup>n</sup>ha<sup>n</sup> amá bčúga uqí'agai: níkagáhi tē tégigicai 3  
he with them desire. Omaha the (pl. all are unwilling; chief the prize their  
sub.) (thing) own

cénujin'ga bčúga. Wáqe gáxe-má é wia<sup>n</sup>t'acai há. Kí wáqe gáxaji amá  
young man all. White those who act that we hate them And white do not act the (pl.  
man (pl. ob.) sub.) sub.)

uma<sup>n</sup>činka fé cahi-na<sup>n</sup> tá amá, níkagáhi amá. Wín' čida<sup>n</sup>'bai xí wáqe gáxe  
season this will be reaching you, chief the (pl. One sees you when white act  
sub.) sub.) man

amá dáda<sup>n</sup> ca'í-báji etéga<sup>n</sup> há: níkaci<sup>n</sup>ga ukéčín tē é a'čá ga'caíi há, 6  
the (pl. what you do not should Indian common the that abandon they wish  
sub.) sub.) give to him (thing)

wáqe gáxe amá Kí wí níaci<sup>n</sup>ga ukéčín tē axíabčá ka<sup>n</sup>bčá-máji há.  
white act the (pl. And I Indian common the I throw away I do not wish  
man sub.) (thing) for myself

Wíjan'ge a'čína t'á-bačín', wakégai. Éde i<sup>n</sup>'ta<sup>n</sup> gigčázu. Ceta<sup>n</sup> édiqti  
My sister came very near dying, she was sick. But now she has re- covered. So far just there

ja<sup>n</sup>'ba-máji há, wačíta<sup>n</sup> ké áakihide ma<sup>n</sup>bčín' há. Ijin'ge amá é i<sup>n</sup>win'ča 9  
I have not seen her the (ob.) I attend to it I walk Her son the that to tell me  
(mv. sub.)

atí-na<sup>n</sup>i. Waqteá jin'ga hégaji é'ja bčé, kí ma<sup>n</sup>čá<sup>n</sup> weáxuhe, áda<sup>n</sup> é'ja  
has come Vegetable small not a few unto I go, and stealing I fear for them, there- thither  
regularly. fore

pí-maji-na<sup>n</sup>-ma<sup>n</sup> ceta<sup>n</sup>'-na<sup>n</sup>. Iqti té'di wabčíta<sup>n</sup> ma<sup>n</sup>bčín'. Maja<sup>n</sup> ča<sup>n</sup>  
I have not been going so far. The very at the I work I walk. Land the  
house (ob.)

wéahide anáji<sup>n</sup> há, áda<sup>n</sup> é'ja pí-máji-na<sup>n</sup>-ma<sup>n</sup>. Éskana maja<sup>n</sup> ča<sup>n</sup> paigá 12  
distant (from) I stand there- there I have not reached there Oh, that! land the large  
fore (ob.)

níbčé ka<sup>n</sup>bčéga<sup>n</sup> há. É cupí xí, maja<sup>n</sup> ča<sup>n</sup> paigá níbčé xí, uqíqabé  
you pul- I hope That I reach when, land the large you pul- when, I examine it  
verize it (ob.) verize it

etéga<sup>n</sup> há. Wa'ú wí<sup>n</sup> agčá<sup>n</sup> ka<sup>n</sup>bčá, áčín' wa'ú wí<sup>n</sup>.  
apt Woman one I marry her I wish, Pawnee woman one.

## NOTES.

The sender of this letter was a member of the "chiefs' party" in the Omaha tribe. Oákučú-čakitáwe, or "Sun" was a Pawnee.

645, 2. Susi, said to mean the late Joseph La Flèche; but its derivation was not explained. Júwagcaí (instead of Jucgaí, *they are with him*) shows that the speaker regarded La Flèche as inferior to the forty men.

645, 13. E., said by F. to be unnecessary here. G. gave, as an equivalent to the last sentence but one, Éskana cupí éga<sup>n</sup> xí, ja<sup>n</sup>'be xí, uqíqabé etéga<sup>n</sup> há, *Oh! if I could only go to you and see it, I might examine it.*

## TRANSLATION.

That letter goes to you. At any rate, as I think of you (pl.), letters shall be reaching you regularly. Just about this time I am thinking how you are getting along. And I wish to hear from you again. The Omahas do not receive any more money annuities. They used to receive money at different periods in the past; but now they do not receive it, as (the white people) do not give it to us at all. Therefore you will not have your way about the money for which you asked; as they continue to give us none, you can not have your way. I said that I had plenty of wheat, and so it continues. I sowed a large piece of land in wheat, and I have two hundred bushels. I long for you to be here when wheat and other kinds of food abound. I also have plenty of corn. I have plenty of Irish potatoes. I have all the (fruits *or*) vegetables of the white men. I have an abundance of whatever I have. Formerly I hated the Omaha chiefs. But now the people are prospering, and I do not hate the chiefs. I adhere to the chiefs' side, going in and out among them, and attending the feasts, so I am prospering. The chieftainship is good, and if I should hate them I might do wrong. The chiefs have said to me, "You ought to do something for a poor man if you see one in that condition. When a man desires something, and is poor, do you aid him." Therefore I pity the poor man now. All the horses which I had have been expended, as I have been making presents regularly to various poor men. And only those horses remain which draw my wagon. I hope that I shall see you. Now I am without any horse beside them (the wagon horses).

The Omahas wish to live as white men. La Flèche and forty men (who side) with him desire to live as white men. All the Omahas are unwilling. All the young men prize their chiefs. We hate those who live as white men. The chiefs and those who do not live as white men will be coming to you this year. If you see one of those who live as white men, you should not give him anything, for those who live as white men desire to abandon the life as Indians. But I do not wish to throw away from myself the Indian way. My sister came very near dying from illness. But now she is convalescent. I have not yet been there to see her, as I have been very busy attending to my work. Her son has been coming regularly to tell me how she is. I am progressing with the raising of many small vegetables, and I fear lest they should be stolen; therefore I have not been going thither. I keep at my work very close to the house. I am far from the land (where you are now), therefore I have not been there. I hope that you may cultivate a large tract of the land (in which you now dwell). When I go to see you, I will be apt to examine it to see whether you cultivate it extensively.

I desire to marry a Pawnee woman.



## TWO CROWS TO THE WINNEBAGO AGENT. 1878.

Húñaŋga	íçádiçai	ninké,	nikaci <sup>a</sup> ga	çíçíja	wi <sup>u'</sup>	a <sup>n</sup> wañ <sup>'</sup> kie	cugçé.	
Winnebago	a gent	you who are,	person	your	one	having spoken to me	has gone back to you.	
Cañ'ge	i <sup>'</sup> wi <sup>'</sup> qpaç'-	de	na <sup>n</sup> bá	wéba <sup>n</sup> a <sup>n</sup> ,	ubésni <sup>n</sup>	éç	há,	a <sup>n</sup> çá <sup>n</sup> wankié há.
Horse	I lost	when	two	he knew them,	he found it out	that is it	he spoke to me about it	
Kí	gañ'xi	i <sup>'</sup> ba <sup>n</sup>	há;	cupí	xi	uçúkie	juan'çç	íçé há
And	at length	he called me		I reach you	it	to speak about it	he with me	promised
								Níkaci <sup>a</sup> ga
								Person
								3
Húñaŋga	wania <sup>'</sup> çá <sup>n</sup>	çanká	wéba <sup>n</sup> a <sup>n</sup>	éç	há,	éde	íçská	a <sup>n</sup> çin'gega <sup>n</sup>
Winnebago	thief	the ones who	he knows them	that is it	but	interpreter	as I have none	I do not go to you
éga <sup>n</sup> ,	wabágçeze	wíçaxe	há.	Éde	éskana	çéba <sup>n</sup>	áda <sup>n</sup>	wágazúçti
as,	letter	I make to you		But	oh that	you call him	and	very straight
								you ask him
ka <sup>n</sup> béga <sup>n</sup> ,	Si <sup>'</sup> wanínde	éç	há.	Wágazúçti	uçíça	xi,	aná <sup>'</sup> a <sup>n</sup>	ka <sup>n</sup> béga <sup>n</sup>
I hope,	(Henry) Rice	it is he		Very straight	he tells you	if,	I hear it	I hope
								6
Éga <sup>n</sup> çti	xi'ji,	Uma <sup>'</sup> ha <sup>n</sup>	íçádiçai	çinké	wabágçeze	íkiçá-gá.		
Just so	if,	Omaha	agent	the one who	letter	send hither to him.		

## NOTES.

The Winnebago agent was Howard White. Two Crows, or xaxe çar'ba, is a leading man of the Omaha Hañga gens.

647, 1. nikaci<sup>a</sup>ga çíçíja, Henry Rice, a half-breed Winnebago, who had learned where two of the stolen horses were secreted.

## TRANSLATION.

You who are the Winnebago agent, one of your Indians has gone back to you after talking with me. He is one who knew two of my horses which I have lost, and as he found out about them; he spoke to me on the subject. And at length he called to me (to go to the Winnebago Agency) and promised to join me in speaking about the matter if I went to (see) you. It is he who knows the Winnebago Indians that are the thieves; but since I have no interpreter I am not going to see you, so I send you a letter. But I hope that you will summon him and question him very particularly. He is (Henry) Rice. I hope that I may hear (what he says), if he tells you a straight story. If it be just so, send a letter to the Omaha agent.

CAŇGE-SKĀ (WHITE HORSE) TO WIRU<sub>2</sub>RA<sup>N</sup> NIÑE, AN OTO.

Ca<sup>n</sup> čijĩn'go t'ć, Heqága-jĩn'ga, a<sup>n</sup>ba waqúbe tě'di t'ć hă A<sup>n</sup>'ska  
 Now your son dead, Little Elk, day mysterious on the died By the by  
 wakég éde djúba ja<sup>n</sup> tě'di t'ć hă. Níkaci<sup>n</sup>ga uckúd éde t'ć hă. Uma<sup>n</sup>'ha<sup>n</sup>  
 sick but a few sleep after died Person kind but died Omaha  
 3 amá gĩ'ča-bajĩqtia<sup>n</sup>i hă. Níkagáhi waŋ'giče gĩ'ča-bájĩ, cí níkaci<sup>n</sup>ga  
 the (pl. are very sad Chief all are sad, again people  
 sub.)  
 cénujĩn'ga ctĩ gĩ'ča-bajĩ. E-hna<sup>n</sup> cénujĩn'ga áta gáxai, ta<sup>n</sup>'wa<sup>n</sup>gča<sup>n</sup> gčúba,  
 young man too are sad. He only young man excel- made. tribe whole,  
 lent  
 éde gítai hă. Áda<sup>n</sup> níkaci<sup>n</sup>ga gčúba gĩ'ča-bájĩ hă Čijĩn'gega<sup>n</sup>, čagína'a<sup>n</sup>  
 but died to it There- people all are sad As (he was) your you hear of  
 fore son, your own  
 6 tégan, áda<sup>n</sup> waqĩ<sup>n</sup>ha cučéačč hă. Níkaci<sup>n</sup>ga-ma Uma<sup>n</sup>'ha<sup>n</sup>-ma wawákegai  
 in order there- paper I send to you The people the Omahas we are sick  
 that, fore  
 hă. Wáwakegč- de Ma<sup>n</sup>-gá'ajĩ écti t'ć tai éga<sup>n</sup>. Ha<sup>n</sup>'adi ȳa<sup>n</sup>'be; wakéga  
 We are sick dur- Ma<sup>n</sup>-gá'ajĩ he too is apt to die. Last night I saw him; sick  
 ing  
 pšajĩ.  
 bad.

## NOTES.

648, 2. wakeg ede, *contr. fr.* wakega ede.648, 2. uckud ede, *in full* uckuda<sup>n</sup> ede.Caŋge-skā was the chief of the Ma<sup>n</sup>čĩŋka-gaxe gens of the Omahas.

## TRANSLATION.

Your son, Heqaga jĩnga, is dead. He died on Sunday. By the by, he died after being sick only a few days. He was a kind man, but he is dead. The Omahas are very sad. All the chiefs, and the young men, too, even the common people, are sad. All the nation regarded him as the most excellent young man whom they had, but they have lost him by death. Therefore all the people are sad. As he was your son, I send you a letter that you may hear about him. We have sickness among us, and Ma<sup>n</sup>-gá'ajĩ, too, is apt to die. I saw him last night. His sickness is bad.

MAQPIYA-QAGA AND OTHERS, TO WIRUKRA<sup>n</sup> NIÑE. 1878.

- Φijin'ge a<sup>n</sup>ba waqúbe tē'di t'é hā. Φaná'a<sup>n</sup> téga<sup>n</sup> waqi<sup>n</sup>'ha áda<sup>n</sup>  
 Your son day mysterious on the dead You hear it in order that paper there-  
 fore.
- cuééa<sup>ce</sup>. Wikáge wé'tai ta<sup>n</sup>'wa<sup>n</sup>g<sup>n</sup>cha<sup>n</sup> bēúgaqti wécha-bajii hā. Níkagáhi  
 I send it to My friend deal to us nation all we are sad Chief  
 you.
- amá cti bēúga gí'cha-bajii. Φijin'ge ikáge amá wa<sup>n</sup>'gi<sup>ce</sup> wakéga-bajii hā. 3  
 the (pl. too all are sad. Your son his friend the (pl. all are not sick  
 sub.)
- Wawákega-bajii hā. Φijin'ge enáqtei waké'gai, t'é. Níaci<sup>n</sup>'ga uckúda<sup>n</sup>, kí  
 We have not been sick Your son he only was sick, dead. Person kind, and  
 t'é hā. Kí a<sup>n</sup>ni<sup>n</sup>' tañgata<sup>n</sup>. Eáta<sup>n</sup> a<sup>n</sup>gíga<sup>n</sup> taité a<sup>n</sup>cha<sup>n</sup>'baha<sup>n</sup>-bajii.  
 dead And we live will. How we do for you shall we do not know.
- Wikáge aká Kické aká cañ'ge wi<sup>n</sup> gi'í hā, t'e ké'. Kí Uha<sup>n</sup>-jin'ga, 6  
 My friend the Kické the horse one gave dead the (lg. ob.). And Uha<sup>n</sup>-jin'ga,
- Gahíge-wadáñinge, Yebáha, ca<sup>n</sup> faná'a<sup>n</sup> téga<sup>n</sup> gá'cha<sup>n</sup> cuééañkí'chai.  
 Gahíge-wadáñinge, Yebáha, now you hear it in order that ob. we send it to you.  
 (or well)
- Gahíge-wadáñinge igáq'cha<sup>n</sup> cha'chai tē'di t'é hā. Ca<sup>n</sup>' wabágteze éé'cha<sup>n</sup>  
 Gahíge-wadáñinge his wife you went homeward when dead And letter this ob.
- culí wíutañgáqti cí wi<sup>n</sup>' í'ca-gā hā. A<sup>n</sup>'fina'a<sup>n</sup> aña<sup>n</sup>''chai. 9  
 reaches just as soon as again one send hither ! We hear about you we desire.

## NOTE.

649, 5. a<sup>n</sup>ni<sup>n</sup> tañgata<sup>n</sup>, so understood by the author; but it may be intended for a<sup>n</sup>ni<sup>n</sup>'ga (or a<sup>n</sup>ni<sup>n</sup>'ga) tañgata<sup>n</sup>.

## TRANSLATION.

Your son died on Sunday. I send you a letter that you may hear it. As we have lost my friend by death, all of us in the nation are sad. All the chiefs, too, are sad. None of your son's friends are sick. We have not been sick. Your son alone was sick and is dead. He was a kind man and he is dead. And we will live. We do not know how we shall do (any thing) for you. My friend, Kické, gave a horse on account of the dead (man). Uha<sup>n</sup>-jin'ga, Gahíge-wadáñinge, Yebáha, Kické, and I send the letter to you. Gahíge wadáñinge's wife died after you started back. As soon as this letter reaches you send one hither. We desire to hear from you.

MA<sup>N</sup>TCU-NA<sup>N</sup>BA TO WIYAKOI<sup>N</sup>.

September 14, 1878.

Činégi aká Sındé-gęęeká úkie aká wabągęeze ęęęa<sup>n</sup> cuęęęięę hā.  
 Your the Spotted Tail paid a the one letter this (ob.) sends it to  
 mother's (sub.) brother friendly who visit to you

Sındé-gęęe gaqęa<sup>n</sup> a<sup>n</sup>wa<sup>n</sup>waęa mąja<sup>n</sup> ęa<sup>n</sup> i<sup>n</sup>wi<sup>n</sup>ę ęęa-gā hā. Na<sup>n</sup>bé  
 Spotted Tail migrating whither land the (ob.) to tell me send hither ! Hand

3 ubęa<sup>n</sup> tę agisięę-na<sup>n</sup>-ma<sup>n</sup>; i<sup>n</sup>ba<sup>n</sup>i ęde, agisięę-na<sup>n</sup>-ma<sup>n</sup>. Mąja<sup>n</sup> dáda<sup>n</sup>  
 I took the I remember from time he called but, I remember from time Land what  
 hold (act) to time; me (sort)

gęi<sup>n</sup> tatę wągazu aná<sup>n</sup>a<sup>n</sup> ka<sup>n</sup>bęa. Ca<sup>n</sup> ga<sup>n</sup> a<sup>n</sup>wa<sup>n</sup>ękega héga-mąji,  
 he sit aball straight I hear I wish. At any rate I am sick I not a little,

Uma<sup>n</sup>ha<sup>n</sup> ańgata<sup>n</sup> wawąkega héga-bąji Cęnujińga wahéhaįęti dąxe  
 Omaha we who stand we are sick not a little. Young man very stout-hearted I made him

6 kę i<sup>n</sup>ę hā, áda<sup>n</sup> i<sup>n</sup>ęa-mąji hā, i<sup>n</sup>ęa-mąji héga-mąji. Heqąga-jińga  
 the dead (recl. ob.) to me there-fore I am sad I am sad I not a little. Little Elk

iąje aęi<sup>n</sup>. Hau. Cęna ęwikięę. Ię djúbaęti cuęęaęę  
 his he had. ¶ Enough I have spoken Word very few I send to you.  
 name with you.

## NOTES.

Ma<sup>n</sup>tcu-na<sup>n</sup>ba, Two Grizzly bears, or Cude-nazi, "Yellow Smoke" (of the white people) was the leading chief of the Omaha Hańga gens up to 1880. Wiyakoi<sup>n</sup>, or Feather ear-ring, is a Yankton, Dakota, chief.

650, 1. Sındé-gęęeka, the Omaha notation of the Teton Dakota Si<sup>n</sup>te glecka (Sinte gleška); the regular Omaha and Ponka equivalent is Sınde gęęe (line 2).

## TRANSLATION.

Your mother's brother, who went to visit Spotted Tail, sends this letter to you. Send me word to what land Spotted Tail has removed. From time to time do I think how I shook hands with him. I also remember how he invited me to visit him. I desire to hear truly in what sort of land he is dwelling. I am very sick; we Omahas have much sickness among us. I have lost by death a young man whom I regarded as very stout-hearted. Therefore I am grieved. I am very sad. His name was Heqąga-jińga.

I have spoken enough with you. I send you a very few words.

MACTIN-<sup>a</sup>SA TO JENUGA-WAJI<sup>n</sup>.

Gí-gā há. <sup>Return</sup> <sup>!</sup> <sup>Your elder</sup> <sup>the</sup> <sup>brother</sup> <sup>(sub.)</sup>, Mañgēiqta, <sup>Blackbird</sup>, wamúskē <sup>wheat</sup> ákiastā <sup>stack</sup> <sup>eight</sup> <sup>has</sup>.  
 Kí wí ákastā dūba abēi<sup>n</sup>. <sup>And</sup> <sup>I</sup> <sup>stack</sup> <sup>four</sup> <sup>I have</sup>. Kí <sup>And</sup> <sup>you hear it</sup> <sup>when</sup>, nān<sup>n</sup>de <sup>heart</sup> <sup>you good</sup> <sup>ought to</sup> <sup>be</sup>. Níka-  
 ei<sup>n</sup>ga <sup>son</sup> uta<sup>n</sup>naháqti <sup>very solitary</sup> ma<sup>n</sup>ni<sup>n</sup> <sup>you walk</sup> nān<sup>n</sup>de <sup>heart</sup> i<sup>n</sup>ēi<sup>n</sup>pi-máji, <sup>I am bad by</sup> <sup>means of,</sup> <sup>you</sup> <sup>went</sup> <sup>the</sup> <sup>bad for me</sup>. Kí 3  
 Wácutáda amá e<sup>a</sup><sup>n</sup> ma<sup>n</sup>ēi<sup>n</sup> <sup>Oto</sup> <sup>the (pl. sub.)</sup> <sup>how</sup> <sup>they walk</sup> <sup>if</sup>, uqē<sup>n</sup>qteí <sup>very soon</sup> i<sup>n</sup>wi<sup>n</sup>ē <sup>to tell me</sup> <sup>send hither</sup>, usnēi<sup>n</sup>ji <sup>not cold</sup> <sup>yet</sup> <sup>awhile</sup>.  
 Usnēi<sup>n</sup>ji ca<sup>n</sup>tē, <sup>Not cold</sup> <sup>yet</sup> <sup>awhile</sup>, <sup>you have</sup> <sup>I desire for</sup> <sup>you</sup> <sup>you</sup> <sup>come back</sup> <sup>you</sup>. Kí <sup>And</sup> <sup>Uma<sup>n</sup>ha<sup>n</sup></sup> Heqága-jīn<sup>n</sup>ga <sup>Little Elk</sup> <sup>dead</sup> <sup>that you</sup> <sup>you</sup> <sup>I fear for</sup>.  
 ná<sup>a</sup><sup>n</sup> te hā. <sup>hear</sup> <sup>will</sup>. Kí <sup>And</sup> <sup>woman</sup> <sup>my</sup> <sup>sick</sup> <sup>And</sup> <sup>to the Ponkas</sup> <sup>you</sup> <sup>I fear for</sup> <sup>you</sup>. 6  
 Eskana náji ka<sup>n</sup>bē<sup>n</sup>ga<sup>n</sup>. <sup>Oh that</sup> <sup>you go</sup> <sup>I hope</sup>. Kí <sup>And</sup> <sup>thresher</sup> <sup>the (pl. sub.)</sup> <sup>Sunday</sup> <sup>at this place</sup> <sup>they will have</sup> <sup>returned</sup>.  
<sup>Your elder</sup> <sup>the</sup> <sup>hay</sup> <sup>wagon</sup> <sup>full</sup> <sup>twenty</sup> <sup>made,</sup> <sup>wheat</sup> <sup>house</sup> <sup>the</sup> <sup>House</sup>.  
<sup>the</sup> <sup>very good</sup> <sup>made</sup>. <sup>Father</sup> <sup>the</sup> <sup>I give</sup> <sup>the</sup> <sup>you re-</sup> <sup>when</sup>, <sup>you see</sup> <sup>when</sup>, <sup>paper</sup>.  
<sup>so</sup> <sup>give to me</sup>. <sup>How</sup> <sup>you walk</sup> <sup>need</sup> <sup>tell to me</sup>. <sup>I hear it</sup> <sup>I wish</sup>.

## NOTES.

Mactin-<sup>a</sup>sa, Swift Rabbit, an Omaha of the Iñke-sabē gens. Jenuga-waji<sup>n</sup>, or Philip Sheridan, was the younger brother of Mañgēiqta, Blackbird, and a member of the Wajiñga-čataji sub gens of the Čatada gens. Philip was at the Oto Agency when this letter was written.

651, 2. akasta. akiasta is preferred by F.

## TRANSLATION.

Return! Your elder brother, Blackbird, has eight stacks of wheat. And I have four stacks. When you hear it you ought to be glad. My heart is made sad by your leading such a solitary life. Your going was bad for me. I wish you to send me word very soon, some time before the cold weather, how the Otos are progressing. I wish you to come back before the winter comes. An Omaha, Little Elk, has died. You

will hear that. And my wife is sick. I am apprehensive about your going to the Ponkas. I hope that you may not go. By Sunday the threshers will have returned to this place. Your elder brother made twenty wagon-loads of hay, which he has in his barn. He has done very well with the barn. When you receive the letter which I send you, and look at it, give me one in return. Tell me how you are getting along. I wish to hear it.

MAN<sup>N</sup>TCU-NA<sup>N</sup>BA TO PAWNEE JOE. 1878.

- Ca<sup>n'</sup> waqi<sup>n'</sup>ha paha<sup>n'</sup>ga<sup>dí</sup> cté eu<sup>é</sup>wiki<sup>é</sup>-na<sup>n'</sup>-ma<sup>n'</sup> tia<sup>n'</sup>čakičáji ca<sup>n'</sup>ca<sup>n'</sup>.  
Now paper formerly at various times I used to send to you by some one you have not sent hither to me always.
- Níkaci<sup>n'</sup>ga maja<sup>n'</sup> čaa<sup>n'</sup>na naí tē ja<sup>n'</sup>be xi, i<sup>n'</sup>ča-máji-na<sup>n'</sup>-ma<sup>n'</sup>. Níkaci<sup>n'</sup>ga  
Indian laud you abandon you the I see when, I am sad from time to time. People
- 3 wiwíja na<sup>n'</sup>ba Uma<sup>n'</sup>ha<sup>n'</sup>jin<sup>n'</sup>ga wáni<sup>n'</sup> ma<sup>n'</sup>ni<sup>n'</sup>- báda<sup>n'</sup> čska<sup>n'</sup> ča<sup>n'</sup>éwačáčé  
my two young Omaha you keep them you walk and (pl.) oh that you have pity on them
- ka<sup>n'</sup>bčéga<sup>n'</sup>. Ūda<sup>n'</sup>qti awáginí<sup>n'</sup>ta ka<sup>n'</sup>bča. Kí ukít<sup>n'</sup>é ja<sup>n'</sup>ha ca<sup>n'</sup> Ačábahu,  
I hope. Very good I hear of them, my own I wish. And foreigner border for ex-ample. Arapaho,
- Maqíyaju, Páda<sup>n'</sup>ka, Čáhičča, ja<sup>n'</sup>ze, Wajáje, Ūgápa, Pa<sup>n'</sup>ka, gána  
Arapaho, Comanche, Cheyenne, Kinsas, Osage, Quapaw, Ponka, that number
- 6 wacta<sup>n'</sup>be xi, úda<sup>n'</sup> ma<sup>n'</sup>ni<sup>n'</sup> áda<sup>n'</sup> a<sup>n'</sup>čásičáji. Kí wí, wisíčé-na<sup>n'</sup>-ma<sup>n'</sup>.  
you see them if, good you walk there-fore me you forget. And I, I remember you from time to time
- Wícti, ukít<sup>n'</sup>é d'úba i<sup>n'</sup>tca<sup>n'</sup> wa<sup>n'</sup>be há. Síndé-gčécka ta<sup>n'</sup>wa<sup>n'</sup>gča<sup>n'</sup> eja<sup>n'</sup>  
I too, foreigner some now I have seen them Spotted Tail nation his
- amá, ta<sup>n'</sup>wa<sup>n'</sup>gča<sup>n'</sup> d'éča<sup>n'</sup>ha, wa<sup>n'</sup>be há.  
the (pl. sub.), nation (or gens) seven, I have seen them
- 9 Hau. Waja<sup>n'</sup>be níkaci<sup>n'</sup>ga wiwíja ca<sup>n'</sup>ge gčéba-d'čabčí<sup>n'</sup> kí é'di  
I saw them Indian (or people) my own horse eighty and on it
- d'čéča<sup>n'</sup>ba wa<sup>n'</sup>fi Čaa<sup>n'</sup> amá. Wí úju minké Síndé-gčécka ca<sup>n'</sup>gáči<sup>n'</sup> pí  
seven gave to us Dakota the (pl. sub.). I principal I who Spotted Tail riding a horse I reached there
- a'í. Mikóoji níkagáhi úju čínké wai<sup>n'</sup> wí<sup>n'</sup> úda<sup>n'</sup>-qti wí<sup>n'</sup> pí éde cī  
I gave to him. Minnecon- you chief prin- cipal the one who robe one very good one reached there but again
- 12 a'í há Dáda<sup>n'</sup> wí<sup>n'</sup>écté ingáxa-báji pí. Maja<sup>n'</sup> águdi wágazu agči<sup>n'</sup> xi,  
I gave to him What even one they did not do for me I was there. Laud where straight I sit when,
- a<sup>n'</sup>čágieta<sup>n'</sup>be te há, a'í há, Síndé-gčécka i<sup>n'</sup>čín'gai. Wáčala, unáji<sup>n'</sup>  
you may see me, your own said he Spotted Tail said the fore-going to me. Clothing, shut
- ábčaba gč, zani<sup>n'</sup>qti awáči. Ūta<sup>n'</sup> gč' eti, ca<sup>n'</sup> hi<sup>n'</sup>bé gč' eti, awáči. Bčúga  
I wore the pl. in ob. every one I gave to them. Leg- gins pl. ob the too, even more the too, I gave to them. The whole
- 15 awáči há.  
I gave to them

Hau. Gañ'yi í ma'ni', e'a' ma'ni', úda' ma'ni' éga' in'wi'φ  
 ¶ And now you you walk, how you walk, good you walk so to tell me  
 íça-gă. Winá'a'i ka'bça. Ca' gañ'yi ǵáphi' níkaǵáhi ána t'ai tē aná'a'<sup>n</sup>  
 send to me. I hear about I wish. Well and now Pawnee chief how have the I hear it  
 you (pl.) many died

ka'bça. Cí cénujin'ga wahéhaji kí wanáçe wahéhaji ána t'ai tē 3  
 I wish. Again young man stout-hearted and police stout-hearted how have the  
 many died  
 aná'a' ka'bça.  
 I hear it I wish.

Ahau. Cí waǵáte ckáxe kē, wata'zi ǵa'ǵickaxe kē uǵáket'a' é'pte,  
 ¶ Again food you make the corn you make for the you have ac- perhaps,  
 (ob.), yourself quired

ca' aná'a' kan'bça. Cí wamúskē uǵáji kē' cti uǵáket'a' é'pte aná'a' 6  
 still I hear it I wish. Again wheat you the too you acquire it perhaps I hear it  
 planted (ob.)

ka'bça. Cí ǵé wanáte, ǵé amá úhiácka wanáte aná'a' ka'bça.  
 I wish. Again buf- the close by you eat them I hear it I wish.  
 falo (sub.)

Hau. Cí úcka' wi' wiwíña uwíbça téinke. Waǵáte aǵídaxe  
 ¶ Again dead one my I tell to you will. Food I make for  
 myself

léga: wamúskē wéga'ze kúge ǵábçi' uáket'a', ǵawá uǵíci éga' uáket'a'. 9  
 a little: wheat measure box three I have ac- difficult to be counted I have ac-  
 [- 3,000] quired, quired.

Cí wata'zi kē cí ékiga'. Wáqe waǵtá eǵai, cē, núǵçe, maja'qē,  
 Again corn the again like it. White vegeta- their, appli-, turnip, onion,  
 (ob.) man ble

ǵa'xi cti, nú cti, házi ǵa'ga cti, na'pa cti, ca' wáqe waǵtá-jínga  
 parenip too, potato too, grape large too, cherry too, in fact white small vegetable  
 man

ujii gē bǵúga bǵíjut'a', uhíáǵē. Kí wáqe amá ǵéama píqti wacka' 12  
 planted the whole I have brought I have And white the (pl. these anow to make an  
 pl. in ob. to maturity, raised. man sub.) effort

a'agájii, "Uǵíǵi'agájí-gă," aí há. Níkaci'ga wahéhají'qti na'ba in'tai  
 they have Do not be lazy, they Person very stout-hearted two I have died  
 commanded me. say to me

há. ǵáphi'-ǵahíge ijin'ge, Heǵága-jin'ga, t'é há.  
 Pawnee Chief his son, Little Elk, dead

Hau. Wacúce cénujin'ga cénaba áta aǵǵaxai, kí akíça t'ai há. 15  
 ¶ Brave young man those two excel- made, and both died  
 lent

Ta'wa'gça' wéça-báji. Ca' Uma'ha'-jin'ga-ma akíça wagína'a' wakiǵá-gă!  
 Nation we are sad. Now the young Omahas (pl. ob.) both cause them to hear about them.  
 their own.

Akíça wagína'a' tábase. Úwagiǵá-gă Uma'ha'-jin'ga.  
 Both they must hear about them, Tell to them young Omaha.

Ahau. Maja' ícpaha' Uma'ha' maja' eǵai bǵúga bǵíjubē. 18  
 ¶ Land you know it Omaha land their the whole I have pul-  
 verized.

Wi'áqtei in'teqi: wanáǵçe, ǵéskă, kúkusi, wajin'ga-jíde, ceta' áhigi  
 Just one hard for domestic ani- oow, hog, chicken, so far many  
 me: mal,

wábçi'-múji. Uǵǵé'qti waqí'ha níze ǵí, ǵiañ'kiǵá-gă, waqí'ha ǵǵa'<sup>n</sup>  
 I do not have them. Very soon paper: you when, cause to be return- paper such (or  
 take it ing hither, like)

654 THE OĖGIHA LANGUAGE—MYTHS, STORIES, AND LETTERS.

win'	Īe	āhigi	giani'kiā-gā.	Cubĕĕ	ka <sup>n'</sup> bĕa	etĕwa <sup>n'</sup>	bĕi'a-na <sup>n'</sup> -ma <sup>n'</sup>			
one.	Word	many	cause to be return- ing hither.	I go to you	I wish	even though	I have failed from time to time.			
I <sup>n'</sup> teqi hā	Ca <sup>n'</sup>	maja <sup>n'</sup>	āakihide,	āda <sup>n'</sup>	cubĕĕ	ka <sup>n'</sup> bĕa	bĕi'a-na <sup>n'</sup> -ma <sup>n'</sup> .	Ki		
Hard for me	Well,	I and	I attend to it,	there- fore	I go to you	I wish	I have failed from time to time.	And		
3 a <sup>n'</sup> baĕĕ	māĕĕ	uĕŕgacibe	wiĕa <sup>n'</sup> be	ka <sup>n'</sup> bĕ	ēde	bĕi'a	xī,	ci	ĕanā'a <sup>n'</sup>	tatĕ,
to-day	winter	throughout	I see you	I wished	but	I fail	when	again	you hear it	shall,
cubĕā-māji	xī	Uma <sup>n'</sup> ha <sup>n'</sup> -mā	ĕĕamā	a <sup>n'</sup> baĕĕ	wakĕga	hĕga-bāji,	āda <sup>n'</sup>			
I do not go to you	if.	The Omahas	these	to-day	sick	not a little,	there- fore			
nĕkaci <sup>n'</sup> ga	wahĕhaji	na <sup>n'</sup> ba	t'ai hā.	Cin <sup>'</sup> gajin <sup>'</sup> ga	wa <sup>n'</sup> u	edābe	t'ai hā.	Āda <sup>n'</sup>		
Indian	stout-hearted	two	died	Child	woman	also	died	There- fore		
6 wakĕga	ĕanā'a <sup>n'</sup>	te	waqi <sup>n'</sup> ha	cūĕāĕĕ.	Ēĕna	ĕe	cūĕĕwikiĕĕ.	A <sup>n'</sup> ba		
sick	you hear it	may	paper	I send to you.	Enough	word	I send to you by (some one).	Day		
wĕduba	tē'di	Wacūce t'ĕ.	(Ma <sup>n'</sup> tĕu-na <sup>n'</sup> ba)	isa <sup>n'</sup> ga	jūgigĕe	baxūi,				
the fourth	on the	Wacuce dead.	Two Grizzly bears	his younger brother	he with his own	writes,				
Mitĕāppe-jin <sup>'</sup> ga	ijāje	aĕi <sup>n'</sup> .								
Little Star	his name	he has.								

NOTES.

652, 4. Aĕabahū, evidently Ma<sup>n'</sup>tĕu-na<sup>n'</sup>ba's notation of Arapaho, the real name of the latter being Maqpiya to, given in the text as Maqpiyaŕ. This last is the Omaha and Ponka notation of the tribal name.

652, 8. ta<sup>n'</sup>wa<sup>n'</sup>gĕa<sup>n'</sup> ĕĕa<sup>n'</sup>ba, the seven villages or peoples of the Teton Dakota may be intended, rather than the Oĕĕeti cakowi<sup>n'</sup> or *Seven Council-fires*, i. e., the whole Dakota nation. Mikooji, the Omaha notation of Mikooju or Minneconjou, is one of the seven Teton divisions.

652, 9. For "Waja<sup>n'</sup>be" read "Waja<sup>n'</sup>be tēdi," *when I saw them*.

654, 7. The name Ma<sup>n'</sup>tĕu-na<sup>n'</sup>ba is supplied by the author in order to complete the sense. It was understood by the senders of the letter.

TRANSLATION.

Though I sent you letters at various times, you have never sent me any. I am sad when I behold the Indian land which you abandoned when you went away. I hope that you have pitied my two Omaha young men whom you have kept. I wish to hear a very good account of them. You are on good terms with the neighboring tribes, the Arapahos, Comanches, Cheyennes, Kansas, Osages, Quapaws, and Ponkas; therefore you forget me. And I, for my part, am thinking about you very often. I, too, have just seen some nations. I have seen the tribe of Spotted Tail, the Seven Nations.

When I saw them the Dakotas gave to my Indians eighty-seven horses. I, the principal one, for my part, gave to Spotted Tail the horse on which I had ridden to him. I gave to the principal Minneconjou chief a very good robe which I took there. I was there without their doing anything at all for me in return. Spotted Tail said to me, "When the question of my land is fully settled you may see me." I gave to them all the clothing, the shirts which I wore. I gave them the leggins and mocassins too. I gave them everything.



And now with reference to your own condition, send me word how you are getting along, whether you are doing well. I desire to hear from you. And I wish to hear how many of the Pawnee chiefs have died. I also wish to hear how many of the stout-hearted young men and policemen have died.

And I wish to hear how you are succeeding with your food, what you have done towards raising a crop of corn. And with reference to the buffalo which you eat, I wish to hear whether the buffalo which you eat are close by (your land).

I will tell you one of my deeds. I have made a little food for myself. I have acquired 3,000 bushels of wheat; what I have acquired is difficult to be counted. And so it is with the corn. And as to the vegetables of the white people, apples, turnips, onions, parsnips, potatoes, large grapes, cherries, in fact, all the small vegetables (and fruits) of the white people have I brought to perfection. I have raised them. And these white people have told me to make another attempt. They say, "Do not be lazy."

I have lost two very stout-hearted men. Pawnee Chief's son, Little Elk, is dead.

We prized Brave and the young man just named, above all others, yet both died. We people are sad. Cause both of the Omaha young men who are with you to hear about (the deaths of) these two. Both must hear about (the deaths of) their kinsmen. Tell the young Omahas!

I have pulverized (made fallow) the whole Omaha land which you know. Just one thing is hard for me. I have few domestic animals, cows, hogs, chickens. When you get the letter, return a similar one very quickly. Send back many words to me. Even though I have been wishing to go to you, I have been always failing to accomplish my desire. It is hard for me. Yet I attend to the land, therefore I am ever unable to go to see you. Throughout the winter have I wished to see you, but if I can not visit you, you shall hear from me again.

These Omahas are very sick to-day; two stout-hearted men have died. Children and women also have died. Therefore I send a letter to you that you may hear of the sickness. I have written enough to you. Brave died on Thursday. (Ma<sup>n</sup>teu-na<sup>b</sup>a's) younger brother, Little Star, writes with him.

SPAFFORD WOODHULL, AN OMAHA, TO JOHN HERON, PLUM  
CREEK, NEBR.

September 24, 1878.

Kag'cha, le djúbaqci wídxu cuécaé.      Céaná nújnga juáwagge cupí  
Friend, word very few I write to you I send to you.      These boy I with them I want to you

aná ma<sup>n</sup> zēska waga<sup>x</sup> éci<sup>n</sup> gisic<sup>n</sup>-na<sup>n</sup>i édega<sup>n</sup> ma<sup>n</sup> zēska pi<sup>a</sup> hēga-báji  
the (pl.) money debt they have remember-it from but money they have not-a little  
sub.)

ceta<sup>n'</sup>. Ca<sup>n'</sup> čí-i-báji xáci tē i<sup>n'</sup>ča-máji há. Ca<sup>n'</sup> mi<sup>n'</sup> na<sup>n'</sup>bá tēdili xi, cupi 3  
so far. And they do not a long the I am sad . And moon two it reaches when, I reach 3  
give it back time to van there you

etéga<sup>n</sup>, ceta<sup>n'</sup> maja<sup>n'</sup> ɕagɕi<sup>n'</sup> ké'ia. Céɕu wata<sup>n'</sup>ɕe waɕáci teɕa<sup>n'</sup> lehá-nasáɕe  
apt. that far land you sit at the. There to tan hides you hired them in the past hardened buffalo hide

656 THE ČEĞIHA LANGUAGE—MYTHS, STORIES, AND LETTERS.

dúba tečá<sup>n'</sup> nújĩnga amá gíná'a<sup>n</sup> ga<sup>n'</sup> čai čéamá. E'a<sup>n'</sup> ckáxe tẽ wagáxe tẽ  
four in the boy the (pl. to hear of they wish these (the sub.). How you make the debt the  
past  
é d'úba ícpacé'čai tẽ i'wĩ'č íčá-gá. Gañ'xĩ ta<sup>n'</sup> čẽ čicta<sup>n'</sup> tečá<sup>n'</sup> dúba ča<sup>n</sup>  
that some you have rubbed the to tell me send hither. And then tanning finished in the four the  
it out  
3 wata<sup>n'</sup> čẽ wačáci tečá<sup>n'</sup> e'a<sup>n'</sup> ckáxe tẽ amá'a<sup>n</sup> ka<sup>n'</sup> bčá, wicti. Wágazúqti  
to tan hides you hired in the how you make the I hear it I wish, I too. Very straight  
past  
i'wĩ'č íčá-gá. Čupí etéga<sup>n</sup> ca<sup>n'</sup> íčádičai i'čĩn'ginahi<sup>n'</sup> tẽdĩli xĩ, cupí  
to tell to send hither. I reach apt now ag-nt willing for me, his in case that, I reach  
me  
tá minke. Čéna wawíčaxu cučéčẽ há. Ca<sup>n'</sup> uqčé'qtei gčĩa<sup>n'</sup> čakičẽ  
I will. Enough I write them to I send it to And very soon you came to have  
you  
6 waqĩ<sup>n'</sup> ha.  
paper.

NOTES.

The writer, Pidaiga, belongs to the Omaha *čeda-it'ajĩ* sub-gens of the *čatada* gens. He and other Omahas owe Mr. Heron some money. They ask in this letter what he intends doing about the hides which they had tanned for him. Will he credit them for the hides, and so allow them to cancel part of their debt?

655, 4. *čeha-nasage*, to be distinguished from *čaha-nuža*, a *green hide*.

TRANSLATION.

My friend, I send you a very few words in writing. These young men with whom I visited you have thought from time to time of what they owe you, but so far they have utterly failed to pay their debt. And I am sad because they have given you nothing for a long time.

These young men wish to hear about the four buffalo hides which you hired them to tan when we were with you. Send word hither whether you will cancel part of the debt with (this work on) them, and how you propose doing. And I, too, wish to hear how you will allow for the four hides which you hired them to tan. Send and tell me just how it is. Now, I am apt to reach your land, that is, if the agent is willing for me to go I will come to you. I have sent you enough in writing. You (will please) send a letter back very quickly.

WAQPECA, AN OMAHA, TO TATAŇKA-MANI, A YANKTON.

September 25, 1878.

Wabágčeze wi<sup>n</sup> cučéwikičẽ. I<sup>n'</sup> ča-máji héga-máji. Isan'ga wĩa t'ẽ  
Letter one I send for you. I am very sorrowful. His younger my dead  
brother  
há, úda<sup>n</sup> waqĩ<sup>n'</sup> ha cučéčẽ. Wagía<sup>n</sup>-ma<sup>n'</sup> zẽ, wikáge, uĩčá gá. Pahan'gadi  
there- paper I send to you. Wagía<sup>n</sup>-ma<sup>n'</sup> zẽ, my friend, tell it to him. Formerly  
fore  
9 wacta<sup>n'</sup> be tẽ úda<sup>n</sup> qti éga<sup>n</sup> ji há. Can'ge čáde wačá'i-má ctẽ čĩngái, é wa'fi.  
you saw us the very good not so Horse six the ones which even are want- that are  
you gave us ing given  
away

Cě'ja pí agčí tě'di, wátciǵaxe atí: can'ge wačín'gěqtia'í. Čaná'a"  
 There where I came when. to dance they horse we had none at all. You hear it  
 you are reached back

wika'bča. Čisan'ga can'ge čingé héga-báji. Ůcka" wi" píji héga-báji  
 I desire for you. Your younger brother horse he is very destitute of. Dead one bad very

uwibča cučéačē. Wawákega dúba ja" xi, t'é-na"i, níkaci"ga áhigi t'ai. 3  
 I tell you I send to you. We are sick four sleep when, they usually die, person many have died

Cin'gajin'ga číja awána'a" ka"bča. Čiji"čē cti e'a"i čínte awána'a" ka"bča.  
 Child your I hear of them I wish. Your elder too how they I hear of them I desire.  
 brother may be

## NOTES.

657, 1. Čta pi agčí tēdi wateigaxe ati. Waqpeca gave another reading, as an equivalent: Ė'ja canǵahi canǵagči tēdi čihniñkē'ja wateigaxe atí. When we returned  
 There we reached you we had come back when at you (at your place) to dance they came.

from our visit to you, those who dwell at your place came hither to dance.

657, 2. Čisañga, i. e. Waqpeca.

## TRANSLATION.

I send a letter for you. I am very sorrowful. My younger brother is dead; therefore I send you a letter. Tell it to my friend Wagia<sup>n</sup>.ma<sup>n</sup>zē. When you saw me formerly I was doing very well, but it is not so (now). The six horses which you gave us are wanting; they have been given away. On my return from visiting you they came to dance; (but) we had no horses at all! I wish you to hear it. Your younger brother is very destitute of horses! I send to tell you a very bad thing: when any of us are sick for four days the sick ones usually die. Thus many persons have died. I wish to hear about your children. I wish to hear about your elder brothers also, how they are.

## GAHIGE, AN OMAHA, TO WIYAKOI', A YANKTON.

September 28, 1878.

Dadiha, i"ta" a"bačē tēqi ičápaba". Ca" edáda", dadiha, wéčigča"  
 Father, now to-day trouble I know it. And what, O father, plan  
 ctc-wa" čingé. I"tca" a"ba wačúbe čékē Kage t'é há, Wacúce ijaže ači". 6  
 soever there is none. Now day mysterious this Fourth dead Wacuce his he had, name

Mawáda"čín učē-gā. Či, dadiha, cénujin'ga átaqti, Heqága-jin'ga, čí t'é  
 Mandan tell him. Again, father, young man very excellent. Little Elk, again dead

há. Ta'wa"gča" i"ta" wawákega héga-báji éga" wéčigča" ctēwa" čingé.  
 Nation now we are very sick as plan soever there is none.

Waqin'ha wi", dadiha, Heqága-ma"čín tíčē ča" a"ča"balia"-báji, níaci"ga 9  
 Paper one, O father, Hehaka-mani cause it (the) we do not know it, Indian

- ukéč<sup>i</sup>n baxú<sup>i</sup> ča<sup>n</sup> éga<sup>n</sup>. Íe tē wi<sup>a</sup>déna na'a<sup>n</sup>i éde íe číta na'a<sup>n</sup> ga<sup>n</sup>čai.  
 common it was the as. Word the one-half they heard but word your to hear wish  
 written
- Íe áhigi íbaha<sup>n</sup>jí éga<sup>n</sup>, áda<sup>n</sup> waq<sup>i</sup>ha íwimáxe cučéačē. Dáda<sup>n</sup> č wakai  
 Word many he did not as, there- paper I ask you I send to you. What that he means  
 know fore
- 3 tē a<sup>n</sup>á'a<sup>n</sup> aŋga<sup>n</sup>čai há. Níkaci<sup>n</sup>ga-ma, dadíha, Uma<sup>n</sup>ha<sup>n</sup>-má, pí  
 the we hear it we wish The people, O father, the Omahas, anew  
 ča'čwačá-gā. Wéčigčá<sup>n</sup> úda<sup>n</sup> wegáxa-gā. I<sup>n</sup>dádi čingč ča<sup>n</sup>ja, dadíha,  
 pity them! Plan good make for them! My father there is none though, O father,
- čani<sup>n</sup>ja tē i<sup>n</sup>uda<sup>n</sup>qti anáji<sup>n</sup>. Uma<sup>n</sup>ha<sup>n</sup>-má ča'čwačáčē éga<sup>n</sup> céhe há,  
 you live the very good for I stand. The Omahas you pity them so I say  
 me that
- 6 ta<sup>n</sup>wa<sup>n</sup>gčá<sup>n</sup> ča<sup>n</sup>.  
 nation the.

## NOTE.

657, 9. Waq<sup>i</sup>ha wi<sup>n</sup>, dadíha, etc. This order has been corrected by three Omahas, who gave two readings: 1. If “wi<sup>n</sup>” be dropped, read, Dadíha, waq<sup>i</sup>ha Heqága ma<sup>n</sup>č<sup>i</sup>n tíčē ča<sup>n</sup> a<sup>n</sup>ča<sup>n</sup>baha<sup>n</sup>-báji, *O father, we do not understand the letter which Walking Elk has sent hither.* 2. If the “wi<sup>n</sup>” be retained, read, Dadíha, Heqága ma<sup>n</sup>č<sup>i</sup>n waq<sup>i</sup>ha wi<sup>n</sup> tíčē édega<sup>n</sup> a<sup>n</sup>ča<sup>n</sup>baha<sup>n</sup>-báji há, *O father, Walking Elk has sent a letter hither, but we do not understand it.* Walking Elk had sent a letter, written in Omaha, asking about a certain herb.

## TRANSLATION.

My father, on this very day I experience trouble. O father, I can come to no decision whatever. During this present week he whom we called “Fourth son” has died; his name was Wacuce. Tell Mawata<sup>n</sup>na. Furthermore, father, a most excellent young man, Little Elk, is dead. We have much sickness in the nation at present, and so there is nothing to be done. Father, we do not understand the letter which Hełaka mani has sent, as it is written in the Indian language. The Omahas understand about one-half of the words, but they wish to hear your words. (The reader) did not know many of the words, therefore I send a letter to you to question you. We wish to hear what he means.

O father, pity the Omaha people again. Come to a good decision in their behalf. O father, though I have no father of my own, I am benefited by your being alive. As you have (already?) pitied the Omahas, I say that which I think concerning the nation.

MA<sup>N</sup>TCU-NA<sup>N</sup>BA TO HEQAKA-MANI AND TATAŃKA-I<sup>N</sup>YAŃKE,  
YANKTONS.

October 3, 1878.

Heqága ma<sup>n</sup>'çi<sup>n</sup> Łaŋaŋ'ga naŋ'ge éça<sup>n</sup>'ba, waqi<sup>n</sup>'ha tíçaçai'ça<sup>n</sup> b'čízē  
 Elk walks Buffalo runs he too, paper which you have sent hither I have taken it  
 éga<sup>n</sup> 'a<sup>n</sup>'be hā. Ci waqi<sup>n</sup>'ha éça<sup>n</sup> cučéačē. Wačigça<sup>n</sup> ctéwa<sup>n</sup>' čingé hā.  
 as I have seen it . Again paper this I send to you. Plan soever there is none  
 Níkaci<sup>n</sup>'ga áhigi t'é, cin'gajin'ga wa'ú cti edábe t'é. Níkaci<sup>n</sup>'ga na<sup>n</sup>'ba 3  
 Persons many dead, child woman too' also dead. Person two  
 wah'čaji' éga<sup>n</sup> i<sup>n</sup>'tai hā, áda<sup>n</sup> axáge-na<sup>n</sup>-ma<sup>n</sup>' ca<sup>n</sup>'ca<sup>n</sup>. Wacúce Mawádana  
 stout-hearted so have died to me there I am usually crying always. Wacúce Mandan  
 inégi činké t'é hā, é niníba ači<sup>n</sup>' činké éde t'é hā. Ci áma kē, Heqága-  
 his the one dead . he pipe had the one who but dead . Again other the, Little  
 brother (sat) (sat)  
 jin'ga ija<sup>n</sup>'je ači<sup>n</sup>'. Níaci<sup>n</sup>'ga wahéhaji<sup>n</sup>qti wačáxai éde t'ai hā. Ícpaha<sup>n</sup> 6  
 Elk his name he had. Person very stout-hearted I made them but they are dead . You know him  
 etaí, dúdaŋgáççi<sup>n</sup> caŋ'ge wi<sup>n</sup> éçaoni<sup>n</sup> čatí, caŋ'ge a<sup>n</sup>'pa<sup>n</sup>-hi<sup>n</sup>-éga<sup>n</sup> tē, é  
 ought, we sat on this side horse one you brought here for him, horse the color of elk hair the, that  
 Heqága-jin'ga ija<sup>n</sup>'je ači<sup>n</sup>' kē. Ččyata<sup>n</sup> caŋ'ge wáçi<sup>n</sup> agčí, wačá'i-ma b'čúga  
 Little Elk his name he had the (dg. ob.) From your place horse they brought them back hither those you gave all  
 i<sup>n</sup>'ma'čan'i Húŋaŋga amá. Wakéga tē ceta<sup>n</sup>'ha a<sup>n</sup>'čicta<sup>n</sup>' ctéwa<sup>n</sup>'ji, áda<sup>n</sup> 9  
 have stolen from me Winnebago the (pl. sub.). Sick the so far stopped on me not at all. there  
 da<sup>n</sup>'qti i<sup>n</sup>'pi-máji héga-máji. Ičaé agči<sup>n</sup>' tē'di níkaci<sup>n</sup>'ga áhigi i<sup>n</sup>'tai, áda<sup>n</sup>  
 beyond measure I am sad not a little. I talk I sit when person many have died there-fore  
 nan'de i<sup>n</sup>'pi-máji hā. Ki éčē wiwíŋa amá, Paŋ'ka amá, wéba<sup>n</sup> tíçai hā,  
 heart I am sad And kin- my the (pl. sub.). Ponka the (pl. sub.), to invite have sent us hither  
 éde b'čē taté ičápaha<sup>n</sup>-máji hā, a<sup>n</sup>'wan'kega anáji' éga<sup>n</sup>. Čéamá Caa<sup>n</sup>'qti amá 12  
 but I go shall I do not know I am sick I stand as. Those Real Dakota the (pl. sub.)  
 Sínčé-gčēcka dáda<sup>n</sup> wéčigça<sup>n</sup> gáxai aná'a<sup>n</sup> ka<sup>n</sup>'bēa Ma<sup>n</sup>'zēsčá' cti b'číza-máji,  
 Spotted Tail what plan they make I hear it I wish. Money too I have not received,  
 wáqe amá a<sup>n</sup>'í-báji. Caŋ'ge cénawáčē éga<sup>n</sup> a<sup>n</sup>'wa<sup>n</sup>'qpani héga-máji, ca<sup>n</sup>'  
 white the (pl. sub.) they have not man sub.) given to me. Horse made an end of as I am very poor, and  
 waqi<sup>n</sup>'ha cučéwikičē, ie dju<sup>n</sup>baqti cučéwikičē.  
 paper I cause (some one) word very few I cause (some one) to take it to you. to take it to you.

## NOTES.

659, 5. *čičke*, superfluous (*vide F.*), but given by the chief, who is one of the *aged men*, and an orator. Perhaps there have been some changes in the language within the past ten years. F. and G. are *young men*.

659, 5. *e*, superfluous, *vide F.* In the next line F. reads "*wađaxe*," referring it to *one man*, Little Elk; but Ma<sup>teu</sup> na<sup>ba</sup> said, "*wađaxai*," and seemingly referred to *both men*.

659, 7. *dudañgačiči*, contr. of *duda añgačiči*.

659, 8. *Cejata*, etc. F. at first accepted this reading, having inserted the commas after "*agčiči*" and "*wačiči-ma*." Subsequently he gave the following reading: *Cejata cañ'ge wáčiči agčiči-ma, wačiči-ma, bčúga wémačiči hă Hújañga amá, The Winnebago have stolen from us all the horses which you gave us, and which we brought back from yonder place where you are.* But G. says that Ma<sup>teu</sup> na<sup>ba</sup> used "*imačiči*," as he spoke as a chief, regarding his people's horses as his own.

659, 9. *Wakega tč*, etc. F. and G. read, *Wakéga tč' a<sup>n</sup>čicta<sup>n</sup> ctčwa<sup>n</sup> máčiči hă, áda<sup>n</sup> da<sup>n</sup>čti i<sup>n</sup> pimáčiči bă, The sickness has not stopped on me at all, therefore I am much sadder than I have ever been.*

659, 12. *bč tate*, etc. As Ma<sup>teu</sup> na<sup>ba</sup> spoke for his tribe, this sentence would be, if expressed in ordinary language, *Éde añgáčiči taité a<sup>n</sup>čiči baha<sup>n</sup>-báčiči hă, wawákega a<sup>n</sup>čiči éga<sup>n</sup>*, in the 1st. pers. pl.

## TRANSLATION.

O Walking Elk and Running Buffalo, I have received and read the letter which has come. And I send this letter to you. I can not come to any decision. Many persons are dead, including women and children. Two very stout-hearted men have died, so I am crying incessantly. Wacuce (or, Brave), the mother's brother of your Mawata<sup>na</sup>, and the one who has been the keeper of the sacred pipes, is dead. The other dead man was named Little Elk. I regarded them as very stout-hearted men, but they are dead. You ought to know one of them, Little Elk. When we dwelt on this side of (Omaha Creek?) you brought a horse to give to him. It was a dun horse. The Winnebagos have stolen from me all the horses which the Omahas received from you and brought back to yonder place(?). The sickness has not yet stopped its violence among my people in the least degree, therefore I am much sadder than I have ever been. Even while I sit talking thus many persons have been lost to me by death, therefore I am sad. And my relations, the Ponkas, have sent here to invite us to visit them, but we do not know whether we shall go or not, because we still have sickness among us. I wish to hear what plans have been made by those real Dakotas, who are under Spotted Tail. I have received no money, as the white people have given me none. I am very poor because the horses have been expended, so I send you a letter by some one, I send you a very few words by some one.

## WAQPECA TO TATAŇKA-MANI.

October 9, 1878.

Wágazúqti winá'a" tū nān'de i'n'uda" hā. Cin'gajin'ga wiwíja ǵisǵǵ-  
 Very straight I have heard the heart good for me Child my usually  
 from you remembers  
 na"i. Wa'ú wiwíja ǵisǵǵ-na"i. Waqin'ha cuǵai tē'di nú sātā" wahéhaj'qti  
 you. Woman my usually remem- Paper went to when man five very stout-hearted  
 bers you  
 t'ni hā. Ca" edáda" cañgaxai bǵúgaqti aṅgúket'a"i. Wamúskū eti 3  
 have And what they have done the whole we have acquired. Wheat too  
 died enough  
 aṅgúji kē' aṅgúket'a"i. I"ta" ǵǵputa"ǵǵǵǵ ǵǵǵ ǵiǵiṅa-ma bǵúgaqti awási-  
 we sowed the we have acquired. Now from this time kin- those who are the whole I re-  
 forward dred your  
 ǵǵ-na-ma" taté, ebǵéga". Gebǵé taté, ebǵéga". Wáǵutáda ǵ'ja bǵé taté,  
 member them from shall, I think that. I go that shall, I think that. Oto to I go shall,  
 time to time way (pointed out)  
 ebǵéga". A"ba waqúbe na"bá tēdihi xi, Uman'ha" amá d'úba aǵé taité, 6  
 I think that. Day mysterious two by that time, Omaha the (pl. some they go shall,  
 sub.)  
 ebǵéga". Wakéga ǵábǵi"ha eáwaga"i. A"ba waqúbe wi"áqtei xi'té  
 I think that. Sick in three so we are (?). Week just one even  
 ways (?) when  
 t'c-na"i. Niaci"ga amá ní-masániaǵa-ma e'a"i ā. Awána'a" ka"bǵa,  
 they usually die. Person the (pl. those on the other side of how are I hear about I wish,  
 sub.) the river they them  
 Sindǵ-ǵǵecka ǵi-ma.  
 Spotted Tail those in his  
 village.

## NOTES.

661, 3. cañgaxai, in full, ca" aṅgaxai.

661, 5. gebǵé tate, I shall go that way (pointed out, and understood by both parties, though the way is not described fully).

661, 8. Niaci"ga ama, Spotted Tail's people, who were at this time dwelling on the old Ponka Reservation, in Todd County, Dakota Territory, nearly opposite the Yankton Village at Choteau Creek.

## TRANSLATION.

I am glad to hear such a full account of you. My child and my wife generally think of you. Just as this letter starts to you five of the most stout-hearted men among us have died. We have succeeded in all that we have undertaken. We have done well, too, with the wheat which we sowed. Now from this time forward I think that I shall remember all of your kindred from time to time. I think that I shall go that way. I think that I shall go to the Otos. I think that in two weeks some of the Omahas shall depart. We have three kinds of sickness among us (?). The sick ones usually die when they have been ill not more than a week. How are those people on the other side of the Missouri River? I wish to hear about them, that is, the people in Spotted Tail's village.

ICTAČABI, AN OMAHA, TO HEQAGA-SABĚ, A PONKA, AT  
YANKTON AGENCY, DAK.

October 14, 1878.

Wawákegaí. Wacíce t'ć, Heqága-jiñ'ga t'ć, Ğahe-tap'ě t'ć, Čuğa-  
We have been sick. Wacuce dead, Little Elk dead, Ğahe tap'ě dead, Čuğa-  
ma'ñ'fiñ t'ć, níkaci'ga úda'qti t'ai hă. Wa'ú wiwíña wí cénan'ba, wawákegaí,  
ma'ñ'fiñ dead, person very good died Woman my I those two, we have been sick,  
3 na'ñ'jické'qtei a'ni'ñai. A'ni'ñai xĩ, wisíčě hă, áda' wawíđaxú. Cé-ma  
barely we are alive. We are alive when, I remem- there- I write things to Those  
ber you fore you.  
ciñ'gajiñ'ga-ma Ihañ'kta'wi' d'úba wiwíña-má wađáxe-má úwagičá-gă,  
children Yankton some those who are my those whom I made tell it to them,  
ta'ñ'wa' ča'. Maja' ča' a'ñ'bačé píaji hég-a-báji hă: a'ñ'ba wi' xĩ,  
village the Land the to-day is very bad day one when,  
6 níkaci'ga na'ñ'ba ctě t'ai, kí čábč'i ctě t'ai, kí dúba ctě t'ai, a'ñ'ba wi'áqtcí  
person two for in- died, and three for in- died, and four for in- died, day just one  
stance stance stance  
xĩ. Kí cěča' čé cuhí tě cta'ñ'be tě ékita'há wai'ñ'ba-xú-gă. Ča'ñ' e'a'ñ'  
when. And (that) this reaches you the you see it the at the same write things to me. Now how  
(ev. ob) time  
čanájiñ xĩ, wai'ñ'čécpaxú ka'ñ'bča. I'ñ'wi'č íč-a-gă  
you stand if, you write things to me I wish. To tell me send to me.  
to me

NOTES.

662, 3 and 4. Če-ma . . . úwagičá-gă. This sentence may be expressed differently,  
thus: Ihañ'k'ta'wi' d'úba čé-ma ciñ'gajiñ'ga wađáxe-ma úwagičá-gă.  
Yankton some those children those whom I tell it to them.  
made (or adopted)

662, 7. čé is superfluous (F.).

TRANSLATION.

We have been sick. Wacuce, Little Elk, Ğahe-tap'ě and Čuğa-ma'ñ'fiñ, who  
were very good men, have died. My wife and I have been sick, and we barely es-  
caped dying. As we live, I remember you, therefore I write several things to you.  
Tell some of those Yanktons in the tribe, those whom I regard as my children. This  
country is very bad to day; in one day two, three, or even four persons die. And  
when this letter reaches you, and you see it, write to me in return one of equal length  
and about several topics. I wish you to write to me how you are progressing. Send  
hither to tell me.



## LION TO BATTISTE DEROIN AND THE OTO CHIEFS.

October 9, 1878.

Kagéha, uwíkie cuééaé Kagéha, wíja<sup>n'</sup>be ka<sup>n'</sup>bééde a<sup>n'</sup>wa<sup>n'</sup>kega há.  
 My friend, I speak to I send to you. My friend, I see you I wish, but I am sick

Aṅgini xī, cupí tá miñke, wíja<sup>n'</sup>be tá miñke. Ki i<sup>n'</sup>tca<sup>n'</sup> Uma<sup>n'</sup>ha<sup>n'</sup> amá  
 I recover when, I reach you will I who, I see you will I who. And now Omaha the (pl. sub.)

cupí-maji ca<sup>n'</sup>té caéé 'icé-na<sup>n'</sup>i. Caéé 'icé te ubé'age: wawákega 3  
 I do not reach yet going to they usually Going to speak- the I am unwilling! we are  
 you awhile you speak of it. you ing of

héga-húji, ki čicti wačikega. Ata<sup>n'</sup> aṅgini xī, ékita<sup>n'</sup>há caṅgáhi taṅ'gata<sup>n'</sup>  
 very sick, and you too you are sick. When I recover when, at the same time we shall reach you

čískié. Wawásninde taṅ'gata<sup>n'</sup> wamúské kē na<sup>n'</sup>jú čí'ai; čicta<sup>n'</sup>i xī,  
 all together. We shall delay wheat the thresh they have failed; they fin- when, ish

caṅgáhi taṅ'gata<sup>n'</sup>. Wačikega tě čat'ai tě aṅgucti a<sup>n'</sup>t'ai tě i<sup>n'</sup>ča-máji há. 6  
 we shall reach you. You are sick the you die the ye too we die the I am sad

Ca<sup>n'</sup> waqí<sup>n'</sup>ha čéča<sup>n'</sup> níze xī, uqéé'qci čí éga<sup>n'</sup> waqí<sup>n'</sup>ha wí<sup>n'</sup> gčian'kičá-gá.  
 Now paper this ob. you re- when, very soon again like it paper one send back to me. ceive it

xíbaona<sup>n'</sup> cuhí ewéka<sup>n'</sup>bča-máji. Waqí<sup>n'</sup>ha na<sup>n'</sup>hébai-gá, ecé íčaé taí.  
 Missing one another in I do not wish for them. Paper wait ye for it, you you send please. hither

Uma<sup>n'</sup>ha<sup>n'</sup>-má beúga é áwawaké: wí paha<sup>n'</sup>ga cuhí ka<sup>n'</sup>bča-máji, čískié 9  
 The Omahas all that I mean: me before to go to you I wish not. all to- gether

caṅgáhi aṅgáčaji ata<sup>n'</sup>cté.  
 we reach you we go at some fu- ture time.

## NOTES.

Lion was the keeper of the sacred pipe in the Țada gens. He was the friend of Battiste Deroin and Okape-yiñe. Battiste is the Oto half-breed interpreter.

663, 4. ekita<sup>n'</sup>ha refers here to both tribes, Omahas and Otos. There had been much sickness in each tribe, and when both should recover the Omahas intended visiting the Otos.

## TRANSLATION.

My friend, I send to you to speak to you. My friend, I wish to see you, but I am sick. When I recover I will come and visit you. (Note by author.—This may be intended for the whole tribe, instead of the speaker alone.) And now the Omahas are speaking of going to you before I do. I am unwilling for them to speak of going to you. We have many sick among us, and you, too, have sickness. When both you and we recover, we shall all come together to see you. We shall delay, as they have

not finished threshing the wheat. When they finish it, we will come to you. I am sad because you and we too are losing our people by sickness. When you receive this letter send me back one like it very soon. I do not wish the Omahas and the letter to miss (or pass) one another on the way when the former go to you. I desire you to send word hither, saying, "Stop on the way and wait for a letter!" I refer to all the Omahas. I do not wish them to anticipate me in going to you. At some future day we (will) all go together to visit you.

## ČKAŁŁE-YİŇE, A MISSOURI, TO BATTISTE DEROIN.

- Čeja niaci<sup>n'</sup>ga a<sup>n'</sup>čai<sup>n'</sup>t'ače činké wágazu aná'a<sup>n'</sup> ka<sup>n'</sup>bča : i<sup>n'</sup>wi<sup>n'</sup>č iča-gā.  
 There person he who is jealous of me straight I hear I wish: to tell me send  
 where you are hither.
- Ki cagčé ka<sup>n'</sup>bčéde wágazuáji, i<sup>n'</sup>teqi há. Gañ'xi i<sup>n'</sup>wi<sup>n'</sup>čaná tíčačé, wágazu  
 And I go back I wish, but it is not straight, it is hard And then you tell to me you send straight  
 to you for me hither,
- 3 aná'a<sup>n'</sup> ka<sup>n'</sup>bča. Čé wabágčeze ča<sup>n'</sup> níze xi, uqčé'qci wi<sup>n'</sup> ian'kičá-gā.  
 I hear I wish. This letter the you re- when, very soon one send hither.  
 (obj.) ceive it
- Cin'gajin'ga čičiia, Badize, wak'ga tē i<sup>n'</sup>wi<sup>n'</sup>ča-gā: awána'a<sup>n'</sup> ka<sup>n'</sup>l'čā. Ca<sup>n'</sup>  
 Child your, Battiste, sick the tell to me: I hear of them I wish. And  
 Uma<sup>n'</sup>ha<sup>n'</sup>-mádi i<sup>n'</sup>uda<sup>n'</sup>'qti anáji.<sup>n'</sup> Kiku eduéhe-na<sup>n'</sup>-ma<sup>n'</sup>. A<sup>n'</sup>ba wi<sup>n'</sup>défa<sup>n'</sup>  
 among the Omahas very good I stand. Calling I usually am a member. Day part
- 6 tē hičai tē'di Uma<sup>n'</sup>ha<sup>n'</sup> amá wátciğaxe eduéhe-na<sup>n'</sup>-ma<sup>n'</sup> Wáhiúčaqá  
 the Saturday on the Omaha the (pl. dance I usually join. Pottawatomi  
 sub.)
- Wáčutada amá ačai činte aná'a<sup>n'</sup> ka<sup>n'</sup>bča. Ačá-báji da<sup>n'</sup>čtea<sup>n'</sup>i, ahí  
 Oto the (pl. went whether I hear it I wish. They did not for example, they  
 sub.) or not reached there
- da<sup>n'</sup>čtea<sup>n'</sup>i, aná'a<sup>n'</sup> ka<sup>n'</sup>bča. Edáda<sup>n'</sup> edéce tíčačé xi, cagčé tá miñke. Ca<sup>n'</sup>  
 for example, I hear it I wish. What what you you send when, I go back I will. And  
 say hither to you
- 9 cagčé ka<sup>n'</sup>bčéde i<sup>n'</sup>teqi há Téqi xi'cté, cagčá-máji téiñke. Wágazu  
 I go back I wish, but difficult for me Difficult if, I will not return to you. Straight  
 to you
- i<sup>n'</sup>wi<sup>n'</sup>čaná tíčačé úda<sup>n'</sup> xi, cagčé tá miñke. Li guáčica<sup>n'</sup> čańká čai xi,  
 you tell it to me you send it hither good if, I go back I will. Lodge beyond the ones went if,  
 who
- awána'a<sup>n'</sup> ka<sup>n'</sup>bča, wágazu. Čańge-skā (Wáčutada níkağáhi) Pań'kağa čé  
 I hear about I wish, straight. White Horse Oto chief to the Ponkas to  
 them go
- 12 'iče aná'a<sup>n'</sup> ka<sup>n'</sup>bča, wágazu. Pań'kağa čé ga<sup>n'</sup>'čai xi, wabágčeze ian'kičá-gā.  
 spoke I hear it I wish, straight. To the Ponkas to he wishes if, letter send to me.  
 of it go

## NOTE.

This letter was dictated in Omaha by Lion, acting as interpreter for Čkałłe-yiñe, who spoke in Oto. Battiste Deroin married the sister of Čkałłe-yiñe.

## TRANSLATION.

I wish to hear the truth about the man yonder, who is jealous of me. Send hither and tell me. I wish to return to you, but affairs are not right, so it is hard for me (to act). Please send and tell me how it is; I wish to hear the exact state of affairs. When you get this letter send me one very soon. Tell me about the sickness of your children, Battiste; I wish to hear about them. I am still dwelling very pleasantly among the Omahas, and I am attending feasts from time to time. I wish to hear whether the Otos went to the Pottawatomis. I wish to hear whether they went or stayed at home. If you send hither and say anything, I will return to you. I still wish to return to you, but it is difficult. If it is (still) difficult, I will not return to you (now). If you send and tell me the truth, and all is well, I will go back to you. I wish to hear about those lodges beyond (your village?), whether they went or not. I wish to hear whether White Horse (the Oto chief) spoke of going to the Ponkas. If he wishes to go to the Ponkas, send me a letter.

## MAQPIYA-QAGA TO CÁ-KU-ČŮ ČA-KI-TÁ-WE.

October 12, 1878.

Waqi<sup>n</sup>'ha cučéwikičé ča<sup>n</sup> gčüjü éde wiáha<sup>n</sup> t'é há čaná'a<sup>n</sup> t(e) ebčéga<sup>n</sup>  
 Paper I sent by some the has not but my brother- dead you hear it may that I think  
 one to you (ob.) returned in-law

waqi<sup>n</sup>'ha cučéčé. Níkaci<sup>n</sup>'ga ékiga<sup>n</sup>'qti wiđaxe éde wiáñ'ge egčañ'ge t'é  
 paper I send to you. Indian just alike I make you but my sister her husband dead  
 há. Čin'gajin'ga eá čańká áda<sup>n</sup>'be čingai áda<sup>n</sup> e'a<sup>n</sup>' cubčá-májü. Jüjü t'e 3  
 Child his the ones who to look they have there- how I do not go to you. House- hold the

wakúga-báji uwfbča teča<sup>n</sup>' in'ta<sup>n</sup> wakúgai, wañ'gičé'qti. Čéta<sup>n</sup> ucté čańká  
 they were not sick I told to you in the past now are sick, every one. So far the rest

gigčazu-baji'qtia<sup>n</sup>'i. Sata<sup>n</sup> ja<sup>n</sup>' xi-na<sup>n</sup>' t'ai há. Wakéga t'e píjü. Pahan'gadi  
 have not recovered at all. Five sleep when usu- they Sick the bad. Formerly  
 ally die

nán'de in'uda<sup>n</sup>'qti-ma<sup>n</sup>' éde, in'ta<sup>n</sup> in'ča-májü há. Cubčé ehé teča<sup>n</sup>' cubčá-májü 6  
 heart very good for me but, now I am sad I go to I said in the past I go not to you

tá minke há. Waqi<sup>n</sup>'ha ča<sup>n</sup> cuhí xi, uqčé'qtei gčian'kičá-gü, win'a<sup>n</sup>  
 I will Paper the reaches you when. very soon send it back to me, I hear from  
 you

ka<sup>n</sup>'bča-qti. Níkaci<sup>n</sup>'ga-ma áda<sup>n</sup>'qti-na<sup>n</sup>' t'ai há. Níaci<sup>n</sup>'ga uckúda<sup>n</sup>'qti  
 I wish very. The people very good some die Person very kind

juáwagče áhigi t'ai há. Nán'de in'ča-majü'-qti-na<sup>n</sup> ca<sup>n</sup>'ca<sup>n</sup>. Ma<sup>n</sup>'zěšká' cti 9  
 I with them many have died Heart very sad for me con- tinues always. Money too

wa'f-baji ca<sup>n</sup>'ca<sup>n</sup>'. Ca<sup>n</sup> áda<sup>n</sup> ma<sup>n</sup>'zěšká wi<sup>n</sup>'četě cta<sup>n</sup>'baji-na<sup>n</sup>. W'ka<sup>n</sup>'ta<sup>n</sup>  
 they have not given to us always (pl.). And there- fore money even one you (sing.) usu- ally. Lariat

- ténajiha gazan'de wi<sup>n'</sup> gian'kičá-gă. Wáčaha abci<sup>n'</sup> éde, witáha<sup>n</sup> t'é, čingé—  
 hair on a buf- to plait one send back to me. Clothing I had but, my brother- dead, there is  
 falo's head none
- bčúgaqi čingé. Ca<sup>n'</sup> edáda<sup>n</sup> wéxi'a<sup>n</sup> ctěwa<sup>n'</sup> a<sup>n'</sup>čín'ge. Uma<sup>n'</sup> činka čé  
 all is gone. Now what ornament soever I have none. Season this
- 3 ičáugče ca<sup>n'</sup> máčě áma tějá ctěwa<sup>n'</sup> wáčaha a<sup>n'</sup>ika<sup>n</sup>bča téinke. Ega<sup>n</sup> gě'di  
 throughout in fact winter the at the soever clothing I will desire for myself. So at dif-  
 ferent times
- wi<sup>n'</sup>a<sup>n'</sup>be te. Pa<sup>n'</sup>ka amádi wi<sup>n'</sup> itize wabágčeze cúčeákičě. Pa<sup>n'</sup>ka aké  
 I see you may. Ponka with them one together letter I send it to you Ponka it is  
 (with you) (or at the same time) (by a messenger). he
- wi<sup>n'</sup> tian'kičai. Pa<sup>n'</sup>ka aké waqi<sup>n'</sup>ha wi<sup>n'</sup> tian'kičai, Pa<sup>n'</sup>ka nıkagahi wi<sup>n'</sup>,  
 one he has sent to me. Ponka it is he paper one he has sent it Ponka chief one,  
 to me,
- 6 Ma<sup>n'</sup>tcú-najin<sup>n</sup> aí aká, wí ikágeáčě.  
 Standing Grizzly they the I I have him for  
 bear say one who, a friend.

## NOTES.

Oákučú čakitáwe was a Pawnee.

665. 1. te ebčega<sup>n</sup>, pronounced rapidly by the speaker, tebčega<sup>n</sup>.

666. 2 and 3. F. inserts "če" and omits "ca<sup>n'</sup>," though the latter is thus used by many Omahas.

666. 3. Ega<sup>n</sup> gědi, meaning conjectural: perhaps he expected to get the clothing for himself *at different times*. F. renders it "then."

## TRANSLATION.

The letter which I sent you by some one has not been answered, but my brother-in-law has died, and I send this letter to you because I think that you will (thus) hear it. I regard you as a person just like him, but my sister's husband has died. His children have no one to look after them, therefore it is impossible for me to go to you. I told you heretofore that those in the household were not sick; but now every one is sick. The rest of the people have not yet recovered at all: they usually die in five days. The sickness is bad. Formerly I was very glad, but now I am sorrowful. Though I said in the past that I would go to you, I will not go (now).

When the letter reaches you, send me back one very soon, as I am very anxious to hear from you. Some of the very best men have died. Many very kind men with whom I went have died. I continue very sad all the time. They continue to give us no money. And therefore you have not been seeing even one dollar (of our money?). I had clothing, but my sister's husband died, and there is none (left)—all is gone. Indeed, I have not even any trinkets. Throughout this year and even throughout next winter I will desire clothing for myself. When I shall have acquired (these garments) at different times in the future (?), I may see you. I send the letter to a Ponka as well as to you. He is the Ponka who has sent me one. He is the Ponka who has sent me a letter. He is a Ponka chief, Standing Bear, whom I regard as my friend.

MA<sup>N</sup>TCU-NA<sup>N</sup>BA TO BATTISTE DEROIN.

October 10, 1878.

- Íckadábi, níkáǵáhi nańkáce wańǵiǵe, níkaci<sup>n</sup>ga wíja cuǵaí. Cin'ga-  
 Ickadabi, chief ye who are all, people my have gone Child  
 to you.
- jin'ga wíja cti cuǵaí. Ƿida<sup>n</sup>be cuǵaí. Uma<sup>n</sup>ha<sup>n</sup> úda<sup>n</sup> wáǵǵi<sup>n</sup>-má zaní  
 my too has gone To see you have gone Omaha good those whom I all  
 to you.
- cuǵaí. Úda<sup>n</sup>qti wí<sup>n</sup> kě t'é há, Heqága-jin'ga, Ƿáǵi<sup>n</sup>-gahíge ijin'ge; ucté 3  
 have Very good one the dead Little Elk, Pawnee Chief his son; the  
 gone to (recl. ob.) rest
- amá cuǵaí há. Waǵǵiǵeǵa-bi aí tě, aná'a<sup>n</sup> ca<sup>n</sup> Ƿida<sup>n</sup>be ga<sup>n</sup>ǵaí ǵga<sup>n</sup> cuǵaí.  
 the have gone That you had been they I heard it yet to see you they wish as they  
 (pl. to you sub.) sick said, to you to you very good
- Kagéha, níkáǵáhi nańkáce, ǵá'ean'ǵiǵaí-gǵa. Cé-ma níkaci<sup>n</sup>ga úda<sup>n</sup>qti  
 Friend, chief ye who are, have pity on me. Those person very good
- ǵíwakiǵaí - gǵa, ǵa'ǵeǵe ǵíwakiǵaí - gǵa, nan'de - ǵíuda<sup>n</sup>qti ǵíwakiǵaí - gǵa. 6  
 send ye them back you pity him send ye them back being very glad send ye them back  
 to me, to me, to me.
- Cénuijin'ga wasísige ǵiǵǵa-ma wáǵǵaha<sup>n</sup>-i-gǵa! Níkagáhi ijin'ge ǵińké  
 Young man active those who are your pray ye to them, your Chief his son the (st. an. ob.)
- ǵǵáha<sup>n</sup>-i-gǵa! Kí íeskǵa nańká, ǵiǵti, Badíze isan'ga ǵǵa<sup>n</sup>ba, Wáǵutáda  
 pray ye to him, And inter- ye who are, you, too, Battiste his younger brother he too, Oto  
 your own! preter.
- níkagáhi íe úwagika<sup>n</sup>-i-gǵa, íeskǵa nańkáce. Uma<sup>n</sup>ha<sup>n</sup> ta<sup>n</sup>wa<sup>n</sup>ǵǵa<sup>n</sup> naji<sup>n</sup> 9  
 chief word help ye them, inter- ye who are. Omaha nation stand  
 preter
- níkaci<sup>n</sup>ga amá wasísige áta<sup>n</sup>cuǵaí. Eska<sup>n</sup> ǵá'ean'ǵiǵa-báda<sup>n</sup> ǵǵaí  
 people the (pl. active exceed- have gone Oh that you have pity and (pl.) they  
 (sub.) ingly to you. on me for them
- etéga<sup>n</sup>qti ińǵáxa-gǵa. Uma<sup>n</sup>ha<sup>n</sup> níkáǵáhi wańǵiǵe cénuijin'ga ǵé ti-má  
 very apt make for me. Omaha chief all young man this those  
 who have come
- téǵiwagíǵe<sup>n</sup>qti<sup>n</sup>i. Íe edáda<sup>n</sup> edaí ǵi, Uma<sup>n</sup>ha<sup>n</sup> níkáǵáhi éga<sup>n</sup>qti wáǵǵaxe- 12  
 they prize them very Word what what when, Omaha chief just so they usually do  
 highly; say for them
- na<sup>n</sup>i, ǵé ti-má nújĩnga. Hau. Céna Wáǵutáda níkáǵáhi nańkáce, wíǵa-  
 their these who boy. Enough Oto chief ye who are, I have  
 own, have come
- ha<sup>n</sup>i, kagéha. Hau. Íe tě céna wíǵǵaha<sup>n</sup> cuǵeǵeǵe.  
 you my friends. Word the enough I pray to you I send it to  
 (pl.), you.

## TRANSLATION.

O Iekadabi, and all ye chiefs! my people have gone to you. My child, too, has gone to you. They have gone to see you. All those good Omahas whom I govern have gone to you. The best one of them, Little Elk, son of Pawnee Chief, has died; but the rest have gone to you. I heard it said that you had been sick, yet they have gone to you, as they wished to see you. O my friends, ye chiefs, have pity on me! Send back to me those very good men; pity them and send them back to me; send them back to me after making them very glad! Pray to those who are your active young men! Pray to your chiefs' son! And O you interpreters, you, Battiste, and your younger brother, help the Oto chiefs. The most active of the men who dwell in the Omaha territory have gone to you. Oh that you would pity me and for my sake so act that the Olos shall be sure to promise (them good things). All the Omaha chiefs prize highly those young men who have gone to you. Whatever those young men say, the Omaha chiefs usually do just so for them. My friends, you Oto chiefs, I have petitioned to you enough. I have sent enough words to you to petition to you.

## KI-WÍ-GU-TI-DJA-ČÍ-CI TO ČÍ-ČE-ČÍ-TA-WE.

October 21.

Wí miŋké, Acáwage čáčiŋúče, waqí<sup>n'</sup>ha cučéwikičai há, čiji<sup>n'</sup>čě méga<sup>n</sup>.  
 I I who sit, (Pawnee words), paper I cause some one to take it to you (pl.) your elder brother likewise.

Ca<sup>n'</sup> maja<sup>n'</sup> čéča<sup>n</sup> čaa<sup>n'</sup>na náí ča<sup>n</sup> a<sup>n</sup>wa<sup>n'</sup>qpaníqti anáji<sup>n</sup> há. Ca<sup>n'</sup> a<sup>n'</sup>bačé  
 And land this (ev. ob.) (or place) you abandoned went the place me very poor I stand And to-day

3 wiža<sup>n'</sup>be ka<sup>n'</sup>bča, u'a<sup>n'</sup>čingě'qti waqí<sup>n'</sup>ha cučéwikičai. Ga<sup>n'</sup>-na<sup>n</sup> júga  
 I see you I wish, for no reason what-ever paper I cause some one to take it to you (pl.) And usually (?) body

wíqtei čí úda<sup>n</sup> ma<sup>n</sup>bči<sup>n'</sup> čte-ma<sup>n'</sup>, ca<sup>n'</sup> ga<sup>n'</sup> edáda<sup>n</sup> aqídxaxē tē úda<sup>n</sup>qti  
 I my again good I walk I do this at least, at any rate what I have made the very good for myself

anáji<sup>n</sup> éde, a<sup>n'</sup>bačé wamúškē itéačē níkaci<sup>n'</sup>ga cáčē aqí<sup>n'</sup> éna-bčúga itéčē  
 I stood but, to-day wheat I piled it up person six had it all together put in a heap

6 náčingē há.  
 was burnt to nothing

## NOTES.

Kiwigtidjačici, a Pawnee name of *Jenuga waji<sup>n</sup> piiji*, *Mad Buffalo*, an Omaha. Acawage čáčiŋúče, *Big Spotted Horse*, the name of a Pawnee, in the Omaha notation of Pawnee words. Číčéčitaŋwe, the Omaha notation of a Pawnee name.

668, 3 and 4. júga wíqtei čí uda<sup>n</sup> ma<sup>n</sup>bči<sup>n'</sup> ete-ma<sup>n</sup>. L. gave as the corresponding *Łoiwere, ró mianúqtei pí hamányi ihákixráyi<sup>n</sup> ke*. But *ihákixráyi<sup>n</sup> ke* is the Omaha *aqibče há*.

## TRANSLATION.

I, for my part, O Big Spotted Horse, have sent a letter to you and your elder brother (Ciŋeŋitawe?). I dwell a very poor man in this country in which you left me. I wish to see you to-day, (but) I send you a letter at any rate (though I can not say when I may come). And while I myself am at least doing well and I am prospering in what I have been doing for myself, to-day all of the wheat which belonged to six persons, including myself, and all which I had put into a heap, was consumed by fire.

MA<sup>N</sup>TCU-NA<sup>N</sup>BA TO HEQAKA-MANI AND TATAÑKA-I<sup>N</sup>YAÑKE.

October 16.

Ŧuta <sup>n</sup> /qti	uwibŋa	cuŋŋaŋŋe	hã	i <sup>n</sup> /ta <sup>n</sup>	ŋi	wikáge	méga <sup>n</sup> .	Ta <sup>n</sup> /wa <sup>n</sup> gŋa <sup>n</sup>	
Very straight	I tell you	I send it to you		now	you	my friend	likewise.	Nation	
piŋiŋi	ŋa <sup>n</sup>	hégaji	hã:	mi <sup>n</sup>	ŋábŋi <sup>n</sup>	wawákegaí,	céta <sup>n</sup>	wagíni-báji;	áda <sup>n</sup> ŋat'é
bad	the-	not a little		moon	three	we have been sick,	so far	we have not recovered;	therefore you die
(ev. ob.)									
taité	uwibŋi'agai,	iwit'ábŋai-máji.		Égiŋe	waŋŋkega	ŋat'ai	ŋi,	a <sup>n</sup> /ŋagŋa	taí.
shall (pl.)	I am unwilling for you (pl.).	I do not hate you (pl.).		Beware	you sick	you die	if	you blame me	lest.
Céna.	Í-bajji-gã.	Wakéga	tẽ	piŋiŋi	ca <sup>n</sup> ca <sup>n</sup> /qtia <sup>n</sup> i.	Ma <sup>n</sup> /zõska'	cti		
Enough.	Do not be coming!	Sick	the	bad	remains indeed!	Money	too		
a <sup>n</sup> /ŋiza-báji,	wawáŋpani	hégabáji.		Cañ'ge-ma	Húŋaŋga	amã	cénawaŋaí,		
we have not received,		we are very poor.		The horses	Winnebago	the (pl. sub.)	have made an end of them,		
wama <sup>n</sup> /ŋa <sup>n</sup> i;	áda <sup>n</sup>	aŋína	ka <sup>n</sup> /bŋa	agŋi <sup>n</sup> ,	i <sup>n</sup> /ŋa-máji	i <sup>n</sup> /ta <sup>n</sup> .	Ta <sup>n</sup> /wa <sup>n</sup> gŋa <sup>n</sup> -mã		
they have stolen them;	there-	I fight	I wish	I sit,	I am displeased	now.	The nations		
Pañ'kama	gŋŋbahiwi <sup>n</sup>	kì	c'di	áta	t'ai;	Máŋude-mã	cti,	Záge,	Wãŋutáda,
the Ponkas	a hundred	and	over	have died;		the Iowas	too,	Sacs,	Otos,
Ŧáŋi <sup>n</sup> ,	ta <sup>n</sup> /wa <sup>n</sup> gŋa <sup>n</sup> -mã	cti	bŋúga	wakéga	hégabáji.	Níkagáhi	úju		
Pawnees,	the nations	too	all	have been very ill.		Chief	principal		
ŋaŋká	wécpaba <sup>n</sup>	hã.	Gŋeda <sup>n</sup> -	náji <sup>n</sup>	ijáŋe	aŋi <sup>n</sup>	akã	íŋigŋa <sup>n</sup>	tã aka hã,
the ones who	you know		Hawk	stands	his name	he who has it, (the sub.)	he will decide	that one (the afore-said)	
wágazu	ŋigaxe	tã aka hã.	Can'ge	cãdẽ	ŋa <sup>n</sup> i	hã,	Gŋeda <sup>n</sup> -	náji <sup>n</sup> .	Ícpaba <sup>n</sup>
straight	he will do for you.		Horse	six	you gave to him		Hawk	stands.	You know him
tatẽ.	Céna	cuŋŋewikíŋe.							
shall.	Enough	I have sent to you by some one.							

## NOTES.

669, 1. Čuta<sup>n</sup>qti uwibča, etc. Given just as dictated. The author is sure of this. But the sentence is reconstructed thus by F.: I<sup>n</sup>tea<sup>n</sup> wikage mega<sup>n</sup>, čuta<sup>n</sup>qti uwibča cučeačai hā. This accords with the general usage, as observed in the epistles collected by the author.

The two Yanktons, Heqaka-mani and Tatañka-i<sup>n</sup>yañke, had written to say that they were coming to visit the Omahas.

## TRANSLATION.

Just now I will send and tell you and my friend the exact truth. The nation is in a very bad condition; for three months we have been ill, and we have not yet recovered. Therefore I am unwilling for you to die (by taking the sickness from us); I do not (send this word because I) hate you. Should any of you die from the sickness you would blame me. Enough! Do not come! The sickness is continually bad! And, moreover, we have not received money; we are very poor. The Winnebagoes have made away with our horses; they have stolen them; therefore I am wishing to fight them; I am displeased at present. With reference to the (other) nations, over a hundred Ponkas have died; and the Iowas, Sacs and Foxes, Otos, and Pawnees have had much sickness among them. You know the Omaha head-chiefs. That one of them who has the name of Standing Hawk will decide; it is he who will do for you what is right. You will surely recognize Standing Hawk (by this): you gave him six horses. I have sent you enough.

## LION TO BATTISTE DEROIN AND THE OTO CHIEFS.

October 19, 1878.

Waqi<sup>n</sup>ha a<sup>n</sup>bačé bčízé, uqčč<sup>n</sup>qteci uwíkíe cuččáčé, kagéha. Níkaci<sup>n</sup>ga  
 Paper to-day I have received it, very soon I speak to you I send it to you, my friend. Persons  
 d'úba a<sup>n</sup>wañ'kie atfi, ikágeawačé-de atfi A<sup>n</sup>wañ'kie amá'a<sup>n</sup> xī, nān'de  
 some to speak to me have come, I made them my friends, and they have come, to speak to me I heard it when, heart  
 3 i<sup>n</sup>'uda<sup>n</sup>qti-ma<sup>n</sup>. Čéna Ča<sup>n</sup>xī níkaci<sup>n</sup>ga t'é hā, Íxuhábi sídadi áma  
 was very good for me. Enough. And now person dead Ikuhabi yesterday the other  
 t'édi t'é hā, é níkaci<sup>n</sup>ga wiwíja, nūjīnga wiwíja. Ě'be ta<sup>n</sup>'wa<sup>n</sup>gčá<sup>n</sup> t'é  
 on the dead he person my, boy my. Who nation die  
 ctéctéwa<sup>n</sup>, zani wiwíja, i<sup>n</sup>'ča-máji hā. Či níkaci<sup>n</sup>ga wiwíja amá cuhí  
 recover, all mine, I am sad Again person my the (pl. sub.) have reached you  
 6 can'ge wačá'i tē awána'a<sup>n</sup> i<sup>n</sup>'čč<sup>n</sup>qti-ma<sup>n</sup>, nān'de i<sup>n</sup>'uda<sup>n</sup>.  
 horse you have given to them the I heard it of them I was very well pleased, heart good for me.



Hau. Gañ'xi ta'wa'gça<sup>n</sup> çiçiai ça<sup>n</sup> pahan'ga tē'di t'é i'wi'çana<sup>n</sup>  
And then nation your (pl.) the before when dead you told to me

tíçaçē awána'a<sup>n</sup> tē i'ça-máji há. Kí i'tca<sup>n</sup> wi'çetē t'é i'wi'çana-báji  
you sent I heard of them the I was sad And now even one dead you have not told to me

áda<sup>n</sup> nán'de i'uda'qti-ma'. Kí haú, níkagáhi nankáce, cénujín'ga 3  
they're I heart mine feels very good. And ho! chief ye who are, young man

edábe, t'é winá'a'i-máji i'çē-qti-ma'. Çéceta'w edáda<sup>n</sup> wi'w íuça  
also, dead I have not heard of you I am very glad. From this time what one news

i'wi'çana. na'í ka'bçéga<sup>n</sup>. Añgíni etéga<sup>n</sup>. Çé wabágçeze bçízē tē'di  
you tell to me only I hope. We recover apt. This letter I receive it when

wáçe xi tē'di atí. Ca'w wiça'bai-máji xáci taité há Wamúskē 6  
white man house into it I have come. And I do not see you (pl.) a long time shall Wheat

i'çi'na'ju-báji xáci taité, áda<sup>n</sup> wiça'bai-máji xáci taité. Máçē uska'v'ska<sup>n</sup>  
they not thresh my a long time shall, there-fore I see you (pl.) not a long time shall. Winter in a straight line with

usní ída<sup>n</sup>bç'qti tēdihi xi, i'çi'na'jú taité.  
cold in the very mid- die by that time, they thresh it for me shall.

## TRANSLATION.

My friends, I received the letter to-day, and I send you a reply very soon. Some Indians have come to talk with me; I made them my friends and they have come. When I heard them speak to me I was very glad. Enough (about this). And now a man is dead: Iquhabí died day before yesterday. He was my Indian, my young man. No matter who dies in the nation, I am grieved, for all are mine. And when I heard that my people had reached you, and you had given them horses, I was well pleased, my heart felt good.

I was sad when I heard formerly what you sent to tell me of the deaths in your nation. But now you have not told me of the death of even one person, therefore I feel very glad. And ho! ye chiefs, and ye young men, too, I am delighted because I have not heard of your deaths! I hope that henceforth you will make it a rule to tell me (at least) one piece of news (when you write). We are apt to recover. I have come to a white man's house when I have received this letter. I shall not see you for a long time. My wheat can not be threshed for a long time, therefore I shall not see you for a long time. They will not thresh it for me before midwinter.

MANTCU-NA<sup>N</sup>BA TO BATTISTE DEROIN AND THE OTO CHIEFS.

- Lucpáha, wibčaha<sup>n</sup>. Wéřigča<sup>n</sup> dāxe tē éga<sup>n</sup>qti i<sup>n</sup>čéckaxe Wácutáda  
 Grandchild, I pray to you. Decision I make the just so you make it for me Oto
- mkagáhi nankáce édabe wibčaha<sup>n</sup>i. Nān'de i<sup>n</sup>ča-máji. A<sup>n</sup>ba ičáuŋče  
 chief ye who are also I pray to you (pl.). Heart I am sad. Day throughout
- 3 axáge ca<sup>n</sup>ca<sup>n</sup>i éde, na<sup>n</sup>bá ja<sup>n</sup> winá'a<sup>i</sup> tē i<sup>n</sup>čéqti-ma<sup>n</sup>. Wanágče a<sup>n</sup>čá'i-ma  
 I weep always but, two sleep I have heard the I am very glad. Domestic ani- the ones which you gave to me
- wéčihíde wéčaxe áda<sup>n</sup> waka<sup>n</sup> bča-na<sup>n</sup>-ma<sup>n</sup>, éga<sup>n</sup> wina éga<sup>n</sup> a<sup>n</sup>čá'i tē nān'de  
 tool I treat them there- I desire them only, as I have as you have the heart  
 as (or I use fore them for) begged of you given to me
- i<sup>n</sup>uda<sup>n</sup>, cí wakéga tē aŋgini-máji-na<sup>n</sup>-ma<sup>n</sup>, áda<sup>n</sup> cčujiŋ'ga wahéhaji<sup>n</sup>qti  
 good for again sick the I have not yet recovered, there- young man very stout-hearted
- 6 wi<sup>n</sup> i<sup>n</sup>'tē, Waníta-wáqe ijiŋ'ge, Iquhábi ijáqe ačim<sup>n</sup>.  
 one of nine is dead, Lion his son, Iquhabi his name
- Hau. Čiha<sup>n</sup> méga<sup>n</sup> nié čičim'ge čanáji<sup>n</sup> nān'de i<sup>n</sup>uda<sup>n</sup>. Kí čičan'ge  
 Your mother likewise pain you have you stand heart good for me. And your sister
- Uma<sup>n</sup>ha<sup>n</sup> amá ča'éčai, wanágče dūba 'íi hā, áda<sup>n</sup> čiáha<sup>n</sup> wařigčita<sup>n</sup>qti,  
 Omaha the (pl. have pitied domestic ani- four have there- your sister's works very hard for himself,
- 9 áda<sup>n</sup> nān'de i<sup>n</sup>uda<sup>n</sup>qti anáji<sup>n</sup>. Ijuji wiwípa úda<sup>n</sup>qti anáji<sup>n</sup>. Čúna cučéwikičé.  
 there- heart very good for I stand. House- hold my very good I stand. Enough I have sent to you.

## NOTES.

672, 5. aŋgini-máji-na<sup>n</sup>-ma<sup>n</sup>, used by a chief, really, wařini-bájii hā, *we have not (yet) recovered*.

672, 8. čiáha<sup>n</sup>, Čkaŋe-yiñe, or Sam Allis, the brother of Deroín's wife.

## TRANSLATION.

My grandchild, I petition to you. I ask you and the Oto chiefs to do for me just according to the plan which I have made. I am sad at heart. Throughout the day I am ever crying, but I am delighted to hear from you after an interval of (only) two days. From time to time have I regarded the domestic animals which you have given me as helpful appliances in connection with my work, and so I have desired them. I have been glad on account of your giving me these things when I begged them of you. I (*i. e.*, my people) have not yet recovered from the sickness, therefore I have lost one of my most stout-hearted young men, Iquhabi by name, the son of Lion.

I am glad because you and your mother continue well. The Omahas have pitied your sister, and have given her four domestic animals; therefore your wife's brother works very hard for himself, and so I continue well pleased. The members of my household are doing very well. I have sent you enough.

JABE-SKĀ TO GACTAGABI, A PONKA, AT YANKTON AGENCY,  
DAKOTA TERRITORY. 1878.

Paŋ'ka níkaciⁿ'ga gṭébaḥíwiⁿ t'á-bi ai éde ɕaná'aⁿ tégaⁿ waqiⁿ'ha  
 Ponka Indians a hundred have died, they but you hear it in order that paper  
 it is said say  
 cuhíwikiɕé. Níaciⁿ'ga wiⁿáqtcí t'é ké uɕaí, ucté tē uɕá-báji, ijáje aⁿwaⁿ'-  
 I cause it to reach you. Person just one dead the they remain- the they did not his we did not  
 (recl. told, der ob.) tell, name  
 na'aⁿ-báji. ɕenúga-cáge-jañ'ga enáqtcí aⁿná'aⁿi hā. ɕaná'aⁿ tégaⁿ cuhíɕé 3  
 hear them. Buffalo bull hoof large he only we have heard You hear it in order that I cause it to reach you  
 waqiⁿ'ha. ɕenúga-cáge-jañ'ga t'é ké taⁿ'waⁿgɕaⁿ bə́uḡa wéɕabaji'-qtiáⁿ'i,  
 paper. ɕenuga cage jañga dead the nation whole they are very sad,  
 (recl. ob.)  
 á-bi ɕaⁿ' amá.  
 it is said in the letter.

## NOTE.

Jabe-skā or Waɕacpe, an aged Ponka, who was a refugee among the Omahas from 1877 to 1880. Gactaga-bi was also called Wabutaⁿɕé (Gun) and Macaⁿ (Feather).

## TRANSLATION.

They say that a hundred Ponkas have died (in the Indian Territory), and I send you a letter that you may hear it. They tell of just one man who has died, they have not told (the names) of the rest, (so) we have not heard their names. We have heard the name of ɕenuga cage jañga alone. I send you the letter that you may hear it. It is said in the letter (which came from the Indian Territory) that the whole tribe is very sad on account of the death of ɕenuga cage jañga.

## ɕAŋGA-GAXE TO ICTA-MAⁿɕE, AN OTO.

October 25, 1878.

Wamúskē ké iⁿ'naɕiⁿ'ge. Íepahaⁿ ɕagɕé náɕiⁿge. Wamúskē ké 6  
 Wheat the is burnt to nothing for me. You knew it you went back it is consumed. Wheat the (ly. ob.)  
 náɕiⁿge. Íepahaⁿ ɕagɕéde náɕiⁿge, wamúskē ké. Éde wagáxe té' cté  
 is consumed. You knew it you went back, but it is consumed, wheat the (ly. ob.). But debt the even  
 ewéɕɕi'a tá miñke. Índádaⁿ cté íɕaxa-máji, wamúskē ké náɕiⁿge  
 I fail for them will I who. What soever I do not make by means of, wheat the is consumed (ly. ob.)  
 aⁿɕaⁿ'sabe teábe. Éde taⁿ'waⁿgɕaⁿ wakéga teábai égaⁿ, wiⁿáhaⁿ iⁿ'teaⁿ 9  
 I suffer greatly. But nation sick very much as, your brother-in-law now

- t'é hä, Cúğa-ma'çi<sup>n</sup> ijáje açi'. Nié a'çin'gě-qti-ma'. Cupí 'iáçe teça'<sup>n</sup>  
 dead Cuka-ma'çi<sup>n</sup> his he had. Pain I have none at all. I reach you what I said in the past
- wagáxe ewébeçi'a tē a'ça<sup>n</sup>wa'çispéga<sup>n</sup>, cupí-máji té. Gátega<sup>n</sup> cupí  
 debt I fail for them the as I am kept back (or re- strained) on account of it. I may not reach you. In that man- ner I reach you
- 3 'iáçe teça'<sup>n</sup>, nié a'çin'ge xī, cupí tá minke; kī wagáxe tē nié a'çin'ge  
 what I promised in pain I have none if. I will reach you; and debt the pain I have none the past,
- xī, uçúliágiç etéga<sup>n</sup>. Çékké çihā<sup>n</sup> wakégede i<sup>n</sup>'tea<sup>n</sup>qteci gini. Nújunga  
 if, I cause it to be apt (or may). This (recl. ob.) your mother was sick, but just now she has recovered. Boy
- iúcpaawáçe cin'gajin'ga çíğa çihā<sup>n</sup> wasíçé- na<sup>n</sup>'i. Úcka<sup>n</sup> e'a<sup>n</sup> ni<sup>n</sup>' tē  
 I have them for grandchildren infant your your mother remembers usually. Deed how you are the
- 6 wágazúqti aná'a<sup>n</sup> ka<sup>n</sup>'bça, áda<sup>n</sup> edábe wabáxu cútéaçe. Kī cin'gajin'ga  
 very straight I hear it I wish, there- fore also letter I send to you. And child
- çañkácti nié çingái xī, awána'a<sup>n</sup> ka<sup>n</sup>'bça. Kī çigáçea<sup>n</sup> çinké cti nié çingái  
 the pl. ob. too pain have none if, I hear of them I wish. And your wife the one too pain she has none who
- xī, aná'a<sup>n</sup> ka<sup>n</sup>'bça. Kī wabágçeze tia<sup>n</sup>'çakiçé (ka<sup>n</sup>'bça). Içáwipe éde,  
 if, I hear it I wish. And letter you send hither to me I wish. I have waited but, for you
- 9 wabágçeze tia<sup>n</sup>'çakiçáji. Cubçé te, ecé xī, wabágçeze iañ'kiçá-gā.  
 letter you have not sent hither to me. I go to you will, you say if, letter send to me.
- Gañ'xī Wáçutáda- má içá- bi aī, e'a<sup>n</sup> úcka<sup>n</sup> tē awána'a<sup>n</sup> ka<sup>n</sup>'bça. Kī  
 And then Oto the have it is they how deed the I hear of them I wish. And (pl. gone said say, (by re- quest)
- ná-bajī cka<sup>n</sup>'na xī, íe wágazu aná'a<sup>n</sup> ka<sup>n</sup>'bça. Kī né te xī, wágazu  
 you do not you wish if, word straight I hear it I wish. And you will if, straight go
- 12 aná'a<sup>n</sup> ka<sup>n</sup>'bça. Cañ'ge wi<sup>n</sup> ani<sup>n</sup>' améde a'çá'í ka<sup>n</sup>'bça. Edéce xī,  
 I hear it I wish. Horse one you have they say, you give to me I wish. You say something if,
- cupí tá minke. Wédaji waçá'í wika<sup>n</sup>'bça-máji. Nize xī, uqçé'qteci  
 I will reach you. Elsewhere you give them I do not wish for you. You re- ceive it if, very soon
- wabágçeze içaçe ka<sup>n</sup>'bça. Ca<sup>n</sup>' ta<sup>n</sup>'wa<sup>n</sup>gça<sup>n</sup> çíçíğa níkağáhi amá íe dáda<sup>n</sup>  
 letter you send hither I wish. And nation your chief the (pl. word what sub.)
- 15 ctē awána'a<sup>n</sup> ka<sup>n</sup>'bça. Kī a<sup>n</sup>'baçe indáda<sup>n</sup> i<sup>n</sup>'wi<sup>n</sup>'çaka<sup>n</sup>'i tē uçuwináji<sup>n</sup>.  
 ever I hear of them I wish. And to-day what you have aided me the I depend on you for it.
- Gañ' edéce tē wágazúqti aná'a<sup>n</sup> ka<sup>n</sup>'bça.  
 And what you the very straight I hear it I wish. say
- Hau. Pañ'ka-ma eçácti íe xē wágazu aná'a<sup>n</sup> ka<sup>n</sup>'bça. Pañ'ka-ma  
 The Ponkas there too word the straight I hear it I wish. The Ponkas
- 18 níkağáhi déçabçi<sup>n</sup> gçí amaça<sup>n</sup>' juíwagçe pí amaça<sup>n</sup>', íe dáda<sup>n</sup>  
 chief eight those who came back I with them those whom I reached, word what
- a'ça<sup>n</sup>wañkiaí asíçé-na<sup>n</sup> ca<sup>n</sup>'a<sup>n</sup>. Dáda<sup>n</sup> uçuwikiç çatí té'di Pañ'ka íe  
 they spoke to me about I have always remembered. What I spoke to you when Ponka word about hither

uφúwikié asíφé-na<sup>n</sup>-ma<sup>n</sup>'. I<sup>n</sup>'ba<sup>n</sup>i éga<sup>n</sup> asíφé-na<sup>n</sup>-ma<sup>n</sup>'. É waja<sup>n</sup>'be ka<sup>n</sup>'bφa.  
 I spoke to you I am thinking of from They called as I am thinking of it That I see them I wish.  
 about time to time. me from time to time.

Íe uφúwikié asíφé-na<sup>n</sup>-ma<sup>n</sup>', wága<sup>n</sup> i<sup>n</sup>'na'añ'-gā. Kí Ma<sup>n</sup>'teu-waφili,  
 Word I spoke to you I am thinking of from straight hear for me. And Ma<sup>n</sup>'teu-waφili,  
 about time to time,

Aciwage, Wé's'ā-jañ'ga, íe eiaí asíφé-na<sup>n</sup>-ma<sup>n</sup>'. I<sup>n</sup>'ba<sup>n</sup>i Ma<sup>n</sup>'teu-waφili; 3  
 Acawage, Big Snake, word their I am thinking of from He called Ma<sup>n</sup>'teu-waφili;  
 time to time.

íe kē gisiφéφaí. φagisiφé xi, hí-gā. Pañ'ka<sup>n</sup> ji φan'di waqi<sup>n</sup>'ha  
 word the he has caused You remem- when, reach At the Ponkas village at the paper  
 him to remem- ber it there.

íφéwaφákiφé tai. Waqi<sup>n</sup>'ha íwixiqá.  
 cause it to go please. Paper I ask as a fa-  
 thither for them vor of you (?)  
 see note.)

## NOTES.

673, 6 and 7. Observe how JaŅga-gaxe says one thing four times. He could have expressed himself in one sentence, thus: Wamúskē kē íopaha<sup>n</sup> φagφóde (or, φagφódega<sup>n</sup>) i<sup>n</sup>'naφiñ'ge há, *My wheat which you knew about when you went home has been consumed by fire.* JaŅga-gaxe was an Omaha.

674, 4. uφuhiagié etega<sup>n</sup>, in full, uφuhiagié etega<sup>n</sup>.

674, 10. Gañ'xi Wáφutáda-ma íφa-bi ai, etc. This should be changed, in order to conform to the standard Omaha, to read thus: Gañ'xi Wáφutáda-ma íφa-bi aí, auá'a<sup>n</sup> há. Éga<sup>n</sup>i té aná'a<sup>n</sup> ka<sup>n</sup>'bφa, *And I have heard that the Otos have gone away. If it is so, I wish to hear it (F.).* Had the Otos gone of their own accord Wáφutáda amá á-íáφa-bi should have been used; Wáφutáda-ma íφa-bi shows that they went because they were forced or requested.

674, 12. amede. F. prefers the fuller form, amédega<sup>n</sup>, as it is said that (you have a horse).

675, 4. Pañ'ka<sup>n</sup> ji, etc. Explained by the third sentence preceding it. JaŅga-gaxe wished his Oto friend to send a letter to the three Ponka chiefs, Ma<sup>n</sup>'teu-waφili, Acawage, and Wé's'ā-jañ'ga.

675, 5. Waqi<sup>n</sup>'ha íwixiqá (sic). Not plain to any of the author's Omaha informants, who have aided him since 1882. L. suggested Waqi<sup>n</sup>'ha wíxiqá, *I ask a letter to him (or, them), as a favor from you.* F. rendered this, *I ask a letter for you (sic!).* He gave another reading, Waqi<sup>n</sup>'ha tiañ'kiφá-gā, *Send a letter to me.* W. said that either wíxiqá or tiañ'kiφá-gā should be used. But G. substituted, Waqi<sup>n</sup>'ha φíxiqái, *They (the Ponkas) beg you to send a letter to them.* The context seems to require this last.

## TRANSLATION.

My wheat has been consumed by fire. What you knew (about) when you started home has been burnt. The wheat has been burnt. The wheat that you knew (about) when you started back has been burnt. And I shall not be able even to cancel my debt. There is nothing at all by means of which I can do anything; I suffer greatly from the burning of the wheat. But (that is not all)—there has been much sickness in the nation, and your brother-in-law, Cuṡa-ma'φi<sup>n</sup>, has died. I am very well. I

spoke of going to you, but as I am kept back by my inability to cancel the debt, I may not get to you. That is the way; I promised to come to you, and if I keep well, I will come to you; for I may make enough to cancel the debt if I keep in good health. This one whom you call your mother has been sick, but she has just now recovered. Your mother generally thinks of your children, whom I call my grandchildren. I wish to hear just what you are doing, therefore I send a letter to you and them. And I wish to hear whether the children, too, are well. I also wish to hear whether your wife is well. I desire you to send me a letter. I have waited for you (to send me one), but you have not sent me a letter. If you say, "I will come to you," send a letter to me. I have heard that the Otos have gone (to the Indian Territory). I wish to hear whether this is so. I wish to hear correct words, if you do not desire to go. And if you wish to go, I wish to hear the truth. They say that you have a horse, so I wish you to give it to me. If you say something, I will come to you. I do not wish you to give it to any other person. When you receive the letter, I wish you to send one hither very soon. I wish to hear any words whatsoever that the chiefs of your nation (may send). And I depend on you to-day for anything with which you have helped me. And when you say anything, I wish to hear it correctly.

I wish to hear an exact account of the Ponkas, who also are there. I have always remembered the things about which the eight Ponka chiefs, who came back and with whom I was, spoke to me. I am thinking from time to time of the Ponka matters about which I spoke to you when you came to this place. I am thinking from time to time of their invitation to visit them. I wish to see them. I am usually thinking of the words about which I spoke to you. Hear correctly for me. I think from time to time of the words of White Eagle, Standing Buffalo, and Big Snake. White Eagle invited me to visit him; he has caused him (*sic*) to remember the words. Remember them and go thither! Please send a letter to the Ponka village. They ask you to favor them by sending them a letter.

DUBA-MA<sup>N</sup>ČI<sup>N</sup> TO HEQAGA-SABĚ.

October 25, 1878.

Ca<sup>n</sup> Pañ'ka-máŋa wabágčeze híáčč. Ki íŋča wi<sup>n</sup> awána'a<sup>n</sup>: Pañ'ka-ma  
 And to the Ponkas letter I have And news one I have heard The Ponkas  
 (pl. ob.) caused it to arrive about them: (pl. ob.)

áhigi t'á-bi aí, gččba-hí-wi<sup>n</sup> áta t'á-biamá; níkágáhi sítā<sup>n</sup> t'á-biamá  
 many that they they hundred over have died, they chief five have died, they  
 have died say, say; say; say.

3 Níkágáhi ŋāŋgáqti wi<sup>n</sup>áqtcí t'c amá hă, A<sup>n</sup>pa<sup>n</sup> ŋaŋ'ga. Ca<sup>n</sup> caŋ'ge wáčī<sup>n</sup>.  
 Chief very great only one is dead, they Elk big. And horse they usu-  
 ally have

na<sup>n</sup>-bi ča<sup>n</sup>'ja, na<sup>n</sup>pčhi<sup>n</sup> t'ai č'ga wégčī<sup>n</sup>wi<sup>n</sup>-na<sup>n</sup>-biamá. Ca<sup>n</sup> bčtuga wakéga-  
 them, though, hungry die as they are selling them, they say. In fact all are sick,  
 they say

biamá Ca<sup>n</sup> gčteqí hégabají-bi, aí. Ca<sup>n</sup> a<sup>n</sup>'bačé čína aná'a<sup>n</sup>. Ki Uma<sup>n</sup>'ha<sup>n</sup>  
 they say. And it is very difficult for them, they say. And to-day enough I have And Omaha  
 heard.

an'gaŋi<sup>n'</sup> cti wawakega héga-bájii há. Niaci<sup>n'</sup>ga sátā<sup>n</sup> t'ai. Čanā'a<sup>n</sup> ča<sup>n'</sup>ja,  
 we who move too we are very sick Men five dead (pl.). You have though,  
 ca<sup>n'</sup> uwíłčā. Heqága-jin'ga t'é, Wacúce cī íepaha<sup>n</sup> t'é, Čuŋa-ma<sup>n'</sup>čī<sup>n</sup> t'é,  
 still I tell it to you. Elk little dead, Brave again you know him dead, Čuŋa-ma<sup>n'</sup>čī<sup>n</sup> dead,  
 íepaha<sup>n</sup>. Čahe-jáp'č íepaha<sup>n</sup>. Íŋuhábi t'é. Čéna t'ai há. Kí ceta<sup>n'</sup> 3  
 you know him. Čahe-jáp'č you know him. Íŋuhabi dead. Enough they are dead  
 wakéga aká wáčicta<sup>n</sup>-báji-a<sup>n'</sup>i. Kí i<sup>n'</sup>cte uíča<sup>n</sup>be aŋgáče éga<sup>n</sup>.  
 sickness the he has not stopped on us. And as if up-hill we go so.

## NOTES.

676, 3, 4, 5. Ca<sup>n</sup>, superfluous, *vide* F.

677, 4. wakega aka, etc. The sickness is here spoken of as a person, or as the voluntary cause of distress to the people. L. read, Kí ceta<sup>n'</sup> wakéga aká wáčicta<sup>n</sup>-báji ča<sup>n'</sup>ja, ca<sup>n'</sup> uíča<sup>n</sup>be aŋgáče éga<sup>n</sup>, *The sickness has not yet ceased among us, but it is still on the increase.* This is the meaning of the figure of speech, "we are, as it were, going up-hill." It does not refer to improvement. W. said that L.'s reading was equivalent to the other one.

Heqaga-sabé was a Ponka and a refugee at Yankton Agency, Dakota.

## TRANSLATION.

I sent a letter to the Ponkas (in the Indian Territory). And I have heard one item of news about them: they say that "many Ponkas have died," it is said that there have been over a hundred deaths, and that five chiefs have died. Only one principal chief, Big Elk, has died. And although they usually have horses, it is said that as they are dying from hunger they are selling them. In fact, it is reported that all are sick, and they have many troubles. I have heard no more to-day. We Omahas, too, have many sick among us; five men have died. Though you have heard it, still I tell you. Little Elk, Brave, Čuŋa-ma<sup>n'</sup>čī<sup>n</sup>, and Čahe-jáp'č, whom you know, are dead. Íŋuhabi, too, is dead. These are all who have died. The sickness has not yet ceased among us; it is rather on the increase.

## JOSEPH LA FLÈCHE TO A. B. MEACHAM, OF "THE COUNCIL FIRE."

December 20, 1878.

Kagéha, a<sup>n'</sup>bačé wisíčč-ga<sup>n'</sup>, wabágčeze wíđaxu, íe djúba. Kagéha,  
 My friend, to-day as I remember letter I make to you, word a few. My friend,  
 íčāe tē éska<sup>n</sup> čanā'a<sup>n</sup> ka<sup>n'</sup> ebčéga<sup>n</sup> há. Edáda<sup>n</sup> wí<sup>n</sup> máčadi uwíłčā há. 6  
 I speak the perhaps you hear it I hope . What one last winter I told you .  
 Wíđaxu bčicta<sup>n</sup> máčadi, íe kē ca<sup>n'</sup>ca<sup>n</sup> cī uwíłčā há. Maja<sup>n'</sup> čéču a<sup>n'</sup>ma<sup>n'</sup>čī<sup>n</sup>  
 I wrote to you I finished last winter, word the always again I tell you Land here we walk  
 tē Wakan'da aká čéču jút'a<sup>n</sup> wáxai éga<sup>n</sup>, čéču a<sup>n'</sup>ma<sup>n'</sup>čī<sup>n</sup>i há. Wáqe amá  
 the God the here made us have bodies as, here we walk . White the (pl.  
 (sub.) man sub.)

- cépu atí-baji té'di maja<sup>n'</sup> aṅgúpai té éska<sup>n'</sup> a'ca<sup>n'</sup>cai há. Kí Iṭíga<sup>n'</sup>cai aká  
 here had not when land our the perhaps we thought And Grandfather she (sub.)  
 come  
 maja<sup>n'</sup> ca<sup>n'</sup> wéphi<sup>n'</sup>wi<sup>n'</sup>-bi aí éga<sup>n'</sup>, wéphi<sup>n'</sup>wi<sup>n'</sup> há; kí maja<sup>n'</sup> jì<sup>n'</sup>áqtcí aṅgúgígáctai  
 land the that it was sold he said as, it was sold and land very small we have reserved of  
 our own  
 3 há, aṅgága<sup>n'</sup>ci<sup>n'</sup> há. Cí wáge amá wéphi<sup>n'</sup>zai ga<sup>n'</sup>cai há, maja<sup>n'</sup> wédaji céawakícé  
 we have our own Again white the (pl. they take they wish land elsewhere to send us  
 man sub.) from us  
 ga<sup>n'</sup>cai há: wéteqi héga-báji. A<sup>n'</sup>cte maja<sup>n'</sup> ca<sup>n'</sup> wéphi<sup>n'</sup>zai t'éawa<sup>n'</sup>cai té  
 they wish hard for us not a little. As if land the (ob.) they take they kill us the  
 ékiga<sup>n'</sup>qtia<sup>n'</sup>i há. Kí a<sup>n'</sup>ni<sup>n'</sup>ja aṅga<sup>n'</sup>cai áda<sup>n'</sup> wabágeze cé wídxu há. Kí  
 it is just like it And we live we wish there fore letter this I write to you And  
 6 níkaci<sup>n'</sup>ga uképhi<sup>n'</sup> amá piáji áha<sup>n'</sup> eonéga<sup>n'</sup>i há, áda<sup>n'</sup> wáge aṅáxe tá-bi a'ca<sup>n'</sup>  
 Indian common the (pl. bad ! (in you think there white that we will act we say  
 sub.) man sub.) thought fore man  
 aṅguíci<sup>n'</sup>ai há. Íe té wi<sup>n'</sup>kéqti aṅguíci<sup>n'</sup>ai há. Kí wáge aṅáxe té'di  
 we tell to you Word the speaking the we tell it to you And white we act when  
 very truth man  
 maja<sup>n'</sup> ca<sup>n'</sup> aṅgága<sup>n'</sup>ci<sup>n'</sup> aṅga<sup>n'</sup>cai há. Áda<sup>n'</sup> wáge aṅáxe aṅga<sup>n'</sup>cai há.  
 land the we keep our own we wish There fore white we act we wish  
 9 (Ca<sup>n'</sup> edáda<sup>n'</sup> wéteqi ké zani<sup>n'</sup>qti uwíbca ka<sup>n'</sup>bca ca<sup>n'</sup>ja, bái'a éga<sup>n'</sup> a<sup>n'</sup>ba áji  
 And what hard for the all I tell to you I wish though, I fail some what day an-  
 us other  
 xi'ji, cí d'uba uwíbca té.) . . . . Kagéha, wáge amá Máhi<sup>n'</sup>-ja<sup>n'</sup>ga  
 if, again some I tell to you will. My friend, white the (pl. American  
 man sub.)  
 amá níkaci<sup>n'</sup>ga uképhi<sup>n'</sup> wada<sup>n'</sup>be amá edáda<sup>n'</sup> uéphi<sup>n'</sup>ai xi, úda<sup>n'</sup> (wágazu)  
 the (pl. Indian common those who have seen what they tell when, good straight  
 sub.) them you  
 12 uéphi<sup>n'</sup>-na<sup>n'</sup>i há. Kí wada<sup>n'</sup>ba-baji<sup>n'</sup>qti amá, "Níkaci<sup>n'</sup>ga uképhi<sup>n'</sup>-ma píba<sup>n'</sup>ji amá,"  
 they usually tell And those who have not seen them at all Indian those who are are bad it is  
 you common said  
 é-na<sup>n'</sup>i há; ukíkiáí té'di, "Níkaci<sup>n'</sup>ga uképhi<sup>n'</sup>-ma píba<sup>n'</sup>ji<sup>n'</sup>qti," é ukíkie-na<sup>n'</sup>i há.  
 they usu- they talk when, Indian common, those are very bad, that they usually talk  
 ally say together who are together  
 Kí, kagéha, éskana nán'de phi<sup>n'</sup>ja ca<sup>n'</sup> pagéacibe áda<sup>n'</sup> Wakan'da phi<sup>n'</sup>ké  
 And, my friend, oh that heart your the you open your and God the one  
 (cv. ob.) own (in speech ?) who  
 15 pa<sup>n'</sup>si<sup>n'</sup>ca<sup>n'</sup>é áda<sup>n'</sup> níkaci<sup>n'</sup>ga uképhi<sup>n'</sup>-ma ca<sup>n'</sup>éawa<sup>n'</sup>caíai ka<sup>n'</sup>a'ca<sup>n'</sup>cai há. Ca<sup>n'</sup> ha<sup>n'</sup>  
 you remem- and those who are common Indians you have pity on us we hope In fact night  
 ber him  
 gé a<sup>n'</sup>ba gé'eti, xi<sup>n'</sup>u<sup>n'</sup>he-na<sup>n'</sup> ca<sup>n'</sup>ca<sup>n'</sup>qti a<sup>n'</sup>phi<sup>n'</sup>i há. Kagéha, cí íe áji wi<sup>n'</sup>  
 the day the too, usually we fear always we are My friend, again word an- one  
 unseen danger other  
 djúbaqtcí dáxe ka<sup>n'</sup>bca. Kagé, íe cí djúba áji uwíbca tá múnke há.  
 a very few I make it I wish. Friend, word again few different I tell to you I will  
 18 Wáge wanáce-má ícádia<sup>n'</sup>wa<sup>n'</sup>ché tá-bi, ecaí há. Éde wanáce-ma wia<sup>n'</sup>baha<sup>n'</sup>i  
 White the soldiers (pl. that we are to have them for you (pl.) say But the soldiers (pl. we know them  
 mau ob.) agents  
 há. Wia<sup>n'</sup>baha<sup>n'</sup>i éga<sup>n'</sup>, na<sup>n'</sup>a<sup>n'</sup>wa<sup>n'</sup>paí há. A<sup>n'</sup>wa<sup>n'</sup>ga<sup>n'</sup>ca-báji há. Ca<sup>n'</sup>  
 We know them as, we fear to see them We do not want them In fact  
 níkaci<sup>n'</sup>ga uképhi<sup>n'</sup> amá wa<sup>n'</sup>gi<sup>n'</sup>ché<sup>n'</sup>qti waga<sup>n'</sup>ca-báji wanáce-ma. Kí níkaci<sup>n'</sup>ga  
 Indians the (pl. all of them do not want them the soldiers (pl. And person  
 sub.) ob.)



- pahan'gamadita<sup>n</sup>-má ičádia<sup>n</sup>wa<sup>n</sup>čai éga<sup>n</sup>, wea<sup>n</sup>baha<sup>n</sup>i hä. In<sup>n</sup>cte eonáqtcí  
 from the first ones the we had them for as, we know them As if they only  
 (pl. ob.) agents
- níkaci<sup>n</sup>'ga éga<sup>n</sup>qti-na<sup>n</sup>i hä. Kí níkaci<sup>n</sup>'ga, wa'ú da<sup>n</sup>'ctě, wi<sup>n</sup>' íqta ga<sup>n</sup>'čai  
 human beings usually just so And Indian, man woman or, one to desired  
 abuse
- xi áčiza-baji<sup>n</sup>qti íqta-na<sup>n</sup>i hä. Kí cī t'ěwačě ga<sup>n</sup>'čai xi<sup>n</sup>'ctě, t'ěwačě-na<sup>n</sup>i hä. 3  
 if without taking her abused her And again to kill them they wished even if, they usually killed  
 at all usually them
- Ca<sup>n</sup>' kúkusi cínuda edábe ékiga<sup>n</sup>'qti wáxe-na<sup>n</sup>i, t'ěwačě tě. Áda<sup>n</sup>  
 In fact hog dog also just like usually treated them, killed them the. There-  
 fore
- a<sup>n</sup>wan'ga<sup>n</sup>ča-báji. Níkaci<sup>n</sup>'ga ukéčī<sup>n</sup> amá edáda<sup>n</sup> piáji gáxai tě é pahan'ga  
 we do not want them. Indians the (pl. sub.) what had they did the they before
- gáxa-báji-na<sup>n</sup>i hä. Wanáce amá é pahan'ga gáxai ctěwa<sup>n</sup>, úcka<sup>n</sup> piáji tě 6  
 they usually did not Soldier the (pl. sub.) they before did it even when, deed bad the
- ágigčaqáde-na<sup>n</sup>i. Ágigčaqádai éga<sup>n</sup>, níkaci<sup>n</sup>'ga ukéčī<sup>n</sup> úcka<sup>n</sup> piáji eá  
 usually covered their own. They covered their as, Indian deed bad his
- Iíga<sup>n</sup>'čai čínké gíbaha-na<sup>n</sup>i. . . . (Kí, kagéha, cī íe d'úba uhéačě  
 Grandfather the (st. ob.) usually showed it to him. And, my friend, again word some I add
- há. Ca<sup>n</sup>' íe aŋgúai tě níaci<sup>n</sup>'ga ukéčī<sup>n</sup> íe eai, ucté wágazúqti, wi<sup>n</sup>'kěqti 9  
 And word our the Indian word their, the rest very straight, very true
- edíge há, ča<sup>n</sup>'ja íe wi<sup>n</sup>'ke ctěwa<sup>n</sup> Iíga<sup>n</sup>'čai čínké wéčiza-báji éga<sup>n</sup>, ičádičai  
 there are here and there though word they speak truly even when the President does not, as it were, take agent  
 them from us,
- čínké íe eá enáqtcí gíčizai tě, é wéteqi héga-a<sup>n</sup>'čī<sup>n</sup>-báji, é weágitěqi úju  
 the word his only takes from the, it is very hard for us, it our own chief  
 troubles (?)
- tée.) Kí íe wi<sup>n</sup>' cī égipe tá miŋke ča<sup>n</sup>'ja, éga<sup>n</sup>qti égipe tá miŋke. 12  
 the, it is. And word one again I will say that though, just so I will say that.
- Níkaci<sup>n</sup>'ga ukéčī<sup>n</sup>-ma maja<sup>n</sup> Iíga<sup>n</sup>'čai aká wéčī<sup>n</sup>wi<sup>n</sup>-má wa'é gčī<sup>n</sup>-ma in<sup>n</sup>cte  
 The Indians land President the (sub.) those who have sold plowing those who continue as if
- níkaci<sup>n</sup>'ga ukéčī<sup>n</sup>-ma Ca<sup>n</sup>' wáčadaí<sup>n</sup>-ma weat'ačai hä. Kí cī níkaci<sup>n</sup>'ga.  
 the Indians Dakota those who are called they hate us And again the In-
- ukéčī<sup>n</sup>-ma bčúgaqti eáwakiga<sup>n</sup>'qti ska<sup>n</sup>' eonéga<sup>n</sup> hä, édega<sup>n</sup> eáwakiga<sup>n</sup>'-báji 15  
 dians all we are just alike you think that but we are unlike
- há. D'úba wáqe amačáčica<sup>n</sup> ga<sup>n</sup>'čai hä, kí d'úba aŋ'kabáji hä. É Caa<sup>n</sup>  
 Some towards the white men desire and some are not so. They Dakota
- wáčadaí<sup>n</sup>-ma. Kí ékiga<sup>n</sup>'qti a<sup>n</sup>'čī<sup>n</sup>-bi eonéga<sup>n</sup> xi aŋ'ka-a<sup>n</sup>'čī<sup>n</sup>-báji hä,  
 are the ones called. And just alike that we are you think when we are not so
- ékiga<sup>n</sup>-a<sup>n</sup>'čī<sup>n</sup>-báji hä. Ukí<sup>n</sup>'é ájičea<sup>n</sup>'čā<sup>n</sup> a<sup>n</sup>'čī<sup>n</sup>i hä. Kí, wáqe-máče, čicti 18  
 we are not alike Nation of different sorts we are And, O ye white people, you too
- ájičea<sup>n</sup>'čā<sup>n</sup> oni<sup>n</sup>i hä, kí aŋgúcti áwaga<sup>n</sup>'i hä. Caa<sup>n</sup>' amá ctí weat'ačai xi, cī  
 of various kinds you are and we too we are so. Dakota the (pl. sub.) too they hate us if, again
- čicti weáčat'áonai xi, eata<sup>n</sup> a<sup>n</sup>'čī<sup>n</sup> a<sup>n</sup>'ni<sup>n</sup>'ža tába. Éga<sup>n</sup> xi, a<sup>n</sup>'ni<sup>n</sup>'ža aŋga<sup>n</sup>'čai  
 you too you (pl.) hate us if, how we are we live shall So if, we live we wish  
 possibly (?) (That being the case)

- éga<sup>n</sup>, čímaceajáćica<sup>n</sup> aňgáće aňga<sup>n</sup> čai. A<sup>n</sup>čí'ai ctéctéwa<sup>n</sup>, ca<sup>n</sup> aňgúket'a<sup>n</sup>  
 as, towards you (pl.) we go we wish. We fall notwithstanding, yet we acquire
- aňga<sup>n</sup> ča taň'gata<sup>n</sup>, wáće gráxe té. Kí edí-na<sup>n</sup> weágiuda<sup>n</sup> i etéga<sup>n</sup>. Či ie gátě  
 we will wish, acting the white the And in it only it will be good it is apt. Again word that  
 man (thing).
- 3 céná uwíbča há. Či ie áji uwíbča tá minke. Kí a<sup>n</sup>ni<sup>n</sup>'ta aňga<sup>n</sup> ča éga<sup>n</sup>,  
 enough I tell you Again word differ- I will tell to you. And we live we wish as,  
 ent
- a<sup>n</sup>waň'xigčíta<sup>n</sup> i há. Kí a<sup>n</sup>waň'xigčíta<sup>n</sup> i té weágiuda<sup>n</sup> i té a<sup>n</sup>čá<sup>n</sup>'baha<sup>n</sup> qti  
 we work for ourselves And we work for ourselves the it is good for us the we know it very well
- éga<sup>n</sup>, a<sup>n</sup>waň'xigčíta<sup>n</sup> i há. Dega<sup>n</sup> uma<sup>n</sup> činka fé wéteq<sup>n</sup> i qti ég(a<sup>n</sup>) a<sup>n</sup>čín<sup>n</sup>' há :  
 as, we work for ourselves But season this we are in great so (f) we are  
 trouble
- 6 macté héga<sup>n</sup>ji éga<sup>n</sup> wamúškě sí gě wénat'éga há, áda<sup>n</sup> cúga-jin'ga čábci<sup>n</sup>  
 warm very as wheat seed the withered by there-  
 heat for us fore
- dúba ceta<sup>n</sup> weágigáxai. Áda<sup>n</sup> edáda<sup>n</sup> ctéwa<sup>n</sup> aňxíxaxa-baji'-qti eáwaga<sup>n</sup> i.  
 four so far we have made of There- what soever we have not made at all for we are like that.  
 our own. fore ourselves
- Kí ca<sup>n</sup> waqtá ájičá<sup>n</sup> ča<sup>n</sup> aňgáćí<sup>n</sup> i há, aňxíxaxai, nú, wata<sup>n</sup> zi da<sup>n</sup> ctě. Kí  
 And in fact vegetable of different kinds we have we have made potato, corn for instance. And  
 for ourselves,
- 9 níkačí<sup>n</sup> ga čemá, qí<sup>n</sup> ha-ská'-ma a<sup>n</sup>wa<sup>n</sup> da<sup>n</sup> bai té, "Úda<sup>n</sup> ma<sup>n</sup> čín<sup>n</sup> i áha<sup>n</sup>," a<sup>n</sup> ča<sup>n</sup> čai  
 person these (pl. those who have white we see them when, Good they walk ! (in we think  
 ob.), skins (pl. ob.) thought),
- há. Áda<sup>n</sup> aňga<sup>n</sup> čai há. Kí wéćihíde edáda<sup>n</sup> čiećíai gě bęúgaqti iníawáćě  
 There- we desire it And tool what your own the all life sustaining  
 fore (pl. ob.)
- a<sup>n</sup>čá<sup>n</sup>'baha<sup>n</sup> i-de uma<sup>n</sup> činka čábci<sup>n</sup> qtcí edíta<sup>n</sup> wéćihíde aňgáćí<sup>n</sup> há. Kí  
 we have known, as, season just three from tool we have And
- 12 a<sup>n</sup>wa<sup>n</sup> čita<sup>n</sup> a<sup>n</sup>čan'gaska<sup>n</sup> čai úda<sup>n</sup> té a<sup>n</sup>čá<sup>n</sup>'baha<sup>n</sup> qtia<sup>n</sup> i, áda<sup>n</sup> aňga<sup>n</sup> čai  
 we work we try it good the we know it very well, there-  
 fore
- há. Kí wabágćeze čéča<sup>n</sup> i<sup>n</sup> čibaxú<sup>n</sup> i té Wakan'da aká juáwagčě<sup>n</sup> qti gčín<sup>n</sup>  
 And letter this we write it for the God the really with us he sits  
 (cv. ob.) you the (sub.)
- éga<sup>n</sup> i, áda<sup>n</sup> éskana maja<sup>n</sup> ča<sup>n</sup> iáwačáča-baji'qti ka<sup>n</sup> a<sup>n</sup> ča<sup>n</sup> čai. Aňgáćačín<sup>n</sup>  
 so, there- oh that land the you do not talk about us we hope. We keep our own  
 fore (ob.) at all
- 15 aňga<sup>n</sup> čai éde a<sup>n</sup>číčaha<sup>n</sup> i. Kí níkačín'ga uáwačagika<sup>n</sup> i-macé' cti, a<sup>n</sup>číčaha<sup>n</sup> i,  
 we wish but we pray to you. And person ye who help us too (or we pray to you,  
 on the one hand),
- kí ámačáćica<sup>n</sup>-macé' cti a<sup>n</sup>číčaha<sup>n</sup> i há. Uma<sup>n</sup> ha<sup>n</sup>-ma níkačín'ga-má  
 and ye who are on the other side too (or on we pray to you The Omahas (pl. ob.) the Indians (the pl.  
 the other hand) ob.)
- ča'éawačái-gá. Uktí'e-ma zani'qti é a<sup>n</sup>wa<sup>n</sup> wáka-báji, aňgúona é  
 have pity on us. The nations all that we do not mean them, we only that
- 18 a<sup>n</sup>waň'xikaí.  
 we mean ourselves.

## NOTES.

678, 8. Parenthetical remark. Mr. La Flèche ended the first day's dictation here. On another day he resumed at line 10.

678, 11. wagazu, parenthetical and explanatory of his use of uda<sup>n</sup>.

679, 8. Another parenthetical remark, at the beginning of the third day's dictation.

680, 5. *ega<sup>a</sup> a<sup>n</sup>çi<sup>n</sup>*, contracted by the speaker, in dictation, to *eg a<sup>n</sup>çi<sup>n</sup>*.

## TRANSLATION.

My friend, as I think of you to-day, I write you a letter of a few words. My friend, I hope that you may hear what I speak. Last winter I told you about one thing. I continue to tell you the words which I succeeded in writing to you last winter. As God made us here in the land in which we dwell, here we dwell. Before the white people came we thought that the land was ours. But the President said that the land was sold, and so it was sold. We reserved for ourselves a very small part of the land, and that we have for ourselves. But the white people wish to take that from us and send us to another land; that is very hard for us! To deprive us of our land would be just like killing us. But we wish to live, therefore I write a letter to you. And you think "Indians are bad!" Therefore we tell you that we will live as white people. This is the very truth which we tell you. And when we live as white people, we wish to keep our own land. Therefore we wish to live as white people. (Although I wish to tell you all the things which are difficult for us, I can not do it; so perhaps on another day I will tell you some again.) . . . . My friend, when white people, Americans, who have seen Indians tell you anything, they usually tell you what is true about them. And those who have not seen them at all generally say, "It is said that Indians are bad." When they talk together they say, "The Indians are very bad." Now, my friend, we hope that you may speak what is in your heart, and, having God in mind, have pity on us who are Indians! Whether it is night or day, we are ever apprehending some trouble. My friend, I wish to make a very few remarks upon another matter. You white people say that we are to have the white soldiers for agents. But we know about the soldiers. And as we know about them, we fear to see them (among us). We do not want them. We know about them because the first agents that we had were soldiers. They usually act just as if they were the only human beings! And when they wished to abuse a man or a woman, they usually abused the person in utter defiance of all our ideas and customs. Even if they wished to kill them, they usually killed them. In fact, they usually treated them just as so many hogs and dogs. Therefore we do not want them (among us again). When the Indians did wrong, they were not usually the first offenders. Even when the soldiers did wrong first, they usually concealed their bad deeds, and showed to the President the bad deeds of the Indians. . . . . (And, my friend, I add some words again. Though there are here and there among us Indians those who speak very true and honest words, the President does not, as it were, accept them from us as true. He accepts only the words of the agent. That is very hard for us to bear. That is the chief thing which gives us trouble.) And though I will repeat one subject, still I will say it just as I have done. The President (?) hates us Indians who have sold our land to him, and who continue the cultivation of the soil, treating us as if we were those Indians called the Sioux. You think that we are just like all Indians; but we are unlike them. Some Indians desire (to act) on the side of the white people, and others are not so. The latter are those called Sioux. And when you think that we are just alike, we are not so, we are unlike. We Indians are of different nations. You,

for your part, O white people, are of various kinds, and we are so too. If on the one hand the Dakotas hate us, and on the other hand you dislike us, how can we hope to live? That being the case, we wish to live, and so we wish to proceed towards you. Even though it is possible for us to fail, still we wish to acquire the privilege of living as white people. For only in that way can we prosper. Now, I have told you enough about that subject. I will tell you about another matter. We work for ourselves because we wish to live. We work for ourselves because we know full well that it is good for us. But this season we are in great trouble. Our wheat has been withered by the heat; therefore we have not realized from our wheat crop more than thirty or forty cents a bushel. Consequently it seems as if we had not accomplished anything at all for ourselves. Yet we have different kinds of vegetables; we have cultivated them for ourselves; potatoes and corn, for instance. And when we see these white persons (who are near us) we think, "They surely prosper!" Therefore we desire (to imitate them). It has been just three years since we began to have tools, as we have learned that all tools that are your own are life-sustaining. And we know very well that we ought to try to work at various occupations, therefore we desire to do this. And when we write this letter to you God is, as it were, sitting with us; therefore we hope that you will not talk at all about (depriving us of) our land. We wish to keep our own, therefore we petition to you. We petition on the one hand to you who have aided us Indians, and we petition on the other hand to you who are on the other side. Pity us Omaha Indians. We do not refer to all tribes, we refer to ourselves alone.

LE-U<sup>h</sup>A<sup>n</sup>HA TO A. B. MEACHAM. (Same date.)

Kagéha, wibéha<sup>n</sup> cuéaéé tá minke. Ébú éi<sup>n</sup> ctéctéwa<sup>n</sup> maja<sup>n</sup>  
 My friend, I pray to you I send to you I will. Who he is soever land  
 éan'di níja ma<sup>n</sup>éi<sup>n</sup> ga<sup>n</sup>éai, ebééga<sup>n</sup>. Níkaci<sup>n</sup>ga íe awána'a<sup>n</sup> xī, i<sup>n</sup>cte  
 in the alive to walk he wishes, I think that. Person word I hear them when, as if  
 3 snia<sup>n</sup>t'éqti éga<sup>n</sup>. Kí maja<sup>n</sup> éa<sup>n</sup> pabañ'ga a<sup>n</sup>wañ'xigéita<sup>n</sup>i tē waéate  
 I am very chilly so. And land the before we worked for ourselves the food  
 a<sup>n</sup>éa<sup>n</sup>niáqtiá<sup>n</sup> a<sup>n</sup>xigéita<sup>n</sup>i há. Gand' é úda<sup>n</sup> éska<sup>n</sup>bééga<sup>n</sup>. Níkaci<sup>n</sup>ga  
 we lived by means of we worked for ourselves And then that good I think that. Person  
 qí<sup>n</sup>ha-jíde éi<sup>n</sup> ctécté maja<sup>n</sup> éan'di níja ma<sup>n</sup>éi<sup>n</sup> ga<sup>n</sup>éai há. Gáte maja<sup>n</sup>  
 red-skin he is soever land in the alive to walk he wishes That land  
 6 íniawáéé téga<sup>n</sup> Wakan'da i<sup>n</sup>wi<sup>n</sup>éai éga<sup>n</sup>, íe uwibéa cuéaéé. Éskana  
 life-sustaining in order that God told me as, word I tell you I send it to you. Oh that  
 wibéha<sup>n</sup> cuéaéé íe tē níze ka<sup>n</sup>bééga<sup>n</sup>. Ké, kagéha, céna wibéha<sup>n</sup>  
 I pray to you I send it to you word the you receive it I hope. Come. friend, enough I pray to you  
 cuéaéé.  
 I send it to you.

NOTES.

682, 2 and 3. Níkaci<sup>n</sup>ga snia<sup>n</sup>t'éqti éga<sup>n</sup>. Refers to what the white people were talking about. Such talk chilled him, made him shudder.

682, 4. Gand e uda<sup>n</sup>, etc. Gand (e) has a good meaning, being prob.=gañxī (W.).

TRANSLATION.

My friend, I send to you to petition to you. I think that whosoever exists wishes to live on the land. When I hear the words of (white) persons I am, as it were, very chilly! When we first worked the land for ourselves we lived by means of food. And (?) I think that it is good. Whatever Indian (person with red skin) exists desires to continue alive in the land. As God has told me that thing in order for the land to be life-sustaining, I send to tell you the word. I hope most earnestly that you will accept the words which I send you for the purpose of petitioning to you. Well, my friend, I have sent you enough of a petition.

HUPEÇA TO A. B. MEACHAM. (Same date.)

Kageha, ie wi<sup>n'</sup> uwíbça tá minke hà. Ca<sup>n'</sup> wágazúqti uwíbça  
 My friend, word one I will tell you And very straight I tell you  
 axídaxe. Níkaci<sup>n'</sup>ga ukéçi<sup>n</sup> añ'gaçi<sup>n</sup> úcka<sup>n</sup> çiçíqa qtáa<sup>n'</sup>çè añ'gaçi<sup>n</sup>, áhigi<sup>n'</sup>qti  
 I make it for Indian common we who are deed your we who are loving it, very many  
 myself (mv.)  
 a<sup>n'</sup>çi<sup>n</sup>-báji. Iúga<sup>n'</sup>çai maja<sup>n'</sup> wéçi<sup>n</sup>wi<sup>n</sup>-má wañ'giçe a<sup>n'</sup>çi<sup>n'</sup>. Níkaci<sup>n'</sup>ga ukéçi<sup>n</sup> 3  
 we are not. President land those who sold it all we are. Indian common  
 añ'gaçi<sup>n</sup> a<sup>n</sup>wañ'xigçíta<sup>n</sup> añ'gaçi<sup>n</sup>. A<sup>n</sup>wañ'xigçíta<sup>n</sup> añ'gaçi<sup>n</sup> waçána<sup>n'</sup>oni<sup>n'</sup> ä.  
 we who are mv. we are working for ourselves. We who are working for ourselves (as do you forget us ?  
 mv. we mv.)  
 Níkaci<sup>n'</sup>ga ukéçi<sup>n</sup> úda<sup>n</sup> añ'gaçi<sup>n</sup> ie a<sup>n</sup>çí'i-na<sup>n'</sup>i. Níkaci<sup>n'</sup>ga ukéçi<sup>n</sup> pñäji-má  
 Indian common good we who are mv. word we have given you from time to time. Indian common those who are bad  
 edáda<sup>n</sup> gáxe ga<sup>n'</sup>çaji-má ékiga<sup>n'</sup>qti wackáxe-na<sup>n'</sup>i. Kí níkaci<sup>n'</sup>ga úda<sup>n</sup>-ma 6  
 what to do they who do not wish just alike you usually make us. And Indian those who are good  
 wéça<sup>n'</sup>i<sup>n</sup> a<sup>n</sup>ma<sup>n'</sup>çi<sup>n</sup> añga<sup>n'</sup>çai. Céna uwíbça.  
 distinguished we walk we wish. Enough I tell you.  
 (from others)

TRANSLATION.

My friend, I will tell you one thing. And on my own account I will tell you the exact state of affairs. We Indians who are loving your ways are not very many. We are all those who sold the land to the President. We Indians are working for ourselves. Have you forgotten us who have been working for ourselves? We who are good Indians have given you words regularly. You have treated us just as you have the bad Indians, who do not wish to do anything. But we good Indians wish to continue distinguished from others. I have told you enough.

MAWADA<sup>N</sup>ÇI<sup>N</sup> TO A. B. MEACHAM. (Same date.)

- Kagéha, ie djúbaqtci i<sup>q</sup>ác wib<sup>q</sup>aha<sup>n</sup> cu<sup>q</sup>éa<sup>q</sup>é tá minke. Íe çí<sup>q</sup>ha  
 My friend, word very few I speak I pray to you I will send to you. Word your
- jí<sup>n</sup>á-qtcí aná<sup>a</sup> xí<sup>q</sup>cté, gícka<sup>n</sup>qti ub<sup>q</sup>á<sup>n</sup>-na<sup>n</sup>-ma<sup>n</sup> há. A<sup>n</sup>ba<sup>q</sup>é, kagéha,  
 very small I hear even if, very quickly I usually take hold of it To-day, my friend,
- 3 çá<sup>a</sup>éawa<sup>q</sup>áçai ka<sup>n</sup>béga<sup>n</sup>. Çá<sup>a</sup>éawagi<sup>q</sup>ái-gá. Píqti, kag<sup>q</sup>é, uáwagika<sup>n</sup>i-gá.  
 you take pity on us I hope. Pity ye us! An<sup>q</sup>ew, friend, help ye us!
- Kí maja<sup>n</sup> júat<sup>a</sup> çan<sup>q</sup>di, kag<sup>q</sup>é, éskana é<sup>q</sup>di ca<sup>n</sup>ca<sup>n</sup> aní<sup>q</sup>ha wab<sup>q</sup>éta<sup>n</sup>  
 And land I have grown in the, friend, oh that there always I live I work
- ma<sup>n</sup>béi<sup>n</sup> ka<sup>n</sup>béga<sup>n</sup>. Ata<sup>n</sup> at<sup>q</sup>é ctéctéwa<sup>n</sup> cin<sup>q</sup>gajin<sup>q</sup>ga wiwí<sup>q</sup>ha-ma éskana  
 I walk I hope. When I die soever child those who are my oh that
- 6 ujañ<sup>q</sup>ge çí<sup>q</sup>ai uhaí ka<sup>n</sup>béga<sup>n</sup>. Kí úcka<sup>n</sup> çíçí<sup>q</sup>ai edíli xí, “Cin<sup>q</sup>gajin<sup>q</sup>ga  
 road your they fol- I hope. And deed your in that case, child
- añgú<sup>q</sup>ai-ma íbaha<sup>n</sup> a<sup>q</sup>éi<sup>n</sup> etéga<sup>n</sup> áha<sup>n</sup>,” a<sup>n</sup>çan<sup>q</sup>çai. Úcka<sup>n</sup> çíçí<sup>q</sup>ai uhaí  
 those who are our knowing to have will be apt ! we think. Deed your they follow
- xí-óna<sup>n</sup>, “Úda<sup>n</sup> etaí áha<sup>n</sup>,” a<sup>n</sup>çan<sup>q</sup>çai, q<sup>q</sup>áa<sup>n</sup>çai. A<sup>n</sup>wa<sup>n</sup>ha<sup>n</sup>e añga<sup>n</sup>çai há.  
 when, only, Good will (be) ! we think, we love it. We pray for some- we wish thing
- 9 Ké, kagéha, céna uwib<sup>q</sup>á cu<sup>q</sup>éa<sup>q</sup>é ha.  
 Come, my friend, enough I tell you I send to you

## NOTE.

The text is given as corrected. When it was dictated two explanatory words were mentioned before a<sup>n</sup>çan<sup>q</sup>çai, in line 7. The former, eweañ<sup>q</sup>giçai, means, “we think about them.” The latter, a<sup>n</sup>wañ<sup>q</sup>giçan<sup>q</sup>çai, from wagiçan<sup>q</sup>çá, means, “we desire (it for) them, our own (kindred).”

## TRANSLATION.

My friend, I will send you a very few words which I speak as I pray you (to do something). Even if I hear but a very small part of your words, I am always very quick to take hold of it. To day, my friend, I hope that you will pity us. Pity ye us! Friend, help us again! Friend, I hope that I may ever continue to live and work in the land where I was made. Whensoever I may die, I hope that my children may follow your road. And in that event we think “Our children will be apt to have a knowledge of your deeds!” We think that only when they follow your customs can there be happiness. We love (that course). We wish to pray for something (for our children?). Well, my friend, I have told you enough.

DACTI<sup>N</sup>-NA<sup>N</sup>PAJĪ TO THE PAWNEE AGENT.

(ǎ́ǎ́má'ha' n̄ tē'di naji'n.) T'é áí aná'a hā. Éga' xī čúta'qti  
Skidi lodge at the he stood. Dead they say I have heard So if very straight

aná'a' ka'n'bča. Ičadičai čáta'cé, wixā hä, wiḃčaha' hä. ǎ́ǎ́n̄ níkagahi  
I hear it I wish. You who stand as agent, I ask a favor of you I pray to you Pawnee chief

naukáce, wixái, níkaci'n'ga t'c'ké edáda'n' ači'n' tē wágazu i'w'činkičá-gä. 3  
ye who are(st), I ask a fa- person he who what he had the (whole) straight cause it to be for me.  
vor of you, lies dead (the)

Wágazu i'čín'čackáče xī, i'čín'wa'č íča-gä. Wágazu i'čín'wa'č íčaçé xī,  
Straight you do it for me if, to tell me about send hither. Straight to tell me of you send if,  
mine mine hither

wixa'n'be tē ékiga'n'qti wiḃčaha' cučéčá'. Maja'n' čéčá'a a'n'ča éé ča'n'cti.  
I see you tho just like if I pray to you I send to you. Land this aban-doned went formerly.

Maja'n' eja' ča'n' ca'n' cka'n'aj'i'qti ga'n' gxi'n' ga'n'xī c'e'ja naji'n' tē edáda'n' ači'n', 6  
Land his the yet not moving at all so he sat and then yonder he stood the what he had,  
ca'n' jí tēdi, can'ge, íčská cti, ca'n' ja'ma'w'čín' cti, ca'n' edáda'n' wáči'n' gē  
for lodge in the, horse, ox too, and wagon too, and what he had the them (pl.in ob.)  
instance

wágazúqti i'čín'wa'č íča-gä. Ca'n' cin'gajin'ga da'n'cté wi' éška'n' tá'a'i tē  
very straight to tell me about send hither. And child for example one perhaps he had the

aná'a' ka'n'bča. Čečáču kíčibáski níkagahi' í pahan'ga ućúkíá-gä Kag'c, 9  
I hear I wish. Recarn kiribaski chief he before speak to him about it. My friend,

edáda'n' ači'n' tē imaxá-gä. Kagehá, íčská ninké'ce, wiḃčaha'n' Edáda'n'  
what he had the ask him. My friend, you who are interpreter, I pray to you. What

ači'n' tē ícpaha'n' etéga'n'. Kagehá, náci'n'ga uk'čéi' ma'n'béi'n' tē ca'n/ca'n-máji,  
he had the you know it apt. My friend, Indian common I walked the always I am not,

wáge úcka'n' dáxe a'n'ča edáda'n' a'n'ča éé tē wágazúqti íčágídaxe ka'n'bča. 12  
white deed I do as what he aban-doned went the very straight I make by means I wish.  
man of my own

Wágazúqti i'čín'čakičé xī, uqéč'qtcí i'čín'wa'č íča-gä. Agína'a'n' xī,  
Very straight you cause it to be for me if, very soon to tell me about send hither. I hear of my if,  
my own own

wéigčá'a axidaxe tünke.  
plaa I make for myself will.

NOTES.

Though the letter does not name the Omaha referred to, the author learned that he was Sida ma<sup>ci</sup>in, a member of ṭa<sup>ci</sup>in na<sup>pa</sup>jī's sub gens, who had resided with the Pawnees for years. After the death of this Omaha his name was assumed by another old man, likewise a member of the sub-gens.

685, 1. The first sentence is explanatory.

685, 9. Čecaču kicibaski, the Omaha notation of the Pawnee name.

## TRANSLATION.

(He dwelt at the Skidi village.) I have heard it said that he is dead. If it be so, I wish to hear very accurately about it. O you who are the (Pawnee) agent, I ask a favor of you, I petition to you. O ye who are the Pawnee chiefs, I ask a favor of you; get for me all that the deceased owned. If you act uprightly for me in getting my own property for me, send hither to tell me about it. And if you send hither honestly to tell me about my own, I (will) send to you to petition to you, which is just the same as my seeing you (face to face?). Formerly he (the dead man) abandoned this land and departed. His land here has been lying altogether idle; but when he was yonder where you are he had possessions; and I wish you to send and tell me just what he had, whether articles in the lodge, horses, oxen, wagons, or anything else. And I wish to learn whether he left a child. Speak first to the chief *Recaru kiribaski* about it. My friend, ask him what he (the deceased) had. My friend, the interpreter, I petition to you. You are apt to know what he (the dead man) owned. My friend, I have not continued to act as a common Indian. As I act like the white people, I wish to improve my own property very honestly by means of what he (the deceased) owned at the time of his death. If you can settle the affair for me, send to tell me about mine very quickly. When I hear about my own I will come to a decision.

## HUPEČA TO ČI-QKÍ-DA-WI ČE-CÁ-ČU.

Ca <sup>n'</sup> , Well,	Čáči <sup>n'</sup> -máce, O ye Pawnees,	wisíčē-na <sup>n'</sup> -ma <sup>n'</sup> i. I think of you occasion- ally.	Wiqa <sup>n'</sup> bai ka <sup>n'</sup> bč'ga <sup>n'</sup> ča <sup>n'</sup> ja, wabčí- I see you I hope though, I have
ta <sup>n'</sup> édega <sup>n'</sup> i <sup>n'</sup> ta <sup>n'</sup> bčičeta <sup>n'</sup> ɣi, wisíčai. been working, and now I have fin- ished if, I remember	Nikaci <sup>n'</sup> ga wiqa <sup>n'</sup> bai-máce, ána čat'ai Person ye whom I have seen, how many you have died		
3 winá'a <sup>n'</sup> i ka <sup>n'</sup> bča: iwimáxe cuččáčē. I hear about I wish: I ask you a you question I send to you.	Nikaci <sup>n'</sup> ga a <sup>n'</sup> gači <sup>n'</sup> wacta <sup>n'</sup> bai teča <sup>n'</sup> Person we who move you saw us in the past		
i <sup>n'</sup> ta <sup>n'</sup> úda <sup>n'</sup> a <sup>n'</sup> č'i <sup>n'</sup> . Maja <sup>n'</sup> čan'di čatfi tč'di wacta <sup>n'</sup> be, maja <sup>n'</sup> a <sup>n'</sup> gč'i <sup>n'</sup> i ča <sup>n'</sup> now good we are. Land in the you came when you saw us, land we sit in the hither	wacta <sup>n'</sup> bai wáqe aná eka <sup>n'</sup> i bčúga <sup>n'</sup> ti éga <sup>n'</sup> a <sup>n'</sup> gáxai. Maja <sup>n'</sup> sa <sup>n'</sup> iqti Iíga <sup>n'</sup> čai you saw us white the (pl. they all so we do. Land very firm President people sub.) stir		
6 aká wegáxai wč'čēqti a <sup>n'</sup> ma <sup>n'</sup> č'i <sup>n'</sup> áda <sup>n'</sup> wisíčai i <sup>n'</sup> ča-máji iwimáxe cuččáčē hā. (sub.) the has made for we are very we walk there- I remember I am sad I ask you a I send to us glad fore you question you			

## NOTES.

Čiqkidawi čecačn, the Omaha notation of the Pawnee, *Riqkidawi recaru*, according to L. Saussouci.

686, 2 and 3. ana čat'ai winá'a<sup>n'</sup>i ka<sup>n'</sup>bča, others express it more fully: ána čat'ai éda<sup>n'</sup> ebčéga<sup>n'</sup> aná'a<sup>n'</sup> ka<sup>n'</sup>bča (501, 9), and ána ca<sup>n'</sup> čat'ai činte winá'a<sup>n'</sup>i ka<sup>n'</sup>bča (512, 1). See, also, 482, 11 (tč' i<sup>n'</sup>te ca<sup>n'</sup> aná'a<sup>n'</sup> ka<sup>n'</sup>bča), and 506, 1 (tčska<sup>n'</sup>i giná'a<sup>n'</sup> ga<sup>n'</sup>čai).



## TRANSLATION.

O ye Pawnees, I think of you from time to time. I hoped to see you, but I have been working, and now that I have finished I remember you. O ye Indians whom I have seen! I wish to know how many of you have died, and so I send to you to ask you (about it). We Indians whom you saw in the past are now doing well. When you came here you saw us on the land, on the land in which we dwell, and there are we imitating all the acts of the white people. The President has given us very good titles to our lands, so we are rejoicing and going forward; but when I think of you I am sad, and so I send to ask you a question (about yourselves?).

TA<sup>N</sup>WA<sup>N</sup>-GAXE-JIŅGA TO HEQAKA-MANI AND ICTA-JA<sup>N</sup>JA<sup>N</sup>,  
YANKTONS.

Pahan'gadi uma<sup>n'</sup> činka áma té'di nřkaci<sup>n'</sup>ga wacta<sup>n'</sup>be čatř. Ki é'di  
Formerly season other in the person you saw them you came And then  
hither.

nřkaci<sup>n'</sup>ga dřba fe řda<sup>n</sup>qti wačřři tě gisřřě-na<sup>n</sup> ca<sup>n'</sup>ca<sup>n</sup>. Ki i<sup>n'</sup>ta<sup>n</sup> wačřta<sup>n</sup>  
person four word very good you gave to them the they re contin always. And now to work  
membered used

čicta<sup>n'</sup>i řř, čida<sup>n'</sup>be taitě ebčěga<sup>n</sup>. Wawřkega hčga-břji. Nřaci<sup>n'</sup>ga a<sup>n'</sup>ta<sup>i</sup> 3  
they finish when, they shall see you I think that. We have been very sick. People we have  
died

řř Wčřa-břji'qtia<sup>n'</sup>i, řda<sup>n</sup> čř řga<sup>n</sup> a<sup>n'</sup>čřřčřai caŅgřhi taŅ'gata<sup>n</sup>. Nřkagřhi  
We are very sad, there-fore you so we remem-ber you we shall reach you. Chief

amř čali té'di čena-čřwa<sup>n'</sup>-břji, řda<sup>n</sup> aŅgř wačřřřčřčř-bi eska<sup>n'</sup> é agčřř  
the (pl. they when you (pl.) showed not even the slightest attention, there-fore we that you remembered us (introductory that) perhaps that they  
sub.) reached you returned

nřkagřhi amř, řda<sup>n</sup> caŅgřčřai. Djo akř caŅ'ge čřři tě čatř té'di éde 6  
chief the (pl. there-fore we go to you. Joe the (sub.) horse he gave the you came hither  
sub.) when

cačřa-břji; i<sup>n'</sup>ta<sup>n</sup> ikřge čřnkě gisřčřai. řaxě-čř<sup>n'</sup>ba akř caŅ'ge čřři tečřa<sup>n'</sup>  
he does not go to you, now his friend the (st. ob.) he remem-bers him. Two Crows the (sub.) horse that he gave to you in the past

čatř té'di, i<sup>n'</sup>ta<sup>n</sup> ikřge čřnkě gisřčřai. A<sup>n'</sup>pa<sup>n</sup>-řaŅ'ga akř čatř té'di caŅ'ge  
you when, now his friend the (st. ob.) he remem-bers him. Big Elk the (sub.) you when horse  
came hither

čřři; i<sup>n'</sup>ta<sup>n</sup> ikřge čřnkě gisřčřai. Čatř té'di řupečř caŅ'ge wi<sup>n</sup> wi<sup>i</sup>; i<sup>n'</sup>ta<sup>n</sup> 9  
he gave you; now his friend the (st. ob.) You when řupečř horse one I gave you now  
came hither

agřřřčř, wřkřge. Čřna řřřje aŅgřřdaxu cučřčřa<sup>n'</sup>čřai. Učtě amř waŅ'gřře  
I remember it, my friend. Enough his name we write our own we send to you. The rest all

caŅ'ge čřři-ma čřkřge amř bčřga waŅřřa<sup>n'</sup>be cačř ta amř. ČřŅ'gařřiŅ'ga  
horse those to whom you gave your the (pl. sub.) all to see them, they will go to you. Child

wřřa řwagřčřa-gř. A<sup>n'</sup>waŅ'gega édega<sup>n'</sup> a<sup>n'</sup>čřři-na<sup>n</sup> a<sup>n'</sup>řčři<sup>n</sup>. AŅřřa řř, 12  
my tell it to them. Me sick but so nearly I died. I live it,

awagřřřčř, awagřřa<sup>n'</sup>be ka<sup>n'</sup>bčřa.  
I remember them, my own, I see them, my own I wish.

## NOTES.

687, 2. *nikaci<sup>ga</sup> duba, four persons, Joseph La Flèche, Two Crows, Big Elk, and Ta<sup>wa</sup>-gaxe jiŋga.* Hupeča, the fifth man, dictated the sentence in which his name occurs.

687, 4. *či ega<sup>a</sup>, emphatic, čieni<sup>ga</sup>, etc. (F.), you truly are the one.* W. makes *či éga<sup>a</sup>, etc.,=Uwikie anaŋkáce, a<sup>č</sup>išičai éga<sup>a</sup> caŋgáhi taŋ<sup>gata</sup>, O ye whom I have addressed, since we remember you, we will go to you.*

687, 5. *cena-etěwa<sup>a</sup>-bajĭ, etc. They did not receive even the slightest attention (F.); You (pl.) showed not even the slightest attention (ceŋactěwa<sup>a</sup>-bajĭ?); They did not get anything at all (W.).* The Omaha chiefs went to the Yankton without taking the "young men." The Yankton paid them no attention, so the chiefs thought that it was because the Yankton wished the "young men" to come.

## TRANSLATION.

Last year you came to visit our tribe. Then you made very fair promises to four men, who have not forgotten them. Now they have done their work, and I think that they will visit you. We have had considerable sickness, and our people have died. This has made us very sad. Therefore we remember you especially, and we shall visit you. When the chiefs went to see you you did not pay them much attention, so they concluded that it was because you thought of us, the members of the progressive party, and they said so on their return to us; therefore we are going to visit you. Joe gave you a horse when you came, but he did not go to you (with the chiefs); and now he remembers his friend. Two Crows gave you a horse when you came (to see us), and now he remembers his friend. Big Elk gave you a horse when you came, and now he remembers his friend. When you came, I Hupeča gave you a horse, and now, my friend, I remember it. Only we write our names and send to you. All your other friends to whom you gave (*i. e.*, promised) horses will go to you in order to see their own (horses). I, Ta<sup>wa</sup>-gaxe jiŋga, wish you to tell my adopted children among the Yanktons that I have been sick, and that I came very near dying. If I live I will remember them, and I desire to see them.

TA<sup>W</sup>A<sup>G</sup>XE-JIŊGA TO MI<sup>G</sup>ABU, A YANKTON.

Čéqatá<sup>a</sup>, nísíha, caŋ<sup>ge</sup> a<sup>č</sup>á<sup>i</sup>-ma waŋ<sup>gič</sup>é<sup>qti</sup> číŋgaĭ. Ga<sup>a</sup> wíqí<sup>a</sup>be  
From your place, my child, horse those which you gave me all are gone. And (so) I see you, my own  
 ka<sup>a</sup> bč<sup>a</sup>. Áda<sup>a</sup> edáda<sup>a</sup> etěctěwa<sup>a</sup>, nísíha, íe úda<sup>a</sup>qti a<sup>č</sup>á<sup>i</sup> tíq<sup>ač</sup> ka<sup>a</sup> bč<sup>a</sup>éga<sup>a</sup>.  
I wish. There-fore what soever, my child, word very good you give to me you send hither I hope.  
 3 Waqí<sup>a</sup>ha uqč<sup>é</sup>qti gían<sup>kič</sup>í-gí.  
Paper very soon send back to me.

## TRANSLATION.

My child, all those horses which you gave me at your place, and which I brought away, are gone! So I wish to see you. Therefore, my child, I hope that you will send and give me very good words of any kind whatsoever. Send back a letter very quickly.

MA<sup>N</sup>TCU-NA<sup>N</sup>BA TO PANYI-NAQPAOL.

Ia<sup>n</sup>ckáha, wiúcpa méga<sup>n</sup>, waqi<sup>n</sup>'ha ga<sup>n</sup>' cučćwikičć. Ca<sup>n</sup>' níkaci<sup>n</sup>'ga  
 My sister's son, my grand- likewise, paper any- I cause to be taken And person  
 child  
 d'úba ta<sup>n</sup>'wa<sup>n</sup>gga<sup>n</sup> čičinai gaqqa<sup>n</sup>' fé ga<sup>n</sup>'čai aí, aná'a<sup>n</sup>, éde íwimáxe  
 some nation your migrating to go wish they say, I have heard, but I ask you  
 cučćačć. Kí ána ná-báji čí'te cí aná'a<sup>n</sup> ka<sup>n</sup>'bča, wágazúqti aná'a<sup>n</sup> 3  
 I send to you. And how you do not perhaps again I hear it I wish, very straight I hear it  
 many go  
 ka<sup>n</sup>'bča. Kí gan'xi níkagáhi nañkácć, cí ána ná-báji čí'te cí wágazu  
 I wish. And and then chief ye who are, again how you do not perhaps again straight  
 many go  
 winá'a<sup>n</sup> ka<sup>n</sup>'bča. Gan'xi aŋgú čćčuta<sup>n</sup> tē wakéga tē wágini aŋgáčai  
 I hear from I wish And then we from this the sick the we recover we go  
 you (time)  
 ha. Usní tē ékita<sup>n</sup> čin'g' tatć. Né tai tē in'ča-máji. Maja<sup>n</sup>' ča<sup>n</sup> úmaka 6  
 Cold the as far as none shall (be). You will go the I am sad. Land the cheap  
 ekáxe čaa<sup>n</sup>'nai tē in'ča-máji. Gan'xi maja<sup>n</sup>' ča<sup>n</sup> úda<sup>n</sup> pahan'ga in'ta<sup>n</sup>  
 you make you abandon it the I am sad. And then land the good first now  
 ičápaha<sup>n</sup>. In'ta<sup>n</sup> maja<sup>n</sup>' ča<sup>n</sup> úda<sup>n</sup> pahan'ga tē ičápaha<sup>n</sup>, áda<sup>n</sup> maja<sup>n</sup>' ča<sup>n</sup>  
 I know it. Now land the good first the I know it, there- land the  
 fore  
 téqiágičć. In'čage ut'ai ča<sup>n</sup> winá'a<sup>n</sup> ka<sup>n</sup>'bča. Áda<sup>n</sup> uqčć'qtcí đáze hébe 9  
 I prize mine. Old man they died in the I hear of you I wish. There- very soon evening part  
 fore  
 níze xi, ičačć tē.  
 you when, you will please  
 receive send it hither.  
 it

## NOTES.

This letter was sent to Panyi-naqpačai and his son, who were Otos.

689, 9. In'čage ut'ai ča<sup>n</sup>, etc. An appeal to the patriotism of the Otos. "I wish to hear from you concerning the place where your old men (ancestors) have died (and where their bones lie)." Do you prize it? Or have you lost all love for the land and its associations?

## TRANSLATION.

My sister's son and my grandchild, I have sent you a letter at any rate. I have heard that some persons of your nation wish to migrate to another country, and I send to you to ask you about it. I wish to hear how many of you are not going; I wish to hear the facts. And I wish to hear from you, O ye chiefs, how many of you are not going. And we, from this time forward, are progressing towards recovery from the sickness. By the time that the cold weather is over there will be none of it. I am sad on account of your contemplated departure. I am displeased because you set little value on the land which you are abandoning. But I, for my part, now know that the land is the chief good thing (for us). I know now that the land is the best thing

for us, therefore I prize my country. I wish to hear from you what you think about the place in which your ancestors died. Therefore please send a letter very quickly, on the very evening of the day when you receive this letter.

ICTAČABI TO HEQAGA SABĚ, MACAN, AND MAWATA<sup>N</sup>NA,  
YANKTON AGENCY, DAKOTA TERRITORY. 1879.

Ca<sup>n</sup> zani<sup>n</sup> wibčaha<sup>n</sup>i hă, nıkaci<sup>n</sup>ga nankăcĕ. Ki ca<sup>n</sup> a<sup>n</sup>băčĕqtci  
Now all I petition you (pl.) , person ye who are. And at any rate this very day  
uágaca<sup>n</sup> ka<sup>n</sup>bčĕga<sup>n</sup> ga<sup>n</sup> wiŋa<sup>n</sup>bai ka<sup>n</sup>bčă. Čĕ-ma ciŋ'gajiŋ'ga-ma  
I travel I hope as I see you (pl.) I wish. These the children  
3 wačăxe-ma awăgiŋa<sup>n</sup>'be ka<sup>n</sup>bčă hă. Năn'de isa<sup>n</sup>čĭn'ge. Ce Sîndĕ gčĕckă  
those whom I made I see them, my I wish . Heart cause of gladness I That Tail Spotted  
own  
ata<sup>n</sup> gčĭ<sup>n</sup> éi<sup>n</sup>te é i<sup>n</sup>wi<sup>n</sup>č ičai-gă. Găčă<sup>n</sup> cta<sup>n</sup>'be ŋĭ uqčĕqtci ěkita<sup>n</sup>  
how far sits perhaps that to tell me send ye! That (ev. ob.) you see it when very soon simulta-  
neously  
i<sup>n</sup>baxi<sup>n</sup>-gă.  
write ye to me.

NOTE.

Ictačabi was an Omaha; Heqaga sabĕ and Maca<sup>n</sup> were Ponkas, refugees among the Yanktons; and Mawata<sup>n</sup>na was a Yankton.

TRANSLATION.

Now I petition to you all, O ye Indians! And as I hope to start on a journey this very day, I wish to see you. I wish to see those persons (Yanktons) whom I have regarded as my children. I have nothing to make me glad. I wish you to send and tell me how far distant Spotted Tail and his people are dwelling (from you?). When you see this letter, do not let any time pass before you write to me.

LE-MI<sup>N</sup>-WA'U, A PONKA WOMAN, TO HER DAUGHTER, MARY  
NAPECA, AT SANTEE AGENCY, NEBRASKA.

6 Čiadi čida<sup>n</sup>'be ga<sup>n</sup>čĕde t'ĕe hĕ. Wăqa-năji<sup>n</sup> čida<sup>n</sup>'be ga<sup>n</sup>čai. I<sup>n</sup>c'ăge  
Your father to see you wished, but he is dead Wăqa-năji<sup>n</sup> to see you wished. Old man  
t'ĕe hĕ. Čiŋaŋ'ge čida<sup>n</sup>'be ga<sup>n</sup>čĕde, čĭci'e wačĭta<sup>n</sup> ěga<sup>n</sup>, aŋgăčă-băji  
is dead . Your younger sister to see you wished, but, your sister's husband works as, we do not go  
taŋ'gata<sup>n</sup>. Măčadi čiŋaŋ'ge nŋjŋga wi<sup>n</sup> idăčĕde, gĭt'ĕe hĕ. Čĕja tĕ  
we shall. Last winter your younger sister boy one gave birth to, he is dead Yonder the  
9 e'a<sup>n</sup> čĭngĕ čanăji<sup>n</sup>, ciŋ'gajiŋ'ga čănkă e'a<sup>n</sup> čĭngĕ năji<sup>n</sup> ŋĭ, awăna'a<sup>n</sup>  
nothing being the matter you stand, child the ones nothing the matter they stand if, I hear of them  
ka<sup>n</sup>bčă. Čisan'ga akă na<sup>n</sup>ba<sup>n</sup> indĕ-wagăxe gčĭčai hĕ. I<sup>n</sup>c'ăge akă  
I wish. Your younger brother the (sub.) twice "face-picture" has sent it back Old man the (sub.)  
găraŋata<sup>n</sup> wakĕga a-i tĕ ca<sup>n</sup>'ca<sup>n</sup> it'e hĕ. U'a<sup>n</sup>čĭngĕ čiŋaŋ'ge akă čida<sup>n</sup>'be  
from that un- seen place sick he was the continuing died from it For no reason your younger sister the (sub.) to see you  
12 ga<sup>n</sup>čai.  
wishes.

## NOTES.

This is one of the few letters dictated to the author by women.

690, 6. *ɕiadi* probably refers to *Hexapa*, mentioned by *Jabe skā* in his letter, p. 477.

690, 7. *ɕiḡaṅge*, see 477, 3.

## TRANSLATION.

Your father wished to see you (again), but he died (without seeing you). *Waga-naji*<sup>a</sup> wished to see you. The venerable man is dead. Your younger sister wishes to see you, but her husband is working, and so we will not go away. Last winter your younger sister gave birth to a boy, but he died. I wish to hear whether you and the children, in yonder land, are well and happy. Your younger brother has sent his picture back twice. The old man was ill as he came from that land (Indian Territory?), and, as the illness continued, it killed him. In vain does your younger sister wish to see you.

## LOUIS SANSSOUCI TO HAŊGA-CENU.

- Waqi<sup>v</sup>'ha* *gia<sup>n</sup>'ɕakiɕé* *ɕa<sup>n</sup>* *gɕí.* *Winá'a<sup>n</sup>* *tě* *úda<sup>n</sup>* *hă.* *ɕanḡa* *ma<sup>n</sup>'ni<sup>n</sup>*  
 Paper you have sent the has re- I hear from the good You live you walk  
 turned. you
- tě* *ta<sup>n</sup>'wa<sup>n</sup>gɕa<sup>n</sup>'-ma* *gɕí'ɕai,* *ɕiná'a<sup>i</sup>* *xī,* *nān'de* *gɕuda<sup>n</sup>'i.* *Iuɕa* *a<sup>n</sup>'ɕá'i* *kě*  
 the the gentes are glad, they hear when, heart good for them. News you give the  
 from you me
- uɕágaca<sup>n</sup>* *ma<sup>n</sup>'ni<sup>n</sup>* *kě'ia* *úda<sup>n</sup>'qti* *ma<sup>n</sup>'ni<sup>n</sup>* *tě* *ctí* *xī,* *cí* *píiḡi* *tě* *ctí* *i<sup>n</sup>'wi<sup>n</sup>'ɕa-* 3  
 you travel you walk to the very good you walk the too when again had the too you have not  
 told me. And good you walk if, you tell me if, again had even if you tell me if,
- náḡi.* *Ki* *úda<sup>n</sup>* *ma<sup>n</sup>'ni<sup>n</sup>* *xī,* *i<sup>n</sup>'wi<sup>n</sup>'ɕaná* *xī,* *cí* *píiḡi* *xíctě* *i<sup>n</sup>'wi<sup>n</sup>'ɕaná* *xī,*  
 told me. And good you walk if, you tell me if, again had even if you tell me if,
- i<sup>n</sup>'uda<sup>n</sup>* *téi<sup>n</sup>te.* *Ėdí* *xī,* *ta<sup>n</sup>'wa<sup>n</sup>gɕa<sup>n</sup>'-ma* *ɕéma* *uáwagibɕa* *té.* *Úcka<sup>n</sup>* *a<sup>n</sup>-*  
 good for it may be. In that case, the gentes these I will tell it to them. Deed you  
 me
- ɕa<sup>n</sup>'ɕawa<sup>n</sup>'xe* *tě* *uwibɕa* *tá* *miṅke.* *Níkaci<sup>n</sup>'ga* *uma<sup>n</sup>'ɕínka* *ɕénaqtci* *t'e-má* 6  
 asked me about the I will tell to you. People season only this those who  
 died
- waɕána'a<sup>n</sup>* *cka<sup>n</sup>'na* *tě* *uwibɕa* *tá* *miṅke.* *Wacúce,* *Gahíge* *isaṅ'ga;* *Ma<sup>n</sup>-*  
 you hear about them you wish the I will tell it to you Wacuse, Gahíge his younger brother; Two
- tcú-na<sup>n</sup>'ba* *isaṅ'ga,* *Cúɕa-ma<sup>n</sup>'ɕi<sup>n</sup>*; *ɕáɕi<sup>n</sup>-gahíge* *ijín'ge,* *Heqága-jín'ga;*  
 Grizzly bears his younger brother, Cúɕa-ma<sup>n</sup>'ɕi<sup>n</sup>; Pawnee-Chief his son, Little-Elk;
- Wáqa-náḡi<sup>n</sup>* *isaṅ'ga,* *Iɕuhábi;* *ɕahé-jáp'ě,* *Ma<sup>n</sup>'tcú-na<sup>n</sup>'ba* *ia<sup>n</sup>'cka;* *Wéji<sup>n</sup>'cte* 9  
 Waga-náḡi<sup>n</sup> his younger brother, Iɕuhabi; Jabe-jap'ě, Ma<sup>n</sup>'tcu-na<sup>n</sup>'ba his sister's son; Weji<sup>n</sup>'cte
- akádi* *Níma<sup>n</sup>'ha<sup>n</sup>* *ijín'ge,* *He-snáɕa;* *I<sup>n</sup>'tcān'gaɕa,* *Ma<sup>n</sup>'tcú-na<sup>n</sup>'ba* *isaṅ'ga;*  
 in the Nemaha his son, He snaɕa; Intcān'gaɕa, Ma<sup>n</sup>'tcu-na<sup>n</sup>'ba his younger brother;
- Gɕeda<sup>n</sup>'-náḡi<sup>n</sup>* *iaḡa<sup>n</sup>,* *Wáɕ'ají,* *Ictásanda* *akádi,* *Kidabánu* *ijín'ge;* *Cyú-*  
 Standing Hawk his brother-in-law, Wac'ají, Ictasanda in the, Kidabanu his son; Prairie-

- jiŋga ijin'ge, Maŋgé-jin'ga; Lé-čii<sup>n</sup> ijin'ge; Ğéde-gáhi ijaŋ'ge, Ȟa<sup>n</sup>'ze-  
 chicken his son, Small-Breast, Buffalo Rib his son; Fire Chief his daughter, Ȟa<sup>n</sup>'ze-  
 haŋ'ga igáqča<sup>n</sup>; Sít-jaŋga igáqča<sup>n</sup>; Maŋ'gčiča<sup>n</sup> igáqča<sup>n</sup>, Ma<sup>n</sup>'tcú-xi ijaŋ'ge;  
 haŋga his wife; Big Foot his wife; Maŋ'gčiča<sup>n</sup> his wife, Ma<sup>n</sup>'tcuxi his daughter;  
 3 Wacuce ijaŋ'ge na<sup>n</sup>' kě; Waúqtawáče igáqča<sup>n</sup>; Īkadábi iúcpa; Ğa-sa<sup>n</sup>'-  
 Wacuce his grown the (recl. ob.); Lover his wife; Īkadabi his grand-  
 daughter child;  
 náji<sup>n</sup> iúcpa; Čáge-dúba ijaŋ'ge; He-sa<sup>n</sup>'nida ijaŋ'ge; Kawáha ijaŋ'ge;  
 naji<sup>n</sup> his grand- child; Čage-duba his daughter; Horn-on-one-side his daughter; Kawaha his daughter;  
 Ta<sup>n</sup>'wa<sup>n</sup>'gaxe i<sup>n</sup>'c'áge iúcpa: Wacuce ijin'ge, Ě'di-á-i-naji<sup>n</sup>'; ki Paŋ'ka  
 Village-maker old man his grand- child; Wacuce his son, Ě'di-a-i-naji<sup>n</sup>'; and Ponka  
 6 i<sup>n</sup>'c'áge, He-xápa t'e. Inča áji t'a<sup>n</sup>' ča<sup>n</sup>'ja, uwibča-máji tá minke  
 old man, Scabby-Horn dead. News other exists though, I will not tell you.  
 Wačána'a<sup>n</sup> cka<sup>n</sup>'na xi, pí waqi<sup>n</sup>'ha íča-gá. Ma<sup>n</sup>'tcú-na<sup>n</sup>'ba aká wabáji<sup>n</sup>  
 you hear about you wish it, anew paper send hither. Two Grizzly bears the message  
 them (sub.)  
 čéťé cučéčai: Waqi<sup>n</sup>'ha na<sup>n</sup>'ba<sup>n</sup>' cučéwikičé ča<sup>n</sup> gčia<sup>n</sup>'čakičáji-na<sup>n</sup>', áda<sup>n</sup>'  
 this sends to you: Paper twice I have sent it to you by some one (see note) you have not sent it back to me by some one usually, there-  
 9 íča<sup>n</sup>'ba<sup>n</sup>' ačána'a<sup>n</sup>'ji taté. Úda<sup>n</sup>'qti ma<sup>n</sup>'bčei<sup>n</sup>'.  
 a second time (=over) you shall not listen to it. Very good I walk.

## NOTES.

Louis Sanssouci is the son of an Omaha mother.

Haŋga-cenu was an Omaha staying at the Pawnee Agency.

691. 3. tē ctí . . . tē ctí (F's reading); but W. gave, úda<sup>n</sup>'qti ma<sup>n</sup>'ni<sup>n</sup>' tē'ctí č' pšáji tē'ctí i<sup>n</sup>'wi<sup>n</sup>'čanáji.

692. 7. ča<sup>n</sup>, intended for ča<sup>n</sup>'ja, *though*, which makes sense.

## TRANSLATION.

The letter which you sent me has come. It is good for me to hear from you. The gentes rejoice because you continue alive; they are happy to hear from you. When you gave me the news concerning your travels, you did not tell me whether you had been very prosperous or unfortunate. You ought to tell me if you are doing well, and even if you are not prospering. In that case, I will tell it to these gentes. I will tell you the thing about which you asked me. You wish to hear about those (Omahas) who have died only during this year. I will tell you. (Their names are as follows:) Wacuce, Gabige's younger brother; Čuxa-ma<sup>n</sup>'čiči, Yellow Smoke's younger brother; Little Elk, Pawnee Chief's son; Iquhabí, Waqa-naji<sup>n</sup>'s younger brother; Ğahe-gap'ě, Yellow Smoke's sister's son; He-snata, Nemaha's son, of the Elk gens; I<sup>n</sup>'tcaŋgača, Yellow Smoke's younger brother; Standing Hawk's brother-in-law, Wac'áji, of the Ictasanda gens, and son of Kidabanu; Prairie Chicken's son, Small Breast; Buffalo Rib's son; Fire Chief's daughter, the wife of Ȟa<sup>n</sup>'ze haŋga (*or* Henry Blackbird); Big Foot's wife; Maŋgčiča<sup>n</sup>'s wife, the daughter of Ma<sup>n</sup>'tcu-xi; Wacuce's grown daughter; Lover's wife; Īkadabi's grandchild; Ğa-sa<sup>n</sup>'-naji<sup>n</sup>'s grandchild; Four Hoof's daughter;

Horn-on-one-side's daughter; Kawaha's daughter; the grandchild of the elder Village-maker; Wacuce's son, Īdi-ai-naji<sup>2</sup>; and the Ponka old man, Hexapa. There is other news, but I will not tell you. If you wish to hear it, send a letter again. Yellow Smoke sends you this message: I have sent you two letters, but you have not replied; therefore you shall not hear from me again. I am doing very well.

CA<sup>N</sup>TA<sup>N</sup>-JINGA TO T. L. GILLINGHAM.

- Ca<sup>n</sup>'ta<sup>n</sup>-jin'ga waŋita<sup>n</sup> ɬécka<sup>n</sup>na tē waŋita<sup>n</sup>qti. Na<sup>n</sup>'za ú'e ɬa<sup>n</sup>' cti  
 Little Wolf to work you wished for the he has worked Fence field the too  
 him very hard.
- ánasē. Kí éga<sup>n</sup> úda<sup>n</sup> ɬécka<sup>n</sup>na téga<sup>n</sup> gáxe. Kí éga<sup>n</sup> gáxe éde ɬéama  
 he has And so good you wished like the he has done. And so he has but these  
 fenced in. the (pl. sub.) bad only have done to him usually always. Fence of a field they have pulled to pieces; the
- Uma<sup>n</sup>'ha<sup>n</sup> amá píäji-na<sup>n</sup> giáxai-na<sup>n</sup> ca<sup>n</sup>'ca<sup>n</sup>. Ú'e-iɬánasē ɬícéɬa<sup>n</sup>i; cañ- 3  
 Omahas the (pl. sub.) bad only have done to him usually always. Fence of a field they have pulled to pieces; the
- ge-ma ɬatéwakiɬe-na<sup>n</sup>i ú'e eia ɬan'di. Gañ'xi wawéci 'i-baji-na<sup>n</sup>i, gi'ɬaji'qti-  
 horses they have caused them to eat usually And then pay they have contin- very sad he  
 ually. Oh that word your you help me you send I wish. His the one to tell send
- na<sup>n</sup>'i. Ēskana íe ɬiɬia i<sup>n</sup>wi<sup>n</sup>'ɬaka<sup>n</sup> íɬaɬe ka<sup>n</sup>'bɬa. Íɬádi ɬinké uíɬ íɬa-gá.  
 usually. Oh that word your you help me you send I wish. His father who to him hither. the
- Gañ'xi áahucige ɬa<sup>n</sup>'ja íɬádiɬaí aká wáɬita<sup>n</sup>-báji-na<sup>n</sup>i, áda<sup>n</sup> i<sup>n</sup>'ɬa-máji-na<sup>n</sup>- 6  
 And then I insist on it though agent the does not deal with usu- there- I am sad usu-  
 (sub.) them (as offenders) ally, fore ally
- ma<sup>n</sup>'. Áda<sup>n</sup> íe ɬiɬia i<sup>n</sup>wi<sup>n</sup>'ɬaka<sup>n</sup> íɬaɬe ka<sup>n</sup>'bɬa. Gañ'xi, kagéha, "Wanáɬe  
 I am. And fore word your you help me you send I wish. And then, my friend, Domestic ani-  
 mal
- wáɬiñ-gá," ece ga<sup>n</sup> éga<sup>n</sup> ɬáxe éde, gɬéba-cádē wábɬi<sup>n</sup> éde, ɬéama i<sup>n</sup>'ma<sup>n</sup>-  
 keep them, you said it as so I have done but, sixty I had them but, these they stole  
 (sub.)
- ɬa<sup>n</sup>'i, eénawakiɬaí. Cí' hacída<sup>n</sup> gɬéba-cádē cí' i<sup>n</sup>'ma<sup>n</sup>ɬa<sup>n</sup>'i. Na<sup>n</sup>'ba<sup>n</sup>'kigɬe 9  
 from me, have made an end of them. Again afterwards sixty again they stole from me. On two occasions
- wanáɬe bɬúga t'eañ'kiɬe-na<sup>n</sup>i. Kagéha, ja<sup>n</sup> cañ'ge-í ɬáxe xi'ctē,  
 domestic ani- all they have killed usu- My friend, wood horse-house I made even  
 mal ally, for me ally, when,
- i<sup>n</sup>'ma<sup>n</sup>ɬa<sup>n</sup>-na<sup>n</sup>'i.  
 they have usu-  
 stolen from me ally.
- Hau. Gañ'xi, kagéha, ɬáɬi<sup>n</sup>-na<sup>n</sup>páji ijin'ge cañ'ge ta<sup>n</sup> i<sup>n</sup>'ma<sup>n</sup>ɬa<sup>n</sup>'i há. 12  
 And then, my friend, Paɬi-na<sup>n</sup>páji his son horse the he has stolen  
 (stil. ob.) from me
- I<sup>n</sup>'baxu gɬi<sup>n</sup>' aká, íɬádiɬaí cti, wáge ucté amá cti, cañ'ge ta<sup>n</sup> íbaha<sup>n</sup>'i.  
 To write for he sits the one agent too, white the others (pl. too, horse the they know  
 me who, people sub.) him.
- Ēskana, kagéha, i<sup>n</sup>wi<sup>n</sup>'ɬaka<sup>n</sup> ka<sup>n</sup>'bɬéga<sup>n</sup>. Ca<sup>n</sup>' éga<sup>n</sup> giáxai wáɬagáji etéde.  
 Oh that, my friend, you help me I hope. And so to do to him you should have com-  
 manded them.
- Gañ'xi xiñai, t'ea<sup>n</sup>'ɬé ga<sup>n</sup>'ɬai. A<sup>n</sup>'hucigai. Dáda<sup>n</sup> wiwíña tē waqpaɬ iñ'ga<sup>n</sup>ɬaí. 15  
 And then they fought, to kill me they wished. They spoke sau- What mine the to lose (?) they wished  
 cily to me. for me.

- Áda<sup>n</sup> i<sup>n</sup>'ma<sup>n</sup>čá<sup>n</sup> enáqti naji<sup>n</sup>. Wáqe hčúga a<sup>n</sup>čá<sup>n</sup>'bala<sup>n</sup>i, čé i<sup>n</sup>'ma<sup>n</sup>čá<sup>n</sup>i  
There- to steal from alone they stand. White man all they know about me, this they stole from  
fore me
- tě. Áda<sup>n</sup> čskana, kagéha, wačíta<sup>n</sup> áčagáji ka<sup>n</sup>bčéga<sup>n</sup> čéta<sup>n</sup>. A<sup>n</sup>wa<sup>n</sup>'ti<sup>n</sup>  
the. There- oh that, my friend, to deal with you com I hope this (std. He hit me  
fore ob that, them as mand him ob.).
- 3 t'ea<sup>n</sup>'čé ga<sup>n</sup>'čai x'ctě, i<sup>n</sup>'čita<sup>n</sup>-báji. "Gíčit égañ-gă," ecé ka<sup>n</sup>bčéga<sup>n</sup>. Téqiqti  
to kill me he wished even he did not deal with Do deal with the of- you I hope. Very hard  
when, the offender for me. fender for him, say it
- iñgáñai u'ágčá uwíbčá cuččáčč. Tíčáčáji x'i, wai<sup>n</sup>'ma<sup>n</sup>čá<sup>n</sup> ca<sup>n</sup>'ca<sup>n</sup> iñgáxe  
they have the suf- u'ágčá cuččáčč. Tíčáčáji x'i, wai<sup>n</sup>'ma<sup>n</sup>čá<sup>n</sup> ca<sup>n</sup>'ca<sup>n</sup> iñgáxe  
done for me fer- I tell you I send to you. You do not if, to steal them from always he will  
ing send hither ing
- tá-aká Cañ'ge ta<sup>n</sup>' enáqtei i<sup>n</sup>'čín'čín' gčí; ucté tě i<sup>n</sup>'čita<sup>n</sup>-báji. Ůčka<sup>n</sup> wi<sup>n</sup>'  
gainst Horse the that alone he has brought rest the he has done Deed one  
me. (std. ob.) mine back; nothing for me.
- 6 čé xína akádi, wa'ú ní aqí ičé-ma wábisan'de watei-na<sup>n</sup>i; čde wáčita<sup>n</sup>-báji  
this he about the woman water those who go holding them he vio- usu- but he does not deal  
fights one who (?), after it down by press- ure lates them ally; with them as  
offenders
- ičádičái aká. Isaň'ga méga<sup>n</sup> gáxai, čé wábisan'de watei, čita<sup>n</sup>' éka<sup>n</sup>bčá  
agent the His younger likewise does it, this holding them collis, to treat I wish it  
(sub.), brother down by press- ure him as an offender for him
- ča<sup>n</sup>'ja, ca<sup>n</sup>' čita<sup>n</sup>-báji.  
though, yet he does not deal  
with him.

## NOTES.

Mr. Gillingham was one of the two teachers in the agency day school when Dr. Panter was agent. He succeeded Dr. Painter as agent for the Omahas. When this letter was written he was living at St. James, Nebr.

693, 2. tega<sup>n</sup> gaxe, *contr. fr.* tě ega<sup>n</sup> gaxe.

692, 13. I<sup>n</sup>baxu gčí<sup>n</sup> aka, the author. Čačí<sup>n</sup> na<sup>n</sup>paji ijiñge, *i. e.*, Ni<sup>n</sup>daha<sup>n</sup>.

693 and 694, 15. t'ea<sup>n</sup>'čé ga<sup>n</sup>'čai. Ca<sup>n</sup>ta<sup>n</sup>-jiñga was assaulted by Ta<sup>n</sup>wa<sup>n</sup>-gaxe jiñga, while the author was at the Omaha Agency. These two men belong to the same Omaha gens.

## TRANSLATION.

As you desired Little Wolf to work, he has worked. He has also inclosed his field with a fence. You wished him to work well in this manner, and so has he worked. So has he done, but these Omahas have been constantly doing evil to him. They have pulled the fence to pieces, and have turned horses into his field to devour the crops (against his wishes). And then, as they have never allowed him any damages, he has been always displeased. I earnestly wish that you would send here and aid me with your words. Send to tell the agent! Though I have insisted on it, the agent has never dealt with them as offenders; therefore I am always sad. Therefore I wish you to send here and help me with your words. And as you said, "My friend, keep domestic animals," so have I done; but these men have stolen from me sixty which I had, making an end of them. And subsequently they stole sixty more from me. On two occasions have they killed all my domestic animals (poultry?). My friend, even when I had made a wooden stable they stole my animals from me.



My friend, ᐃᐱᐢᑦᑕᐱᐢ's son has stolen my horse. He who is writing this for me, the agent, and the other white people, know the horse. I earnestly desire, my friend, that you would aid me. You should have commanded them to treat him likewise. And then they fought; they wished to kill me. They spoke saucily to me. They wished me to lose my possessions. Therefore they have done nothing but steal from me. All the white people (here) know about me, and how they (the Indians) have stolen from me. Therefore, my friend, I hope that you will tell this (agent) to deal with them as offenders. Even when one hit me and wished to kill me the agent did not deal with him for me. I hope that you will say to him, "Do deal with the offender for the sake of the plaintiff!" I send to tell you how I suffer from the hard treatment which I have endured from the Omahas. If you do not send here (to stop it) the young man will always work against me by stealing my horses, etc., from me. The agent has made the offender restore my horse; but he has done nothing else for me. There is one thing which is done by the one who fights (i. e., ᑕᐱᐢᑦᑕᐱᐢ ᑕᐱᐢᑦᑕᐱᐢ). When the women go for water, he usually holds them down and ravishes them; but the agent does not punish the offenders. This man's brother also does it; he, too, ravishes them by holding them down. Though I have wished him (the agent) to deal with the Omaha as an offender, he has not done so.

ᐃᐱᑦᐱᐢ-ᑕᐱᐢᑦᑕᐱᐢ TO HIS SON, ᑕᐱᐢᑦᑕᐱᐢ.

ᐃᐱᐢᑦᑕᐱᐢ ᐱᐱᐱᐢ ᑕᐱ ᑕᐱᐢᑦᑕᐱᐢ ᑕᐱᐢᑦᑕᐱᐢ. ᑕᐱᐢᑦᑕᐱᐢ ᑕᐱᐢᑦᑕᐱᐢ ᑕᐱᐢᑦᑕᐱᐢ ᑕᐱᐢᑦᑕᐱᐢ  
 To the Pawnees you if, very soon return. You if, deed very bad I have  
 reach leaped into  
 ᐱᐱ, ᐱᐱᐢ ᑕᐱᐢᑦᑕᐱᐢ ᑕᐱᐢᑦᑕᐱᐢ ᑕᐱᐢᑦᑕᐱᐢ ᐱᐱ. ᑕᐱᐢᑦᑕᐱᐢ, ᑕᐱᐢᑦᑕᐱᐢ ᑕᐱᐢᑦᑕᐱᐢ ᑕᐱᐢᑦᑕᐱᐢ  
 there- very soon I see you I wish You, very soon, ᑕᐱᐢᑦᑕᐱᐢ your younger  
 fore brother  
 ᑕᐱᐱᐱᐱᐱ ᑕᐱᐢᑦᑕᐱᐢ. ᑕᐱᐢᑦᑕᐱᐢ, ᑕᐱᐢᑦᑕᐱᐢ ᑕᐱᐢᑦᑕᐱᐢ ᑕᐱᐢᑦᑕᐱᐢ ᑕᐱᐢᑦᑕᐱᐢ ᑕᐱᐢᑦᑕᐱᐢ ᑕᐱᐢᑦᑕᐱᐢ 3  
 with them return. ᑕᐱᐢᑦᑕᐱᐢ, you when deed very bad you took  
 away People  
 ᐱᐱᐱ ᑕᐱᐢᑦᑕᐱᐢ ᑕᐱ ᐱᐱ. ᑕᐱᐢᑦᑕᐱᐢ ᑕᐱᐢᑦᑕᐱᐢ ᑕᐱᐢᑦᑕᐱᐢ ᑕᐱᐢᑦᑕᐱᐢ. ᐱᐱᐱᐱᐱᐱᐱ  
 the (pl. all have Wheat planted in the you return I wish. Attend to it  
 sub.) spoken (pl.)  
 ᑕᐱᐱᐱᐱᐱ ᑕᐱᐢᑦᑕᐱᐢ. ᑕᐱᐢᑦᑕᐱᐢ ᑕᐱᐢᑦᑕᐱᐢ ᑕᐱᐢᑦᑕᐱᐢ ᑕᐱᐢᑦᑕᐱᐢ ᑕᐱᐢᑦᑕᐱᐢ ᑕᐱᐢᑦᑕᐱᐢ ᑕᐱᐢᑦᑕᐱᐢ  
 try return ye! Paper reaches you when, paper very soon cause to be return-  
 ing to me,  
 ᑕᐱᐢᑦᑕᐱᐢ ᑕᐱᐢᑦᑕᐱᐢ. ᑕᐱᐢᑦᑕᐱᐢ ᑕᐱᐢᑦᑕᐱᐢ ᐱᐱ ᐱᐱᐢ ᑕᐱᐢᑦᑕᐱᐢ ᑕᐱᐢᑦᑕᐱᐢ ᑕᐱᐢᑦᑕᐱᐢ ᑕᐱᐢᑦᑕᐱᐢ 6  
 your elder likewise. This one agent the night thirty sleep deed to ex-  
 brother list (?)  
 ᐱᐱᐱᐱᐱᐱ, ᐱᐱᐢ ᐱᐱᐱᐱᐱᐱ ᑕᐱᐢᑦᑕᐱᐢ ᐱᐱᐢ ᑕᐱᐢᑦᑕᐱᐢ. ᐱᐱᐢ ᑕᐱᐢᑦᑕᐱᐢ ᑕᐱᐢᑦᑕᐱᐢ ᑕᐱᐢᑦᑕᐱᐢ. ᐱᐱᐢᑦᑕᐱᐢ  
 has made there- I am sad us- always. There- very soon you return I wish. Pawnee  
 for me, fore ally fore  
 ᐱᐱᐱ ᑕᐱᐢᑦᑕᐱᐢ ᑕᐱᐢᑦᑕᐱᐢ, ᑕᐱᐢᑦᑕᐱᐢ ᑕᐱᐢᑦᑕᐱᐢ ᑕᐱᐢᑦᑕᐱᐢ. ᐱᐱᐢᑦᑕᐱᐢ ᑕᐱᐢᑦᑕᐱᐢ.  
 the (pl. they have pitied even if, very soon to tell be sending  
 sub.) you it it back (pl.). To tell me be ye sending  
 back.

## NOTES.

695, 1. ɬaɸi<sup>n</sup> akadi, refers to the Pawnees being settled in a village, "sitting." Had they been traveling, awadi would have been used.

695, 1 and 3. ucka<sup>n</sup> piäji<sup>n</sup>ti, etc. See the charge made against Ni'daba<sup>n</sup> in the preceding letter. The father says that he was punished (for his son's offense).

Ni'daba<sup>n</sup> is addressed in lines 1 and 2; Teaza ɸiñge, in lines 2, 3, and 4; and Ni'daba<sup>n</sup> from line 5 to the end.

## TRANSLATION.

If you have reached the Pawnee settlement, return very soon. After your departure I got into great trouble; therefore I wish to see you very soon. You, Teaza-ɸiñge, return very soon with your younger brothers! Teaza-ɸiñge, when you went, you took away a very bad deed (*sic*). All the people have spoken of it. I wish you to return in time for the sowing of the wheat. Make an effort to return and attend to it! When the letter reaches you, send one to me very quickly. (I speak to you, Ni'daba<sup>n</sup>) as well as your elder brother. This agent has made trouble for me for thirty days; therefore I am sad all the time. So I wish you to return very soon. Even if the Pawnees have pitied you, send back very soon to tell (about your return). Send back to tell me!

MAN<sup>n</sup>TCU-NA<sup>n</sup>BA TO WIYAKOI<sup>n</sup>.

- Ja<sup>n</sup>ckáha, íɸa dáda<sup>n</sup>etē a<sup>n</sup>ɸiñ'ge. Ca<sup>n</sup> a<sup>n</sup>wa<sup>n</sup>qpani, ɬa<sup>n</sup>ckáha.  
 Sister's son, news whatever I have none. Still I am poor, sister's son.
- A<sup>n</sup>cta<sup>n</sup>'be tē ca<sup>n</sup>ca<sup>n</sup>'qtia<sup>n</sup>'i. Ta<sup>n</sup>'wa<sup>n</sup>gɸa<sup>n</sup> cti nān'de iɸ'gisa-māji añ'ga<sup>n</sup>.  
 You saw me the it has always continued so. Nation too heart I am uneasy about I am so.  
 my own
- 3 Waqpāni bɸi<sup>n</sup>. Áda<sup>n</sup> nugéadi wiɸa<sup>n</sup>'bai ɬi, újawa ckáxai agísiɸe, nān'de  
 Poor I am. There- last summer I saw you when, abundance you made I remember, heart  
 fore (or pleasure)
- i<sup>n</sup>'uda<sup>n</sup>-na<sup>n</sup>-ma<sup>n</sup>.  
 it is very good for me.
- Hau. A<sup>n</sup>'pa<sup>n</sup>-wada<sup>n</sup>'be ɸiñké Ihañ'kta<sup>n</sup>wi<sup>n</sup> amádi ēdi ɸiñkéi<sup>n</sup>té  
 ¶ He who sits looking at the Elk (pl.) Yankton at the (pl.) there he sits whether
- 6 i<sup>n</sup>wi<sup>n</sup>'ɸ iɸa-gā. Ma<sup>n</sup>'ze-na<sup>n</sup>'p'i<sup>n</sup> isañ'ga, máɸadi Uma<sup>n</sup>'handi tí hā, é  
 send hither to tell me. Iron Necklace his younger last winter to the Omahas came that  
 brother,
- áwake. Pañ'ka d'úba gí-bi aí, éde ceta<sup>n</sup> agí-bajii. Cúde-gáxe ijáje  
 I mean him. Ponka some that they they but so far they are not Smoke Maker his  
 are return- say, ing returning. his nam
- aɸi<sup>n</sup>, ɬaŋgáqti iɸpaha<sup>n</sup>'i. Uma<sup>n</sup>'ha<sup>n</sup> d'úba Pañ'kaɸa aɸaí, i<sup>n</sup>'ta<sup>n</sup> a<sup>n</sup>'ba-waqúbe  
 he has, very great you know him. Omaha some to the Ponkas went, now mysterious day  
 (= we-k)
- 9 sáti<sup>n</sup> aɸaí. (ɸ'ta<sup>n</sup> añgú a<sup>n</sup>ná'a-báji Uma<sup>n</sup>'ha<sup>n</sup> amá ɸéama ca<sup>n</sup>'  
 five have gone. So far we we have not heard. Omaha the (pl. sub.) these in fact

a<sup>n</sup>wa<sup>n</sup>'waqa a<sup>n</sup>ai wé<sup>n</sup>daba<sup>n</sup>-máji. Ca<sup>n</sup>' úkie a<sup>n</sup>ai-báji, cí íé uné cti a<sup>n</sup>ai-báji.  
 whether they I do not know about And to talk they did not and to hunt too they did not  
 gone have them. to them go, buffalo go.

Wa<sup>n</sup>áita<sup>n</sup> u<sup>n</sup>gíne a<sup>n</sup>ai, wáqe amádi. Áhigi t'ai níaci<sup>n</sup>'ga. Gá<sup>n</sup>ga<sup>n</sup> waqi<sup>n</sup>'ha,  
 Work to seek have white people among Many have died people. That (ev. ob.) paper,  
 their own gone, them.

íá<sup>n</sup>'ekába, nize xí, uq<sup>n</sup>é'qteí ía<sup>n</sup>'kíá-gā. Kí A<sup>n</sup>'pa<sup>n</sup>-wada<sup>n</sup>'be íi<sup>n</sup>ké é'dedí 3  
 sister's son, you- when, very soon send to me. And He who sits looking at the Elk (pl.) he is  
 ceive it

xí, i<sup>n</sup>wi<sup>n</sup>'fa gí<sup>n</sup>ga-gā, wana<sup>n</sup>'qí<sup>n</sup>qti. Wigáqqa<sup>n</sup> aká é<sup>n</sup>ai. Íu<sup>n</sup>ga jín<sup>n</sup>'jín'ga  
 if, to tell me send back, very hastily. My wife the has him (sub.) for a re- News small ones of various  
 lation. kinds

éat'a<sup>n</sup>' xí, i<sup>n</sup>wi<sup>n</sup>'fa gí<sup>n</sup>ga-gā. Cubá-máji xí, wigáqqa<sup>n</sup> cu<sup>n</sup>é taté. Cu<sup>n</sup>é  
 you have if, to tell me send back. I do not go to you if, my wife shall go to you. To go to  
 you

ga<sup>n</sup>'é éga<sup>n</sup>, íwimáxe cu<sup>n</sup>éá<sup>n</sup>é. Ca<sup>n</sup>' íu<sup>n</sup>ga íi<sup>n</sup>g'é'qti éga<sup>n</sup>, i<sup>n</sup>'ta<sup>n</sup> waqi<sup>n</sup>'ha 6  
 as she desires it, I ask you a question I send to you. And news there is none at all as, now paper

cu<sup>n</sup>éá<sup>n</sup>é.  
 I send to you.

## NOTES.

696, 2. nánde íqagisa-máji aīga<sup>n</sup>. *Without* aīga<sup>n</sup>, the phrase would mean, "I am uneasy about my own nation." Used *with* aīga<sup>n</sup>, it refers to the pleasure which he would feel if the Omahas gave many horses and other presents to their Yankton visitors. Waqpani bēi<sup>n</sup>, used (*vide* W.) as well as a<sup>n</sup>wa<sup>n</sup>qpani (see line 1).

696, 3. Ada<sup>n</sup> nugeādi wíq<sup>n</sup>'bai xí, etc. xí generally has a future reference, but it can refer to the past. A fuller reading is, Ada<sup>n</sup> nugeādi wíq<sup>n</sup>'bai tē'di, újawa ekáxai tē agisí<sup>n</sup>é tē, ná<sup>n</sup>'de i<sup>n</sup>'ada<sup>n</sup>-na<sup>n</sup>-ma<sup>n</sup>' (W.).

696, 5. íi<sup>n</sup>ké'ite, *contr. fr.* íi<sup>n</sup>ké é'ite. So ga<sup>n</sup>'é éga<sup>n</sup>, for ga<sup>n</sup>'fa éga<sup>n</sup>, in line 697, 6.

## TRANSLATION.

Sister's son, I have no news at all! Sister's son, I am poor. It has ever been with me as you saw me. I can not be made glad by the generosity of my own nation. I am poor; I feel glad when I think of the abundance of good things which you made when I saw you last summer.

Send and tell me whether He-who-sits-looking-at-the-elk is with the Yanktons. I refer to the younger brother of Iron Necklace, who came here to the Omahas last winter. It is said that some Ponkas are coming back, but they have not yet come. One, whom you know very well, is named Smoke Maker. It has now been five weeks since some Omahas went to the Ponkas. We have not yet heard about (the arrival of the party?). I do not know positively whither these Omahas went. They did not go to pay a friendly visit, nor did they go to hunt the buffalo. They went to seek work among the white people. Many Indians have died. Sister's son, when you receive that letter, send to me very soon. Send back to tell me very hastily whether He-who-sits-looking-at-the-elk is there. My wife has him for a kinsman. If you have small news items of different kinds, send back and tell me. If I do not go to you, my wife shall go. I send to ask you a question, because she wishes to go to you. There is hardly any news at all (when) I send you this letter.

JAŃGA-GAXE TO ICTA-MA<sup>n</sup>JE.

- Waqi<sup>n</sup>'ha <sup>Paper</sup> <sup>a very long time ago</sup> <sup>I caused to be taken to you</sup> <sup>it has not reached there</sup> <sup>even if,</sup> <sup>straight</sup> <sup>make it.</sup>  
 Cin'gaji<sup>n</sup>'ga <sup>Child</sup> <sup>your</sup> <sup>have no pain</sup> <sup>if,</sup> <sup>I hear about them</sup> <sup>I wish.</sup> <sup>E'a<sup>n</sup>'</sup> <sup>ma<sup>n</sup>'ni<sup>n</sup>'</sup> <sup>tě</sup> <sup>úda<sup>n</sup>'qti</sup>  
 3 <sup>ma<sup>n</sup>'ni<sup>n</sup>'</sup> <sup>winá'a<sup>n</sup></sup> <sup>ka<sup>n</sup>'bča.</sup> <sup>Pañ'kaja</sup> <sup>waqi<sup>n</sup>'ha</sup> <sup>činké</sup> <sup>é</sup> <sup>čéčačé</sup> <sup>ä.</sup> <sup>Pañ'kaja</sup>  
<sup>you walk</sup> <sup>I hear it about you</sup> <sup>I wish.</sup> <sup>To the Ponkas</sup> <sup>paper</sup> <sup>the (ev. ob.)</sup> <sup>that</sup> <sup>have you ?</sup> <sup>To the Ponkas</sup>  
 waqi<sup>n</sup>'ha <sup>ča<sup>n</sup></sup> <sup>é</sup> <sup>čea<sup>n</sup>'čakičé</sup> <sup>tě,</sup> <sup>fe</sup> <sup>edaí</sup> <sup>tě</sup> <sup>wágazu</sup> <sup>i<sup>n</sup>'wi<sup>n</sup>'ča</sup> <sup>gíča-gă.</sup>  
<sup>paper</sup> <sup>the</sup> <sup>that</sup> <sup>you have sent it away</sup> <sup>the,</sup> <sup>words</sup> <sup>what</sup> <sup>the</sup> <sup>straight</sup> <sup>you tell me</sup> <sup>send back.</sup>  
 Awána'a<sup>n</sup> <sup>ka<sup>n</sup>'bča,</sup> <sup>Pañ'ka,</sup> <sup>wictí.</sup> <sup>Ta<sup>n</sup>'wa<sup>n</sup>'gča<sup>n</sup></sup> <sup>nañkácé,</sup> <sup>úka<sup>n</sup>'</sup> <sup>e'a<sup>n</sup>'</sup> <sup>wágazu</sup>  
<sup>I hear about them</sup> <sup>I wish,</sup> <sup>Ponkas,</sup> <sup>I, too.</sup> <sup>Nation</sup> <sup>ye who are,</sup> <sup>deed</sup> <sup>how</sup> <sup>straight</sup>  
 6 <sup>winá'a<sup>n</sup></sup> <sup>ka<sup>n</sup>'bča.</sup> <sup>Cáa<sup>n</sup></sup> <sup>čéama</sup> <sup>i<sup>n</sup>'tca<sup>n</sup></sup> <sup>gčébahíwi<sup>a</sup></sup> <sup>na<sup>n</sup>'ba</sup> <sup>atí-biamá.</sup> <sup>Atí</sup>  
<sup>I hear about you</sup> <sup>I wish.</sup> <sup>Dakota</sup> <sup>these</sup> <sup>now</sup> <sup>two hundred</sup> <sup>have come it is</sup> <sup>They come</sup>  
 étea<sup>n</sup>' <sup>tá</sup> <sup>ama.</sup> <sup>A<sup>n</sup>'báče</sup> <sup>atí</sup> <sup>taité.</sup> <sup>Ě'ja</sup> <sup>wa'újinga</sup> <sup>činké</sup> <sup>agina'a<sup>n</sup></sup> <sup>ka<sup>n</sup>'bča,</sup>  
<sup>will, at some future time.</sup> <sup>To-day</sup> <sup>they shall surely come.</sup> <sup>There</sup> <sup>old woman</sup> <sup>the one</sup> <sup>I hear about her, my own</sup> <sup>I wish.</sup>  
 écti <sup>nié</sup> <sup>čingé</sup> <sup>xi.</sup> <sup>Mi<sup>n</sup>'-a<sup>n</sup>'há-čí</sup> <sup>áwake.</sup> <sup>Ěcti</sup> <sup>nújinga</sup> <sup>(I<sup>n</sup>'bčítu)</sup> <sup>cin'gaji<sup>n</sup>'ga</sup>  
<sup>she, too</sup> <sup>has no pain</sup> <sup>if.</sup> <sup>Moon</sup> <sup>Moving by Day</sup> <sup>I mean her.</sup> <sup>She, too</sup> <sup>boy</sup> <sup>Blackbird</sup> <sup>child</sup>  
 9 <sup>ejá</sup> <sup>čai<sup>n</sup>ká</sup> <sup>awána'a<sup>n</sup></sup> <sup>ka<sup>n</sup>'bča,</sup> <sup>nié</sup> <sup>čingé</sup> <sup>xi.</sup> <sup>Wa'ú</sup> <sup>gčā<sup>n</sup>'</sup> <sup>činké</sup> <sup>aná'a<sup>n</sup></sup> <sup>ka<sup>n</sup>'bča,</sup>  
<sup>her</sup> <sup>the ones</sup> <sup>I hear about them</sup> <sup>I wish,</sup> <sup>has no pain</sup> <sup>if.</sup> <sup>Woman</sup> <sup>the one whom he has married</sup> <sup>about her</sup> <sup>I wish,</sup>  
 écti <sup>nié</sup> <sup>čingé</sup> <sup>xi.</sup> <sup>Īndáda<sup>n</sup></sup> <sup>wakóga</sup> <sup>ctě</sup> <sup>a<sup>n</sup>'čín'ge,</sup> <sup>nié</sup> <sup>a<sup>n</sup>'čín'gčqti</sup> <sup>há'.</sup> <sup>Čéama</sup>  
<sup>she, too</sup> <sup>has no pain</sup> <sup>if.</sup> <sup>What</sup> <sup>sick</sup> <sup>soever</sup> <sup>I have none,</sup> <sup>pain</sup> <sup>I have none at all</sup> <sup>These</sup>  
 ta<sup>n</sup>'wa<sup>n</sup>'gča<sup>n</sup>' <sup>amá</sup> <sup>u'ágča</sup> <sup>tcábai.</sup> <sup>Gačča<sup>n</sup>'</sup> <sup>u'čpai</sup> <sup>bčúga,</sup> <sup>ta<sup>n</sup>'wa<sup>n</sup>'gča<sup>n</sup>'.</sup>  
<sup>nation</sup> <sup>the (pl. sub.)</sup> <sup>suffer</sup> <sup>exceedingly.</sup> <sup>Migrating</sup> <sup>have sent-tered</sup> <sup>all,</sup> <sup>nation.</sup>  
 12 <sup>Ičádičai</sup> <sup>aká</sup> <sup>ma<sup>n</sup>'zěskā</sup> <sup>wa'í-báji.</sup> <sup>Waqi<sup>n</sup>'ha</sup> <sup>cu<sup>n</sup>hí</sup> <sup>tě</sup> <sup>níze</sup> <sup>xi,</sup> <sup>uqčě'tqci</sup>  
<sup>Agent</sup> <sup>the (sub.)</sup> <sup>money</sup> <sup>has not given to them.</sup> <sup>Paper</sup> <sup>reaches</sup> <sup>the</sup> <sup>you receive it</sup> <sup>when,</sup> <sup>very soon</sup>  
 ia<sup>n</sup>'čakičé <sup>te.</sup> <sup>Čiža<sup>n</sup>'</sup> <sup>ctí</sup> <sup>čijíga<sup>n</sup></sup> <sup>edábe</sup> <sup>nié</sup> <sup>čingé</sup> <sup>xi,</sup> <sup>awána'a<sup>n</sup></sup> <sup>ka<sup>n</sup>'bča.</sup>  
<sup>you will send it to me.</sup> <sup>Your</sup> <sup>too</sup> <sup>your</sup> <sup>also (more than two)</sup> <sup>have no pain</sup> <sup>if,</sup> <sup>I hear about them</sup> <sup>I wish.</sup>  
 Hau. <sup>Īndáda<sup>n</sup></sup> <sup>wanágče</sup> <sup>waji<sup>n</sup>'ga,</sup> <sup>kúkusi</sup> <sup>ctí</sup> <sup>uhiwačai</sup> <sup>gíck</sup> <sup>uhiwačá-gă.</sup>  
<sup>¶</sup> <sup>What</sup> <sup>domestic animal</sup> <sup>bird,</sup> <sup>hog</sup> <sup>too</sup> <sup>they raise them</sup> <sup>quickly raise them!</sup>  
 15 <sup>Maja<sup>n</sup>'</sup> <sup>čā<sup>n</sup></sup> <sup>mčūdi</sup> <sup>núube</sup> <sup>ákihíde</sup> <sup>čijúba-gă.</sup> <sup>Waqti<sup>n</sup></sup> <sup>da<sup>n</sup>'ctě</sup> <sup>gíck</sup> <sup>ují</sup> <sup>xi,</sup>  
<sup>Land</sup> <sup>the</sup> <sup>last spring</sup> <sup>you plowed</sup> <sup>attending to it</sup> <sup>plow it!</sup> <sup>Fruit (or vegetable)</sup> <sup>whatever</sup> <sup>is quickly</sup> <sup>if,</sup>  
 wačíta<sup>n</sup> <sup>úda<sup>n</sup>'</sup> <sup>há.</sup> <sup>Wačíta<sup>n</sup></sup> <sup>úda<sup>n</sup>'qti<sup>a<sup>n</sup>'</sup>.</sup> <sup>Can'ge</sup> <sup>da<sup>n</sup>'ctě</sup> <sup>wáni<sup>n</sup>'</sup> <sup>xi,</sup> <sup>ga<sup>n</sup>'</sup> <sup>gicka<sup>n</sup>'qti</sup>  
<sup>to work</sup> <sup>good</sup> <sup>Work</sup> <sup>(is) very good.</sup> <sup>Howso</sup> <sup>soever</sup> <sup>you have</sup> <sup>if,</sup> <sup>so</sup> <sup>very quickly</sup>

waḥita<sup>n</sup>wākiḥā-gñ, maja<sup>n</sup> ḥan'di. Cañ'ge-ma ḥihāḥa ḥḥwaḥāji-gñ, gaḥc  
 cause them to work, land on the. The horses do not give them to any one aside  
 ḥḥwaḥāji-gñ. I<sup>n</sup>'ta<sup>n</sup> waḥita<sup>n</sup> ṭē e-na<sup>n</sup>' ṭda<sup>n</sup>, gātēga<sup>n</sup>' uwilḥā cuḥḥaḥ. Ca<sup>n</sup>'  
 do not send them. Now work the that only good, in that manner I tell you I send to you. And  
 wabāḥḥeze nize ḥi, ie ṭda<sup>n</sup>ḡtia<sup>n</sup>' uḡḥḥ'ḡci ia<sup>n</sup>'ḥakiḥé te.  
 letter you re. when, word very good very soon you send hither will.  
 ceive it by some one

3

NOTES.

698, 3. waḡi<sup>n</sup>ha ḥiñke, *i. e.*, waḡi<sup>n</sup>ha ḥa<sup>n</sup>. Naña, in J̄oiwere, stands for both ḥiñke and ḥa<sup>n</sup>, in Ḥegiha, as the *sitting* and the *curvilinear* are undifferentiated in the former language.

698, 6 and 7. Ati etea<sup>n</sup> taama, a parenthetical expression.

698, 8. I<sup>n</sup>bḥitu, parenthetical, the Omaha notation of the Oto Iḍri<sup>n</sup>ḡtu.

698, 9. Wa<sup>n</sup>u ḡḥā<sup>n</sup> ḥiñke, etc. Amended thus: Wa<sup>n</sup>u ḡḥā<sup>n</sup>' ḥiñké niḥ ḥiñḡé ḥi, anā<sup>n</sup>' ka<sup>n</sup>'bḥa, *I wish to hear whether the woman whom he has married is well* (W.)

698, 11. ta<sup>n</sup>wa<sup>n</sup>ḡḥa<sup>n</sup> ama and ta<sup>n</sup>wa<sup>n</sup>ḡḥa<sup>n</sup>, the Omaha people.

TRANSLATION.

Even if the letter which I sent you a very long time ago has not reached there, act fairly! I wish to hear whether your child is well. I wish to hear how you are, whether you are doing well. Have you sent the letter to the Ponkas? Send back and tell me just what words they say in reply to the letter which you sent them. I, too, wish to hear about the Ponkas. O ye gentes, I wish to hear just how you are getting along. It is said that two hundred of these Dakotas have now come. (If they have not arrived, they will come at some future time.) They shall come to-day. I wish to hear about the old woman, my relation, who is there, whether she is well. I mean Mi<sup>n</sup>-a<sup>n</sup>ba-ḥi<sup>n</sup>. I wish to hear about the children of her son, Blackbird. Are they well? I wish to hear about the woman whom he has married. Is she well? I have no sickness whatever; I am without any disease. These Omaha gentes have suffered exceedingly. All the nation has scattered; the people have removed. The agē has not given them money.

When the letter reaches you please send me one very soon. I wish to hear whether your grandparents are well.

Whatever domestic animals, birds, and hogs the white men raise, do you raise quickly! Cultivate the land carefully which you cultivated last spring. It is good work to plant vegetables quickly. Work is very good. If you have horses make them work the land very quickly. Do not give away the horses to anybody that comes along. Do not send them off to another land. I send to you to tell you that work is now the only good thing. When you receive the letter please send me very good words speedily.

JENUGA-WAJI<sup>n</sup> TO WAJI<sup>n</sup>SKĀ, AN OTO.

- Īe djúbaqtci wabágčeze wíðaxe cučéačē. Ca<sup>n</sup> úcka<sup>n</sup> e'a<sup>n</sup> xī, winá'a<sup>n</sup>  
 Word very few letter I make to you I send to you. And deed how if, I hear from you
- ka<sup>n</sup>bčā. Wícti úda<sup>n</sup>qti anáji<sup>n</sup> čēču. Čē'ja nugēadi cupí tē'di íe wi<sup>n</sup> wí'í  
 I wish. I too very good I stand here. Yonder last summer<sup>n</sup> I reached when word one I gave you
- 3 pí éska<sup>n</sup> bčéga<sup>n</sup>. Eáta<sup>n</sup> čatíaji. Čē'ja Gahíge-wadáčinge cuhí tečan'di íe  
 I I thought that. Why you have not come. Yonder Saucy Chief reached in the past word  
 was there
- wi<sup>n</sup> i<sup>n</sup>čín gčí. Edáda<sup>n</sup> tē wiwíja ga<sup>n</sup> wíba<sup>n</sup> ga<sup>n</sup> a<sup>n</sup>ba áakihídčqti agčí<sup>n</sup>.  
 one he brought back to me. What the my as I called as day I watched it very I sat.  
 closely
- Kí Gahíge-wadáčinge íe wi<sup>n</sup> ačín' gčí: ihučaji<sup>n</sup>qti čatí xī, i<sup>n</sup>úda<sup>n</sup>qti-ma<sup>n</sup> tē.  
 And Saucy Chief word one brought it you did not con- you if, it would have been good  
 sult me at all had come for me.
- 6 Kí a<sup>n</sup>ba wíbčade tē ákiha<sup>n</sup> hí éga<sup>n</sup>, čatíaji tē há. Ca<sup>n</sup> číha<sup>n</sup> číadi céna  
 And day I mentioned the beyond reached as, you did not come And your those  
 to you mother father only
- awásičē-na<sup>n</sup>-ma<sup>n</sup>, i<sup>n</sup>úda<sup>n</sup>qti-ma<sup>n</sup>. Ca<sup>n</sup> edáda<sup>n</sup> wí'í tē čatíaji tē (ičápagčā  
 I remember usu- I do, it (is) very good for me. Now what I gave the you did not you hesitated on  
 them ally account of it
- cíaji tē), i<sup>n</sup>ča-máji tčábe. A<sup>n</sup>cte čí i<sup>n</sup>čín'ča'in'ge ga<sup>n</sup>. Kí edáda<sup>n</sup> a<sup>n</sup>čá'ia<sup>n</sup>jí  
 you were not I am sad very. As if you you despised mine so. And what you did not  
 coming, give me
- 9 tē ičápagčā cíaji tē. Kí čē'ja cupí tē'di edáda<sup>n</sup>ctē a<sup>n</sup>čídaxa-máji,  
 the you hesitated on account of it you were not coming And yonder I reached when whatsoever I did not make for  
 myself,
- wabčíta<sup>n</sup>-máji. Kí agčí xī, wabčíta<sup>n</sup>-qti-ma<sup>n</sup>. Ca<sup>n</sup> wamúské, nú ctí,  
 I did not work. And I have when, I have worked very hard. And wheat, potato too,
- wahába ctí, a<sup>n</sup>gúji, éga<sup>n</sup> čaxíckaxe ka<sup>n</sup>bčéga<sup>n</sup>. Maja<sup>n</sup> čan'di wa<sup>n</sup>igčíta<sup>n</sup>  
 corn too, we have planted, so you do for your- I hope. Land in the to work for him-  
 self
- 12 úda<sup>n</sup>qti-a<sup>n</sup>i. Maja<sup>n</sup> čan'di wéčigčā gāxa-gā. Níkaci<sup>n</sup>ga wa<sup>n</sup>igčíta<sup>n</sup> cta<sup>n</sup>be  
 is very good. Land in the mind make it. Person works for himself you see him
- xī, "Čé čégima<sup>n</sup> tá minke," ečéga<sup>n</sup>-gā. Kí é úda<sup>n</sup> ebéga<sup>n</sup>, maja<sup>n</sup> čan'di  
 when, This I do this I will, think that! And that good I think that, land in the
- wa<sup>n</sup>igčíta<sup>n</sup> tē. Céna uwíbčā cučéačē. Wabágčeze i<sup>n</sup>čénai éga<sup>n</sup>, cučéačē.  
 to work for him- the. Enough I tell you I send to you. Letter you (pl. ?) as, I send it to  
 self have begged of me you.
- 15 Éskana enéga<sup>n</sup> xī, íe dáda<sup>n</sup>ctē winá'a<sup>n</sup> ka<sup>n</sup>bčéga<sup>n</sup>, íe úda<sup>n</sup>qti. Nugčadi  
 Oh that you think if, word whatsoever I hear from you I hope, word very good. Last summer
- pí tē'di dūba ja<sup>n</sup> xī agčí.  
 I when four sleep when I came back.  
 was there

## NOTES.

ienuga-wajĩ<sup>n</sup>—see 651.

700, 5. ihuḡajĩqti ḡati ḡĩ iḡuda<sup>n</sup>-qti-ma<sup>n</sup> te, explained thus by L.: *I would have been very glad if you had come without consulting (or heeding) Saucy Chief at all.*

700, 7 and 8. iḡapagḡa ciäji tē, parenthetical and explanatory: we can read either “edada<sup>n</sup> wi-i tē iḡapagḡa ciäji tē iḡa-maji tcabe,” or “edada<sup>n</sup> wi-i tē ḡatiäji tē iḡa-maji tcabe.” The former can be rendered thus: *I am much displeased because you hesitated about coming on account of* (your having given me nothing in advance of) *what I gave you.* (See line 9.) The latter is plain: *I am much displeased because you did not come when I gave you something.*

## TRANSLATION.

I send you a letter of a very few words. I wish to hear from you how matters are. I, for my part, am doing very well in this place. I thought that when I went to see you last summer I went to give you one piece of advice. Why have you not come? When Saucy Chief returned from his visit to you he brought me one word (from you?). I invited you to come as I had something, and so I watched the days very closely, expecting your arrival. And Saucy Chief brought back one word: I would have been very glad if you had come without consulting him at all! And when the time had gone beyond the day which I mentioned to you you had not come. I remember your father and mother from time to time with pleasure. But I am much displeased because you did not come when I offered to give you something. It was as if you despised my possessions (which I intended giving you after your arrival). You did not come because you held back on account of your having given me nothing (when I was there). And when I reached yonder where you are I had made nothing at all for myself, I had done no work. But since my return home I have been working very hard. We have planted corn and potatoes, and have sowed wheat, and I hope that you may do likewise. It is very good to work for one's self in the land. Come to some decision with regard to the land. When you see a man working for himself think, “I will do thus.” I think that it is good for one to work the land for himself. I have told you enough. I send you a letter because you begged one of me. If you think thus (*i. e.*, wish to do as I have advised), I would like to hear from you any good words whatever. When I was with you last summer I returned here in four days.

MAN<sup>N</sup>TCU-NA<sup>N</sup>BA TO WIYAKOI<sup>N</sup>.

Ja<sup>n</sup>ckäha, fe ḡia tē ana'a<sup>n</sup> hä. A<sup>n</sup>wa<sup>n</sup>ḡakié tḡaḡé tē i<sup>n</sup>ḡeḡti-ma<sup>n</sup>  
 Sister's son, word your the I have You speak to me you have the I am very glad  
 heard it sent hither  
 hä “Negiḡa, winḡgi méga<sup>n</sup>,” eḡé tē a<sup>n</sup>ḡaḡaha<sup>n</sup>qti hä, éde nḡkaci<sup>n</sup>ga-ma  
 Mother's my moth- likewise, you the you prayed to me most but the people  
 brother, ei's brother said that earnestly  
 ḡi'ude hēga-bäji ä, i<sup>n</sup>c'äge- na<sup>n</sup> uctai. Ki Pañ'kaḡa cti äiḡai hä, ḡäḡiḡa 3  
 have aban- very ! old man only they remain. And to the Ponkas too they have to the Pawnees  
 doned the place  
 cti äiḡai hä, Waḡḡtadaḡa cti äiḡai hä, ḡéha cti ga'ú aḡai. Äda<sup>n</sup>  
 too they have to the titos too they have spring too to they have There-  
 gone gone hides to scrape went fore

702 THE ʕEGIIHA LANGUAGE—MYTHS, STORIES, AND LETTERS.

- i<sup>n</sup>c'áge-na<sup>n</sup> uctai. Íʕae teʕa<sup>n</sup> beí'a taté ebʕéga<sup>n</sup>. Ūda<sup>n</sup> dáxe beí'a taté  
old man only are left. What you men- I shall surely I think that. Good I do it I shall surely  
tioned formerly fail
- ebʕéga<sup>n</sup>. Aʕíqibʕa níaci<sup>n</sup>ga ʕi'údai éga<sup>n</sup> úkizáqti atfi, áda<sup>n</sup>, ɣa<sup>n</sup>ckáha,  
I think that. I hesitate on person scarce as not at home they there sister's son,  
account of proba- able failure
- 3 ʕináqti ʕikáge méga<sup>n</sup>, i<sup>n</sup>uda<sup>n</sup> ckáxe- na<sup>n</sup>i áda<sup>n</sup> awácka<sup>n</sup>qti taté.  
you only your friend likewise, good for you make usually there- I make a great ef- shall.  
me it fore fort
- Beí'a taté ʕa<sup>n</sup>ja ca<sup>n</sup> a<sup>n</sup>ʕa<sup>n</sup>ʕacigáji-gá. ʕikáge méga<sup>n</sup>, ca<sup>n</sup> beí'aqti ʕaná'a<sup>n</sup>i  
I shall fail though still do not speak against me on Your friend likewise, still I fail alto- you (pl.)  
account of it! hear it
- ctéctéwa<sup>n</sup> ʕá'ea<sup>n</sup>giʕai-gá. Ta<sup>n</sup>wa<sup>n</sup>gʕa<sup>n</sup> waqpaʕi<sup>n</sup> tē áhigi uwíʕa éé há  
even if pity (ye) me! Nation poor the much I have told that  
you is it
- 6 beí'a tē. Ci wai<sup>n</sup> tē i<sup>n</sup>t'a<sup>n</sup>i ʕa<sup>n</sup> awá'i etéde a<sup>n</sup>ʕi<sup>n</sup>ge há Ma<sup>n</sup>zēska<sup>n</sup> cti  
I fail the. And robe the I had it the I should have I have none Money too  
given to them, but
- beíza-máji. Ki níkaci<sup>n</sup>ga-ma, qta<sup>n</sup>wiʕai héga-máji. Dáda<sup>n</sup> wi<sup>n</sup>i-máji taté  
I have not re- And the people, I love you (pl.) very much. What I shall not give to you  
ceived.
- i<sup>n</sup>ʕa-máji há. Íwit'abʕai-máji. Ata<sup>n</sup> a<sup>n</sup>nɣai tē ceta<sup>n</sup> ea<sup>n</sup>kiʕai ca<sup>n</sup>ca<sup>n</sup>  
I am sad I do not hate you (pl.). How long we live the so long we have each always  
other as kin- dred
- 9 taté. ʕi can'ge t'a<sup>n</sup> amá gaza<sup>n</sup> ʕanáji<sup>n</sup>, áda<sup>n</sup> waʕiʕpaʕi<sup>n</sup> ctéctéwa<sup>n</sup>ji  
shall. You those who have many among you stand, there- you are poor not by any means  
horses
- há. Éde wí, can'ge ʕi<sup>n</sup>geádi<sup>n</sup>qti anáji<sup>n</sup>. Bʕúga ʕúta<sup>n</sup>qti uwíʕa.  
But I just where there are no horses I stand. All very straight I tell you.
- Níkagáhi na<sup>n</sup>káce, wanáce ʕiʕia ʕa<sup>n</sup>ká, níkagáhi iji<sup>n</sup>ge na<sup>n</sup>káce, ci  
Ye who are chiefs, soldier your they who chief his son ye who are, aga n  
are,
- 12 níkagáhi ija<sup>n</sup>ge-macé<sup>n</sup> cti, a<sup>n</sup>wa<sup>n</sup>qpaʕi<sup>n</sup> éga<sup>n</sup> ca<sup>n</sup> ʕá'ea<sup>n</sup>ʕaʕé te wíʕaha<sup>n</sup>  
chief ye who are their too, I am poor as still you pity me the I pray to you  
daughters
- cuʕéaʕé. A<sup>n</sup>wa<sup>n</sup>qpaʕi<sup>n</sup> tē ca<sup>n</sup>ca<sup>n</sup>-qti-ma<sup>n</sup>, áda<sup>n</sup> ʕe-má níkaci<sup>n</sup>ga-ma  
I send to you. I am poor the I am continually, there- these the people  
fore
- ti-má iʕágaska<sup>n</sup>bʕe ctéctéwa<sup>n</sup> ca<sup>n</sup> wáʕʕi'a taté ebʕéga<sup>n</sup>. Wíʕaha<sup>n</sup> tē  
those who I make the exper- notwithstand- still I shall fail in regard I think that. I pray to you the  
have come iment ing
- 15 céna há. Sindé-gʕecká édedi géi<sup>n</sup>té uʕkie te i<sup>n</sup>wi<sup>n</sup>ʕ ʕa-gá. Waqi<sup>n</sup>ha  
enough Spotted Tail whether they (in pl.) has spo- the to tell me send  
are there ken to you hither. Paper
- ʕa<sup>n</sup> beíze há, tíʕaʕé. Mi<sup>n</sup>ʕuma<sup>n</sup>ci waʕaté hí tēdi beíze há.  
the I have you have I re-  
ob. received it sent it hither. Noon meal arrived when I re-  
ceived it

NOTES.

701, 2. The idea is, "You have appealed to me so strongly that I can not refuse you, when you address me as your mother's brother. Yet I do not see how I can do anything for you."

702, 4. a<sup>n</sup>ʕa<sup>n</sup>ʕacigáji-gá, fr. iʕacige. Changed by W. to a<sup>n</sup>ʕa<sup>n</sup>ʕaciáji-gá (fr. iʕaci), Do not talk against me because I give you no food! Amended by G. thus: A<sup>n</sup>ʕa<sup>n</sup>ʕaciáji



ka<sup>n</sup>bčega<sup>n</sup>, *I hope that you will not talk against me*, etc. Učacige still has a *personal* reference, and it is very probable that such a use of čacige and ičacige may yet be found.

702, 6. wai<sup>n</sup> tē i<sup>n</sup>t'a<sup>i</sup> ča<sup>n</sup> awa<sup>i</sup> etede a<sup>n</sup>čünge hä. The use of "tē" is puzzling. W. suggests this: Wai<sup>n</sup> i<sup>n</sup>t'a<sup>i</sup> ča<sup>n</sup> ena ectetēwa<sup>n</sup> awa<sup>i</sup> etede, a<sup>n</sup>čünge ga<sup>n</sup> ectēwa<sup>n</sup> (or ectēwa<sup>n</sup> a<sup>n</sup>čünge ga<sup>n</sup>) bč'i'a tate ebčega<sup>n</sup>, *I ought to give them even my only robe, but I have none, so I think that must fail* (to do as they wish). G. reads, Či wai<sup>n</sup> i<sup>n</sup>t'a<sup>i</sup> ča<sup>n</sup> awa<sup>i</sup> etedega<sup>n</sup>, a<sup>n</sup>čünge hä, ada<sup>n</sup> bč'i'a tate ebčega<sup>n</sup>, *I should have given them my robe, but I have none, therefore I think that I shall fail*.

702, 8 and 9. eañkičai ca<sup>n</sup>ca<sup>n</sup> tate, archaic, *vide* G., for eañkičē ca<sup>n</sup>ca<sup>n</sup> taite, which is the modern expression, the change to the pl. being made now in the future sign, rather than in the verb itself.

#### TRANSLATION.

Sister's son, I have heard your words. I am delighted at your sending to speak to me. As you have said, "Mother's brother, and you, O mother's brother," you have petitioned to me most earnestly; but the people have left the place almost destitute of inhabitants; only the old men remain. Some have gone to the Ponkas, others to the Pawnees, and others to the Otos. Some have gone to dress spring hides. Therefore only the old men are left here. I think that I shall be unable to do what you have mentioned. I think that I shall fail to do what is good. (If) they come when no one is at home, when the people are scarce, I hesitate on account of probable failure; therefore, O sister's son, I shall make a great effort, because you and your friend alone have generally treated me kindly. Though I shall fail, still do not speak against me on account of it! I appeal to you and your friend; even if you hear that I have failed altogether, pity me! I have told you often that the nation is poor; that is the cause of my failure. I should have given them my robe, but I have none. Besides, I have not received any money. I love your people much. I am sad because I shall not give you anything. I do not hate you. As long as we both shall live shall we regard each other as kindred! You are among those who have plenty of horses; therefore you are far from being poor. But I dwell just where there are no horses. I have told you all very particularly. O ye chiefs—(I include) your policemen (too), ye sons and daughters of chiefs—as I am poor I send and petition to you to pity me! My poverty continues, therefore I am sure that I shall fail to do anything for these Indians who have come, even if I make the experiment. I have petitioned to you enough. Send and tell me whether Spotted Tail's people have spoken to you about the place where they are. I have received the letter which you sent. I received it at dinner time.

## CANGE-SKĀ TO BATTISTE, THE PAWNEE INTERPRETER.

- Ca' cé níkaci'ga éčë wíaqti cučai há. Kí íeskā nínké níkagáhi  
 Now that person kins- my real have gone . And inter- you who chief  
 man to you are
- c'na'ba ča'čwačáčë ka'čéga'. Ca' maja' ča' wéabíde ča'ja, waqpáni  
 those two you pity them I hope. And land the ob. distant though, poor  
 only
- 3 é'grá čida'be cučai. Nán'de gíuda'qti wackáxe ka'bča. Uáwačaxa'i  
 as to see you have gone to you. Heart very good you make them I wish. You aid us
- ka'bča. Kí gátë áji wi' uwíbča. Uma'ha' ijañ'ge aká edáda' a'ča  
 I wish. And that an- one I tell you. Omaha his sister the what he aban-  
 other doned
- č' gré wi' gíxa'čai, áda' číčaha' cučéčai há. Wi' ča'í xí, Uma'ha'-má  
 he if one wishes her there to pray to she sends to One you if, the Omahas  
 went (pl. in ob.) you give her
- 6 ač' wáčací tai. Kí Kucaca iha' éčaba úwagičá-gā há. Kí e'a'  
 to keep you will employ them. And Kucaca his mother she too tell it to them ! And how  
 it
- xí'čë, Kucaca waqi'ha wi' gíañ'kičë té há. Wágazu i'wí'ča é'nte.  
 even if, Kucaca paper one he will send back to me . Straight to tell me whether.
- Kí cé níkaci'ga éčë wíwíča cuhí xí, e'a' cuhí é'nte awáginá'a'  
 And that person kins- my reach you if, how reach you whether I hear about them.  
 man
- 9 ka'bča. Waqi'ha i'a'čakičë ka'bča.  
 I wish. Paper you send hither to me I wish.

## NOTES.

704, 3. uawačaxa'i, from úwačaxa'. See uíxa' and uwagičaxa' in the Dictionary.

704, 4. Uma'ha', i. e., Sida ma'čín, who died among the Pawnees.

## TRANSLATION.

Now, those men, my near kinsmen, have gone to you. I hope that you, the interpreter, and chiefs will pity them. Though the land is distant, they have gone to see you because they are poor. I hope that you will treat them kindly and make them very glad. I wish you to help us. And I will tell you about another matter. The sister of the Omaha (who died among the Pawnees) wishes to have one of the things which he left when he departed, therefore she sends to you to petition to you. If you give her one, please ask the (visiting) Omahas to keep it for her. Tell Kucaca and his mother. And Kucaca will please send back to me a letter, telling me how they are. Perhaps he will tell me correctly. And when those Indians, my relations, reach you, I wish to hear about them, and how they reach you. I wish you to send me a letter.

## ·WAJIŅGA-SABĒ TO BATTISTE DEROIN AND KE-ȚREȚE.

Ca<sup>n'</sup> Wáŋtáda amá maja<sup>n'</sup> macté kě'ŋa gaqŋa<sup>n'</sup> ǫ́c ga<sup>n'</sup>Ɔai Țíctě,  
 And On the (pl. sub.) land warm to the (ob.) migrate to go they wish even if,  
 i<sup>n</sup>wi<sup>n'</sup> ǫ́ ǫ́a-gă. Cí ǫ́áȚi ga<sup>n'</sup>Ɔa-báȚi Țíctě, ǫ́ŋta<sup>n</sup> i<sup>n</sup>wi<sup>n'</sup> ǫ́ ǫ́a-gă.  
 to tell me send hither. Again not they do not wish even if, straight to tell me send hither.

## NOTES.

WajiŅga-sabĒ, Black Bird, is an Omaba, grandson of the celebrated chief of that name. Ke-ȚreȚe, Spotted Turtle, is an Oto chief.

705, 2. ǫ́áȚi ga<sup>n'</sup>Ɔa-báȚi is a mistake. It should be either ǫ́c ga<sup>n'</sup>Ɔa-báȚi, literally, *they-do-not-wish to-go*, or ǫ́a-báȚi ga<sup>n'</sup>Ɔai, literally, *they-wish not-to-go*.

## TRANSLATION.

Send me word whether the Otos wish to migrate to the Indian Territory, or whether they do not wish to go.

UNAJI<sup>N</sup>-SKĀ TO GAHIGE.

Ca<sup>n'</sup> agŋíi há. Umáhamádi agŋí ǫ́ga<sup>n</sup> ǫ́a'ea<sup>n'</sup>Ɔai ǫ́ga<sup>n</sup> i<sup>n'</sup>ka<sup>n</sup>-na<sup>n'</sup>i. 3  
 Just I have returned . To the Omahas I have as they pity me as they have as a condoled rule. with me

Djǫ́ ǫ́i<sup>n</sup>kě'di agŋí ǫ́ga<sup>n</sup>, ǫ́'di anáȚi há. Waŋátě úda<sup>n</sup>qti bǫ́ate a<sup>n'</sup>ǫ́eqti  
 Joe to him who I have returned as there I stand . Food very good I eat it very gently

a<sup>n'</sup>Ɔi<sup>n</sup>. Céama Caa<sup>n'</sup> amá atí-biamá. Húŋaŋga amádi atí-biamá. Ceta<sup>n'</sup>  
 he keeps me. Those Dakota the (pl. sub.) have come, it is said. Winnebago to the (pl.) have come, it is said. So far

waja<sup>n'</sup>ba-máȚi. Gasáni ctǫ́ctě waja<sup>n'</sup>be tá miŋke. U'ágŋaŋga ǫ́ga<sup>n'</sup> agŋí há 6  
 I have not seen them. To-morrow or (some day) there. I see them will I who. I suffered greatly I have come

Kí caŋ'ge-má ctí uǫ́ǫ́ai ǫ́ga<sup>n</sup>, ceta<sup>n'</sup> gacibe agŋí-máȚi há. Uáwakić tǫ́  
 And the horses too are tired as, so far outside I have not gone back I talk to them the (act)

ctí ceta<sup>n'</sup>-na<sup>n'</sup> a<sup>n'</sup>Ɔa<sup>n'</sup>bǫ́a<sup>n'</sup>-ctǫ́wa<sup>n'</sup>-máȚi. Ca<sup>n'</sup> ǫ́ǫ́u agŋí tǫ́ ǫ́paha<sup>n</sup> tai-ǫ́ga<sup>n</sup>,  
 too so far only I am far from having enough of it. And here I have the you (pl.) in order know it that (pl.),

uwíŋŋa cuǫ́ǫ́ai há. Ca<sup>n</sup> maja<sup>n'</sup> ǫ́ǫ́u agŋí tǫ́ i<sup>n'</sup>ctǫ́ nyú i<sup>n'</sup>uda<sup>n'</sup>qti ǫ́ga<sup>n</sup> 9  
 I tell you I send to you (pl.) And land here I have the merely to breathe is very good for me

há. Ca<sup>n</sup> pahan'ga a<sup>n'</sup>wa<sup>n'</sup>da<sup>n'</sup>baí gǫ́ ǫ́ga<sup>n</sup> ca<sup>n'</sup>ca<sup>n'</sup>qti gǫ́i<sup>n'</sup> amá há. Kí  
 , And before we saw them the (pl. in. ob.) so continually are sitting , And

- wamúskě cti bęúga ugji amęga, úda<sup>n</sup>qti gęi<sup>n</sup> amá hā. Ca<sup>n</sup> e'a<sup>n</sup> čé  
wheat too all as they have planted their own, very good they are sitting . And how this
- ma<sup>n</sup>bęi<sup>n</sup> tē ga<sup>n</sup> wisíčai ma<sup>n</sup>bęi<sup>n</sup>. Ca<sup>n</sup> čętu agęi tē čęama wáęe amá  
I walk the at any rate I remember I walk. And here I re- turned the these wife the (pl. sub.)
- 3 úda<sup>n</sup>qti waęa<sup>n</sup>'be hā. Ca<sup>n</sup> úcka<sup>n</sup> wabęępi-mąji dı a'ekáxe teęa<sup>n</sup>'ja, anıęa  
very good I see them . And deed I did them (?) wrong I was you made although in I live  
return- (=reck- oned) me the past,
- ka<sup>n</sup>bęęga<sup>n</sup>, ęgima<sup>n</sup> hā. Ca<sup>n</sup> uma<sup>n</sup> činka anactęctę anıęa ka<sup>n</sup>bęęga<sup>n</sup>, aa<sup>n</sup>'he:  
I hoped, I did that . And season how many so- I live I hoped, I fled:  
ever
- wakęga tē na<sup>n</sup>'ape hā. Čęama wáoni<sup>n</sup> čanájı-ma ča'ęwaęačęęti ka<sup>n</sup>'  
sick the I feared the seen danger . Those you keep you stand the ones who you have great pity on Oh that
- 6 ebęęga<sup>n</sup> hā, ičadıčai čie wáwiké hā. Ca<sup>n</sup> ęskana ičáe tē čúta<sup>n</sup>qti úwa-  
I think that . agent you I mean you . And oh that I speak the very straight you
- čágioná ebęęga<sup>n</sup> hā. . . . Čęma uáwakji-ma, i<sup>n</sup>'na<sup>n</sup>ha, idawáęe-ma  
tell them I think that . Those those who are my near kindred, my mothers, the ones who gave me birth
- wákihıda-gā; watızaqti awágıęa<sup>n</sup>'be ka<sup>n</sup>bęęga<sup>n</sup> hā Nańká-t'a'i ęcti ęga<sup>n</sup>  
attend thou to them; all together I see them, my own I hope . Has-a-Back he too so
- 9 wákihıde ka<sup>n</sup>bęęga<sup>n</sup>, uáwakji-má. Čahıęa i'dadı ęcti ęga<sup>n</sup> čęma uáwa-  
he attends to them I hope, those who are my near kindred. Cheyenne my father he too so those those who
- kji-ma wákihıde ka<sup>n</sup>bęęga<sup>n</sup>. Ma<sup>n</sup>tcú-nájı eęa<sup>n</sup>'ba gáęa<sup>n</sup> wi'ı. Wačutáda  
are my near he attends to them I hope. Standing Grizzly he too that I give to Oto  
kindred them (bear) (ob.) you (pl.).
- čankádi ańgáęi tę'di can'ęe dúbá wáoni<sup>n</sup> čakı-bı, é tıęai hā, é tē Ba-  
to the (pl.) we came back when horse four you had reached there that they sent said Bat-  
again with them, it was said, hither
- 12 díze aká. Kı wi<sup>n</sup>a<sup>n</sup>'wańıta<sup>n</sup> can'ęe-ma wáęi<sup>n</sup> kı ęıte i<sup>n</sup>wi<sup>n</sup>'čá iča-gā hā,  
tiste the And whence the horses they reached if to tell me send  
(sub.) (sub.) there again with them hither
- Gahıęe.  
Gahıęe.

## NOTES.

The writer refused to send this letter to the Indian Territory, so Unaji<sup>n</sup>-skā applied to some one else to act as his amanuensis.

Unaji<sup>n</sup>-skā was a son of Čahıęa, a Yankton who was adopted by the Ponkas. This letter was sent to the Ponka Gahıęe.

706, 3. Ca<sup>n</sup> úcka<sup>n</sup> wabęępi-mąji, etc. Addressed to the Ponka agent, Mr. White-man. At first Unaji<sup>n</sup>-skā dictated the following: Ca<sup>n</sup> úcka<sup>n</sup> wabęępi-mąji-qti-ma<sup>n</sup> dı ča<sup>n</sup>'ja, And although I did the tribe (?) a great wrong by (or, before) returning (to the Omahas). But on reflection, as this had "a bad meaning" (*sic*), he changed it.

706, 7. Čęma uawakji-ma. The idea of *suckling* is implied here in this phrase (from *uji*, to fill with a liquid or many small objects), in other cases it refers to *those who suck the breast together*. The messages to Gahıęe were resumed in this line.

706, 8. Nańka-t'a'i, a name of Gaculięa, Wačıdazę, "Fire-shaker," a shaman in 1871, but now a leader of the civilization party in the tribe. 706, 9. Čahıęa, the real father of Unaji<sup>n</sup>-skā. 706, 11. Badize, Battiste Barnaby, the Ponka interpreter.

## TRANSLATION.

I have returned. As I have come back to the Omahas, they have condoled with me because they pity me. I have returned to Joe's (lodge), and there I stay. He treats me very kindly, and I eat excellent food. Those Dakotas have come, it is said, to the Winnebago Reservation. I have not yet seen them. I will see them to-morrow or at some future day. I suffered exceedingly before I returned here (or, as I returned to this place). I have not yet returned to the Yankton Reservation because the horses are weary. And, moreover, I have not yet begun to have enough of intercourse with the people here. I send to tell you, in order that you (pl.) may know that I have returned here. It has been very good for me merely to breathe the air (with a sense of freedom) since I have come here. The Omahas continue just as they were when we saw them formerly. They are prospering, as they have sown their wheat. And no matter how I get along here, I continue to think of you all. And when I returned here I beheld the white people who are neighbors to the Omahas, and these white people are doing very well. Although you reckoned that I was returning hither on account of bad deeds which I had done, it was not so. I did that because I wished to live. As I hoped to live for a number of years to come, I fled (from Indian Territory). I feared to encounter the sickness. I hope that you will have great pity on those (Indians) whom you continue to keep. I refer to you, O agent! I hope that you will tell them exactly what I speak. . . . Attend to those who are my near kindred, my mothers, the ones who gave me birth. I hope to see them all together. I hope that Has-a-back will likewise attend to those who are my near kindred. I make a similar request of Cheyenne, my father. I give this message to you (whom I have named?) and also to Standing Bear. Battiste has said that word has been sent hither that when we came back hither from the Otos, you returned there (the Ponka Agency?) with four horses. O Gahige, send and tell me where they obtained those horses which they took home (to the Ponkas).

UNAJI<sup>N</sup>-SKĀ TO WĒS'Ā-ĬĀŅGA.

A<sup>n</sup>'ba cēpu Caa<sup>n</sup>' amā waja<sup>n</sup>'be hā, Umāha ŋi cān'di. A<sup>n</sup>'da<sup>n</sup>'bai  
 Day here Dakota the (pl. subj.) I saw them Omaha village in the. They saw me

éga<sup>n</sup> cā'ea<sup>n</sup>'cēqti iñ'ka<sup>n</sup>'i hā. I<sup>n</sup>'cā-māji tcābe. "Awādi né- ga<sup>n</sup>  
 as they pitied me exceedingly they condoled with me I am sad very. Where you went as

nān'de waqpani- wačāčai, xēawačāčai," iñ'cin'gai cāama. Cā<sup>n</sup>'ja, "Wanāce,  
 anxious you (pl.) have made us you (pl.) have made them they said the these. Though, Policemen,

čie a<sup>n</sup>'wa'ja<sup>n</sup>'i," ehé. "Jingāqtcī cē-mā gī'cājiwačāčai, wanāce-mācē." Ca<sup>n</sup>'  
 you are they who caused I said. Very small these ones you have made them O ye policemen? Yet  
 me the trouble, (pl. ob.) sad.

učka<sup>n</sup> u'āgča kē nān'de wīpa iča<sup>n</sup>'ačē cā<sup>n</sup>' ean'kiga<sup>n</sup>'i hā, gī'cā-baji'qtia<sup>n</sup>'i.  
 deed I suffer the heart my I put it in they were like me they were very sad.

Umáha aná' edábe nán'de ékiga<sup>n'</sup>qtia<sup>n'</sup>i ča<sup>n'</sup>ja, e'a<sup>n'</sup> taté a<sup>n'</sup>ča<sup>n'</sup>baha<sup>n'</sup>ji.  
 Omaha the (pl. also heart they are very similar though, what shall we two do not know it.  
 sub.) ter (be)

Ē uwibča cučəčəčai. E'a<sup>n'</sup> ekáxai gě wa<sup>n'</sup>ete wi<sup>n'</sup>áqtci éga<sup>n'</sup> uxíhai-gă.  
 That I tell you I send to you. How you do the at least this just one as follow it for yourselves.  
 (in an. obj.) one time

3 Éga<sup>n'</sup> nć cti ukít'ě gíčəjiwačəčə-na<sup>n'</sup>i. Běgič'qti éde ca<sup>n'</sup> ča'čəčə tcábe-  
 So only too nation you have usually made them A total stranger but yet they pitied very  
 (See note.) sad.

na<sup>n'</sup>i. Ké, i<sup>n'</sup>teqi éga<sup>n'</sup> céhe. Či gátě uxá<sup>n'</sup>ha. Či ga<sup>n'</sup> uwibča cučəčəčai.  
 usually. Come! hard for me as I say that. Again that apart. Again so I tell you I send to you.

Ceta<sup>n'</sup> uágaca<sup>n'</sup> taté hiiji, itáxačəčə kě. Eja<sup>n'</sup> k' ctěwa<sup>n'</sup> ca<sup>n'</sup> nán'de  
 That far I travel shall it has not reached, towards the head the There the notwith- yet heart  
 of the river (fig. ob.). (fig. ob.) standing

6 kě éga<sup>n'</sup> taít ebčəga<sup>n'</sup> Eja<sup>n'</sup> amá ie ejaí gě aná'a<sup>n'</sup> ča<sup>n'</sup>ja, ecti íe  
 the so shall I think. There the (pl. word their the I hear it though, they word  
 (coll. f) (coll. f) (sub.) (pl. ob.) (pl. ob.) too

uxa<sup>n'</sup>adiqtia<sup>n'</sup> wí áčəi<sup>n'</sup>hejačəčə ča<sup>n'</sup>ja, "Wi<sup>n'</sup>kěqtia<sup>n'</sup>i áha<sup>n'</sup> ebčəga<sup>n'</sup>. Ata<sup>n'</sup>  
 are altogether at one I towards me as I though, They have spoken ! (in so- I think. When  
 side the full truth liloquy)

éičəpaha<sup>n'</sup> xí', waqi<sup>n'</sup>ha wi<sup>n'</sup> cuhí ete há čí. Haú-ha! Waqi<sup>n'</sup>ha wi<sup>n'</sup> ingáxai  
 ti I know about if (in paper one it may again. Well! Paper one they make  
 it future). reaches you it for me

9 ka<sup>n'</sup>bča, ičədičəi-ă! Ičədičəi čə'e<sup>n'</sup>čəčəqti ka<sup>n'</sup>bčəga<sup>n'</sup> té-na<sup>n'</sup> ca<sup>n'</sup>ca<sup>n'</sup>qti bčəi<sup>n'</sup>.  
 I wish, O agent! Agent you pity me greatly I hoped usually I really continue.

Cé pí tē edáda<sup>n'</sup> mī<sup>n'</sup>-maji há. Waqi<sup>n'</sup>ha bčəxəqti mī<sup>n'</sup> ačəi há. Kí  
 That I the what I did not wear as a robe Paper (or calico) very thin I wore I came And  
 reached

níaci<sup>n'</sup>ga-ma éč há, čə'e<sup>n'</sup>čai tē ičədičəi úda<sup>n'</sup>qti aŋgəčəčə čska<sup>n'</sup> bčəga<sup>n'</sup>  
 the people said it they pitied me the agent very good we had you I thought that

12 ča<sup>n'</sup>cti. Ēč há, ičəct-a<sup>n'</sup>čəčə éga<sup>n'</sup> há, ča<sup>n'</sup>ja edáda<sup>n'</sup> tē ní'a éga<sup>n'</sup> éga<sup>n'</sup> áha<sup>n'</sup>  
 formerly That is it you, my friend, some- what though what the you some- so ! (in so-  
 (not now). is it ashamed liloquy)

ebčəga<sup>n'</sup> há. Wačəck učəket'a<sup>n'</sup> xí', úda<sup>n'</sup> ičəpaha<sup>n'</sup> tē<sup>n'</sup>te ebčəga<sup>n'</sup>.  
 I think that You try you acquire it if, good I know it might (in past) I think that.

Wačəcka<sup>n'</sup> tečə<sup>n'</sup>ja, ní'a téha, ebčəga<sup>n'</sup>. Kí čəama ca<sup>n'</sup>-na<sup>n'</sup> wečəwacka<sup>n'</sup>-na<sup>n'</sup>  
 You tried though, in you perhaps, I think. And those at any rate (?) you make efforts for them  
 the past, failed

15 ca<sup>n'</sup>ca<sup>n'</sup> ka<sup>n'</sup>bčəga<sup>n'</sup>. Ičədičəi 'a<sup>n'</sup>qtia<sup>n'</sup>čigičəga<sup>n'</sup> ča<sup>n'</sup>cti. Indád úda<sup>n'</sup>  
 always I hope. Agent we regarded you, our own, in the past. What good  
 too highly

wečəckaxe tē wíectě ičəpaha<sup>n'</sup>-maji há Ča<sup>n'</sup>ja edáda<sup>n'</sup> wi<sup>n'</sup> éwa<sup>n'</sup> tē'ctě  
 you made for us the I for my I do not know about Though what one is causing the  
 part it trouble

éga<sup>n'</sup> áha<sup>n'</sup> ebčəga<sup>n'</sup>. Ca<sup>n'</sup> íe áhigí'qti wíí taté ctě čí i<sup>n'</sup>teqi éga<sup>n'</sup> há.  
 so ! (in thought) I think. Yet word very many I give shall even again hard for some-  
 me what

18 Céna ga<sup>n'</sup> ca<sup>n'</sup> íčə tē, ga<sup>n'</sup> čaná'a<sup>n'</sup> t ebčəga<sup>n'</sup>, éga<sup>n'</sup> ga<sup>n'</sup> uwibča  
 Enough so at any I have the, so you hear it will I think, so thus I tell you  
 rate spoken

ičədičəi-ă! Gátəga<sup>n'</sup> céna, ičədičəi-ă! Ga<sup>n'</sup>xí níaci<sup>n'</sup>ga wi<sup>n'</sup> t'e gəčəčə-  
 O agent! Thus enough, O agent! And then person one died you have  
 sent

čaf- de ičápaha<sup>n</sup>-máji hă. Wanáce jaŋ'ga t'čē hă ecaí- de ičápaha<sup>n</sup>-máji hă.  
back when I do not know him Policeman large is dead you when I do not know him

É čúta<sup>n</sup> aná'a<sup>n</sup> ka<sup>n</sup>'bča hă. Ca<sup>n</sup>' níaci<sup>n</sup>'ga čat'ai tē č wágazu tí ā. É  
That straight I hear it I wish Now person you have the that correct has i That come

Wanáce jaŋ'ga enáqtei áčiqúde hă. Níaci<sup>n</sup>'ga gč'bahíwi<sup>n</sup> kí č'di gč'ba-sáta<sup>n</sup> 3  
Policeman large that only not plain Person one hundred and be- sides fifty

kí č'di na<sup>n</sup>'ba čat'ai tē wágazu ičápaha<sup>n</sup> agčí. Ágahádi čí ána čat'ai  
and besides two you died the straight I knew it I came back. Besides again how you have died

tē č wáčawa baxú a<sup>n</sup>'í ičái-ga. Ga<sup>n</sup>' gátcega<sup>n</sup> hă, Wés's'ā-jaŋ'ga ičádičai  
the that counting give send to me. And thus it is Big Snake agent

eča<sup>n</sup>'ba.  
he too.

## NOTES.

Wés'ā-jaŋga or Uhaŋge-ja<sup>n</sup> (see 638) was then on the Ponka reservation in the Indian Territory.

708, 3. Éga<sup>n</sup> né čtí. F. said that it should be, "Éga<sup>n</sup>-na<sup>n</sup> čtí." The author inferred from analogy that the full form was "Éga<sup>n</sup>-na<sup>n</sup> éčtí," only in that manner those too (obj. of some action), confirmed by W. The idea is that the Ponkas, by continuing divided, not only brought trouble on themselves, but in that very course of action they made the neighboring tribes of Indian sad.

708, 6. tait ebčega<sup>n</sup>, in full, taite ebčega<sup>n</sup>.

708, 11. níaci<sup>n</sup>'ga-ma čū hă (=egiča<sup>n</sup>í hă, *fide* W., but prob. needs modification), where we would expect to find, "níaci<sup>n</sup>'ga ama ai hă."

708, 12. Éč hă, may be intended for "That is it." Otherwise its connection with the rest of the text is not clear.

708, 13. Wačack, in full, wačacka<sup>n</sup>, as in line 14.

708, 15. Índad, in full, Índada<sup>n</sup>.

708, 18. čana'a<sup>n</sup> t ebčega<sup>n</sup>, i. e. čana'a<sup>n</sup> te ebčega<sup>n</sup>.

709, 1 Wanace-jaŋga, his Indian names were Wají'agahiga (Bird Chief) and Agiteita (a Ponka modification of the Dakota, Akičita, *Soldier or Policeman*. On the agency roll he was recorded as "Big Soldier," of which Wanace jaŋga is the translation.

## TRANSLATION.

On this day I have seen the Yanktons at the Omaha village. When they saw me they pitied me exceedingly, and consoled with me, as I was very sad. These said to me, "Your departure to another place has made us very anxious and has caused us to weep, just as if we were children." But I said, "O policemen, you are to blame for this trouble which I have. O ye policemen, you have caused these youngest ones (or, children) to be sorrowful." Yet they, being like me, were very sad when they heard the things which I had suffered and had treasured up in my heart. The Omahas have hearts just like those of the Yanktons, but we do not yet know how it shall result (*i. e.*, what the Omahas and their agent shall decide with reference to us). I send to tell you that. Let all of you make up your minds for this once, at least, to do but one thing. You have been making the nations sad by the course which you

have been pursuing. You have been total strangers, but they have shown great kindness to you. Well, I say that, though it is somewhat hard for me (to speak thus). And that is a different subject about which I send to tell you. The time for me to travel towards the north (*or*, up the Missouri R. to the Yanktons) has not yet come. I think that even over there their hearts will resemble those of the Omahas and the visiting Dakotas. Though I understand their language, their words, too, are not exactly in harmony with mine, yet I think that they speak the very truth! When I know about it I will be apt to send you a letter again.

Well, O agent, I wish them to send me a letter! I have been continually hoping that you would pity me exceedingly. When I left the place where you are I wore no comfortable robe; I came here with only a very thin piece of cotton cloth on me. And the people said that they pitied me, so I thought at one time (but I do not think so now) that we had in you a very good agent! That is it. Though you have made me somewhat ashamed, I think that you have failed in some endeavor. Had you tried till you acquired it I think that I might have known what was good. You did make the effort, but I think that perhaps you failed. Now, I hope that you will exert yourself in behalf of those still under your care. We did think heretofore that we were very fortunate in having you for our agent. But what good thing have you done for us I, for my part, do not know. Although I think that one thing has been causing the trouble. Now, it is hard for me to give you very many words. I have spoken enough, and I think that you will understand it, so I tell you, O agent! This is sufficient, O agent!

You have sent us words that one man has died, but I do not know him. You say that Big Soldier has died, but I do not know him (by that name). I wish to understand it thoroughly. Has the account of the deaths of your people come in a correct form? Only the name of Big Soldier is not plain. When I returned here I knew about the deaths of one hundred and fifty-two of your people. I wish you to count those who have died in addition (to the first) and write me an account. Thus it is, O Big Snake, and you, O agent!

## LION TO BATTISTE DEROIN.

December 12, 1878.

Wabáŋŋeze tia<sup>n'</sup>ŋakicé ɕa<sup>n'</sup> bɛ́zě a<sup>n'</sup>baŋé. Wabáŋŋeze bɛ́zě tš'di  
 Letter you have sent the I have to-day. Letter I have when  
 hither to me (ob.) received it  
 nán'de i<sup>n'</sup>ɕi<sup>n'</sup>uda<sup>n'</sup>-qti-ma<sup>n'</sup>. Níkaci<sup>n'</sup>ga wana<sup>n'</sup>ju-uádi éde níkaci<sup>n'</sup>ga wi<sup>n'</sup>  
 heart I had it very good for me. People among the threshers but people one  
 3 na<sup>n'</sup>t'ai ɕa<sup>n'</sup>ja, ceta<sup>n'</sup> níja ja<sup>n'</sup>. Iɕápaha<sup>n'</sup>-májí níja tétě, t'é tétě  
 killed by though, so far alive lies. I do not know it whether he will whether he will  
 the machine live, die  
 iɕápaha<sup>n'</sup>-májí. Ijaje tē Kické isan'ga, Ma<sup>n'</sup>tcu-ɕa é. Píjji tē hégaji gáxai  
 I do not know. His the Kické his younger Ma<sup>n'</sup>tcu-pa that. Bad the not a  
 name brother, little  
 júga bɛ́uga. Wéna<sup>n'</sup>ju ak éwa<sup>n'</sup>i.  
 body whole. Threshing the caused it.  
 machine (sub.)



- Hau. Níkagáhi nañkácě, iěskā ninkě'cě, wačacka<sup>n</sup> ka<sup>n</sup>bčéga<sup>n</sup> áda<sup>n</sup>  
 ¶ Ye who are chiefs, inter- you who are, you make an I hope there-  
 preter effort fore
- uckúda<sup>n</sup> wačáñicka<sup>n</sup> ka<sup>n</sup>bčā. Wačacka<sup>n</sup> tá-bi ehé tě, cin'gajin'ga  
 to do good you exert your- I wish. That you are to persevere I said the, child  
 deeds selves
- wabágčeze ápadewačákiče ehé tě, é áwake. Níkaci<sup>n</sup>'ga ána ni<sup>n</sup> éi<sup>n</sup>te 3  
 book you cause them to read I said the, that I mean it. People how many you are it may be
- ñan'de wačacka<sup>n</sup> čita<sup>n</sup>'i-gā. Wačacka<sup>n</sup> tá-bi ehé tě, é áwake. Ěskana  
 ground you persevere work ye! That you are to persevere I said the, that I mean. Oh that
- ci ičádičai činké cě-da<sup>n</sup>běčakičai ka<sup>n</sup>bčéga<sup>n</sup>. Wabágčeze ča<sup>n</sup> učika<sup>n</sup>  
 again agent the one that you cause him to I hope. Letter the (ob) it helps you  
 who see it
- ka<sup>n</sup>bčéga<sup>n</sup>, wacka<sup>n</sup> ka<sup>n</sup>bčā. 6  
 I hope, he makes an effort I wish.
- Hau. Níkaci<sup>n</sup>'ga cōma áma-má edáda<sup>n</sup> edai ctéctěwa<sup>n</sup> ía-bajji-gā,  
 ¶ Person those the others what they say what soever do not speak,
- wada<sup>n</sup>'ba-bajji-ga. Níkaci<sup>n</sup>'ga cěču ihe gčī čī<sup>n</sup> Pañ'ka níkagáhi činké čěču  
 do not look at them. Person yonder passed he who was re- Ponka chief the one here  
 turning
- gčī hā. Gčī tě'di ña<sup>n</sup>'be tě'di i<sup>n</sup>'ča-máji éde ceta<sup>n</sup> uákia-máji wágazu. 9  
 has He re- when I saw him when I was sad but so far I have not spoken straight.  
 returned turned to him
- Uma<sup>n</sup>'ha<sup>n</sup> ičádičai aká níkagáhi edábe wágazu giáxai tédíhi xī, čaná'a<sup>n</sup> taité,  
 Omaha agent the (sub.) chief also straight they make for him when it shall you shall hear it,  
 reach,
- níkagáhi nañkácě, Wáčutáda nañkácě, iěskā ninkě'cě edábe.  
 ye who are chiefs, ye who are Oros, you who are the in- also.  
 terpreter
- Hau. Ěcka<sup>n</sup> wiwíja tě čaná'a<sup>n</sup> tai, wéčigčā<sup>n</sup> wiwíja tě. Níkaci<sup>n</sup>'ga 12  
 ¶ Deed my the ye will hear it, decision my the. Indian
- ukčēi<sup>n</sup> ikágeawáča-máji hā; čináqtei ikágewičai. Čaa<sup>n</sup> amá atii éde  
 common I do not have them for my friends you only I have you for Dakota the (pl. have but  
 friends friends come
- uáwakia-máji. Uáwakia-máji agčai. Ikágeawáča-máji ehé tě. Níkagáhi  
 I did not speak to them. I did not speak to them they went back. I did not have them for I said the. Chief  
 friends
- amá i<sup>n</sup>'čage amá é éwa<sup>n</sup>i; áda<sup>n</sup> ikágeawáča-máji, uáwakia-máji. Enáqtei 15  
 the (pl. old man the (pl. that caused it; there- I did not have them for I did not speak to They only  
 sub.) sub.) fore friends, them.
- ikágewáčē ga<sup>n</sup>'čai tě i<sup>n</sup>'čage amá, e-na<sup>n</sup>'i níkagáhi amá. Ča<sup>n</sup> níkaci<sup>n</sup>'ga  
 to have them for wished the old man the (pl. they only chief the (pl. And person  
 friends sub.), friends.
- čemá wáqe-ma, maja<sup>n</sup> čěču naji<sup>n</sup>'-ma zani<sup>n</sup> ikágeawáčē hā. Ča<sup>n</sup> uckúda<sup>n</sup>qti  
 these the white land here those who all I have them for And doing very good  
 (pl. ob.) people, stand friends deeds
- kě edáda<sup>n</sup> ičápidáxe pahan'gadita<sup>n</sup> kě égija<sup>n</sup> ka<sup>n</sup>bčaqti. Píaji té xī, čí 18  
 the what I did for myself from the first the you do that I strongly desire. Bad will if, you
- ckáxa-báji wíka<sup>n</sup>bčai. Cin'gajin'ga ča'čewačagičā-ba wačítā<sup>n</sup> wacka<sup>n</sup>'i-gā.  
 you do it not I wish for you Child do pity them your and to work persevere ye!  
 (pl.) own (pl.)

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Ēdī wī, Wakan'da akā ꞑa'écīꞑe taí, kí edáda<sup>n</sup> ct'ctē úda<sup>n</sup> ꞑígaxe taí. Ca<sup>n</sup>  
In that case, God the (sub.) will pity you, and what accever good will do for you. And

a<sup>n</sup>wa<sup>n</sup>ꞑakié wabágꞑeze tíꝼaꝼē tē nān'de i<sup>n</sup>ud éga<sup>n</sup>, éskana úda<sup>n</sup>qti ma<sup>n</sup>ni<sup>n</sup>  
you spoke to me letter you sent the heart good for me as, oh that very good you walk

3 ka<sup>n</sup>bꝼéga<sup>n</sup>. Níkaci<sup>n</sup>ga cꝼꝼanka gꝼádi<sup>n</sup>áa aꝼé ga<sup>n</sup>ꝼa ꝼanka égiꝼa<sup>n</sup>-bajji-gā.  
I hope. Person those across to go the ones who wish it do not say anything to (them)

Égiꝼéga<sup>n</sup> égiꝼe taí. Égiꝼa<sup>n</sup>-bajji-gā. Ca<sup>n</sup> wícti a<sup>n</sup>wa<sup>n</sup>qpani ꝼa<sup>n</sup>'ja, ca<sup>n</sup>  
Beware you say lest. Say it not to (them). And I too I am poor though, yet

waꝼíta<sup>n</sup> tē é úda<sup>n</sup> há. Ké, céna uwíꝼa cuꝼéꝼaꝼai.  
to work the that good Come, enough I tell you I send to you.

NOTE.

710, 5. Wena<sup>n</sup>ju ak ewa<sup>n</sup>i: ak a contraction of aka.

TRANSLATION.

I have received to-day the letter that you sent me. It made me very glad. Among the men who have been threshing there is one who has been severely injured by the machine, but he is still alive. I do not know whether he must die, or whether he can live. He is the younger brother of Kicke, and his name is Ma<sup>n</sup>tcu-da. His whole body is in a shocking condition. It was caused by the threshing-machine.

O ye chiefs, and you interpreter! I hope that you may make an effort, therefore I wish you to exert yourselves in doing good actions.

When I say that you should persevere I refer to what I said about your causing your children to be educated. As many men as there are among you I exhort: Persevere in working the ground! I mean that when I say, "Persevere." I hope that you will let your agent see this letter. I hope that the letter may aid you, and I wish him (the agent) to persevere.

No matter what those other Indians say, do not speak, do not look at them. The man who passed yonder where you are on his way back hither (I mean), the Ponka chief, has returned here. I was sad when I saw him after his return, but I have not yet had a chance to talk to him. When the Omaha agent and the chiefs shall have made a decision in his favor you shall hear it, O ye chiefs, ye Otos, and you also, O interpreter!

You shall hear of my acts and of my plans. I do not regard the majority of Indians as my friends; I have none but you for my friends.

The Yanktons came here, but I did not speak to them. They went back without my speaking to them. I have said that I did not regard them as my friends. The old men, the chiefs, are to blame for this; therefore I did not regard them as friends I did not speak to them. The old men wished to be the only ones to have them for friends; they alone are chiefs. I regard as my friends all these white people who occupy the land. And what very good deeds I have done for myself from the first, I strongly wish you to imitate. If anything should be bad I would not wish you to do it. Pity (*i. e.*, be kind to, or do what is for the good of) your children, and persevere in working. In that case God will be kind to you and will do for you something or

other which is good. As I am glad because you sent a letter and spoke to me, I hope that you may continue to be very prosperous! Do not say anything to those Indians who wish to go south! Beware lest you say (anything) to them! Say nothing to them! And though I, too, am poor, the work (which I have) is good.

Well, I have told you enough.

ᐃᐱᑕᐢ-ᑕᐱᐱᐢ ᑕᐱᐱᐢ ᑕᐱᐱᐢ ᑕᐱᐱᐢ ᑕᐱᐱᐢ ᑕᐱᐱᐢ

December 21, 1878.

Níkagáhi-má, kagéha, úcka<sup>n</sup> wécpaha<sup>n</sup> i<sup>n</sup>éga<sup>n</sup>éai éga<sup>n</sup> cea<sup>n</sup>éa-báji  
The chief (pl. obj.), my friend, dead you knew us we desired for as we paid no atten-  
tion to it

há, éakíéagéai t'édí. I<sup>n</sup>ta<sup>n</sup> wééa-báji. Kí éakíéagéai t'édí i<sup>n</sup>ta<sup>n</sup> wépi-báji.  
you had gone when. Now we are sad. And you had gone when now had for us (un-  
back fortunate).

Grá waqí<sup>n</sup>ha eúéaéé éa<sup>n</sup>ja, éskana íe úda<sup>n</sup>qti wigína<sup>n</sup>éa<sup>n</sup>i ka<sup>n</sup>béa. 3  
That paper I send to you though, oh that word very good I hear from you, I wish.  
back my own (pl.)

Uqéé<sup>n</sup>qti waqí<sup>n</sup>ha ía<sup>n</sup>éakíéé te. Ca<sup>n</sup> éskana íe úda<sup>n</sup>qti winá<sup>n</sup>éa<sup>n</sup>i  
Very soon paper you send hither will. And oh that word very good I hear from  
to me you, (pl.)

ka<sup>n</sup>bééga<sup>n</sup>. Níkaci<sup>n</sup>ga d'úba uxa<sup>n</sup>h a<sup>n</sup>éi<sup>n</sup> wéécpaha<sup>n</sup>i; uxa<sup>n</sup>h a<sup>n</sup>ma<sup>n</sup>éi<sup>n</sup>.  
I hope. Person some apart from the rest we are you know us; apart from the rest we walk.

éískié uxa<sup>n</sup>h a<sup>n</sup>gata<sup>n</sup> a<sup>n</sup>guíha-báji. Cea<sup>n</sup>éi<sup>n</sup>éa-báji<sup>n</sup>qti éagéai, kí waéaté 6  
All to- we who we do not follow them. We disregarded you alto- you went and food  
gether apart stand together back,

a<sup>n</sup>éi<sup>n</sup>-báji<sup>n</sup>qti éagéai wépi-báji.  
we gave you none you went bad for us.  
at all back

NOTES.

The writer gives his reason for slighting his Yankton visitors. The apparent want of hospitality was not owing to a dislike for the Yanktons. The latter were the guests of the Omaha chiefs, but the chiefs and the progressive Omahas would not work in unison. The progressive men did nothing because they wished the visitors to find out the real intentions of the chiefs.

713, 5. uxa<sup>n</sup>h a<sup>n</sup>éi<sup>n</sup>, in full, uxa<sup>n</sup>h a<sup>n</sup>éi<sup>n</sup>.

TRANSLATION.

My friends, we did nothing prior to your departure, because we wished you to find out the ways (*or*, minds, *etc.*) of the (Omaha) chiefs. Now we are sad. And we are sad now on account of your having gone home. Though I send this letter to you, I hope that I may hear very good words from you. Please send me a letter very soon. I hope that I may hear very good words from you. You know about us that we are some Indians who walk apart from the rest; we continue apart from them. All we who stand apart from them do not follow them. We are sad because we did not pay any attention to you before you left, allowing you to depart without giving you any food at all!

MAN<sup>N</sup>TCU-NA<sup>N</sup>BA TO MATO-MAZA, A YANKTON.

- Ca<sup>n'</sup> čuiga<sup>n</sup> méga<sup>n</sup> wibčaha<sup>n</sup> cučéačé taí minke. Níkaci<sup>n'</sup>ga amá čéama  
 And your grand- like- I pray to you I will send to you (pl.). Person the (pl. these  
 father wise
- Heqáka-máni d'úba júwagče ti-má ěi wíaqti tí há. Wačáté dáda<sup>n</sup> bčáté  
 Walking Elk. some those with whom he house my own came . Food what I ate  
 came
- 3 wa<sup>n'</sup>da<sup>n</sup> juúwagčéga<sup>n</sup>, wačáté čacta<sup>n'</sup> cugčai. Ca<sup>n'</sup> uágčacige tá minke.  
 together I having been with food finished eat- they went And I will complain of my own (tribe).  
 them, ing it back to you.
- I<sup>n'</sup>ča-máji uágča tá minke. Uma<sup>n'</sup>ha<sup>n</sup> amá čéama níkağáhi amá cénuijin<sup>'</sup>ga  
 I am displeased I will tell of my own. Omahas the (pl. these chief the (pl. young men  
 sub.) sub.)
- ama edábe, "Ké, úwa'ti-gă," ehé ěi, wactá-báji a<sup>n'</sup>čín-na<sup>n</sup> ma<sup>n'</sup>čín'i, áda<sup>n</sup>  
 the (pl. also, Come, give ye food to I said when, not sparing them having me they walked, there-  
 sub.) them, (articles of food)
- 6 uma<sup>n'</sup>čínka win<sup>'</sup> i<sup>n'</sup>ča-máji taté ebčéga<sup>n</sup>. Ca<sup>n'</sup> áda<sup>n</sup> čéama Uma<sup>n'</sup>ha<sup>n</sup> amá  
 season one I shall be displeased I think it. And there- these Omaha the (pl.  
 fore sub.)
- in'ku naji<sup>n'</sup>i. Bčá-máji-na<sup>n</sup>-ma<sup>n'</sup>. "A<sup>n'</sup>wa<sup>n'</sup>kega," ehé. ěe a<sup>n'</sup>wa<sup>n'</sup>ha<sup>n</sup>-máji  
 inviting they stand. I make it a rule not to go. I am sick, I say. Word I am not followed  
 me
- a<sup>n'</sup>ča<sup>n'</sup>wa<sup>n'</sup>kégaí. Heqáka-máni, "Máčé dúba waqa<sup>n'</sup>ba-máji taí," é cagčai.  
 I am sick on account of Walking Elk, Winter four I shall not see them, said went back  
 to you.
- 9 Céna ga<sup>n'</sup> íuča cučéačé. Ga<sup>n'</sup> čuiga<sup>n</sup> gčéi da<sup>n'</sup>čtea<sup>n'</sup>i ěi, waqi<sup>n'</sup>ha itizé  
 Enough at any rate news I send to you. And your grand- has even if (?) when, paper together  
 father returned
- cta<sup>n'</sup>be taí.  
 you will see it.

## NOTES.

Mato-maza, called Ma<sup>n</sup>tcu-ma<sup>n</sup>zě by the Omahas, was the son-in-law of Wiyakoi<sup>n</sup>.  
 714, 5. wactá-báji a<sup>n'</sup>čín-na<sup>n</sup> ma<sup>n'</sup>čín'i, They were unwilling (to spare the food to them) and they carried me along with them. The idea is, *I could not when standing alone go against the voice of the majority.*

## TRANSLATION.

I will send to you and your wife's father to petition to you. These Indians who came hither with Walking Elk entered my own house. When I had entertained them, sharing with them what kinds of food I had to eat, they returned to you. But I will complain of my own people. I will tell of my sorrow. When I said to these Omahas, the chiefs and young men, "Come, give food to them!" they refused to do it, and I could not act in opposition to them. Therefore I think that I shall be sad for a year. As the Omahas know my feelings, they continue inviting me to feasts. But I make it a rule not to go. I say that I am sick. I am sick because they have not heeded my words. When Walking Elk departed, he said, "I shall not see them for four years." I have sent enough news to you. And whenever your wife's father returns, please examine this letter together.

## LOUIS SANSSOUCI TO WILLIAM PARRY.

- Waqi<sup>n</sup>'ha wíðaxe te ehé tē íe éga<sup>n</sup>qti agíðaxe ka<sup>n</sup>'bça. Ta<sup>n</sup>'wa<sup>n</sup>gça<sup>n</sup>  
 Paper I make to will I the word just so I make my I wish. Nation  
 you said
- zani<sup>n</sup>'qti níe waçin<sup>n</sup>'gai. Kí níe waçin<sup>n</sup>'gai ca<sup>n</sup>' eté eçéwaçé. Íuça a<sup>n</sup>çin<sup>n</sup>'ge  
 all we have no pain. And we have no pain as it should be may reasonable. News I have none
- ça<sup>n</sup>'ja, ca<sup>n</sup>' íe ewígehé tē éga<sup>n</sup> agíðaxe ka<sup>n</sup>'bça. Açu<sup>n</sup>hage éçu<sup>n</sup> çatí tē, 3  
 though, yet word I said that the so I make my I wish. Last here you the, came hither
- "Íéskā tē ana<sup>n</sup>'cta<sup>n</sup> tá minke," ehé, ebééga<sup>n</sup>. Kí éga<sup>n</sup> ðaxe ça<sup>n</sup>'ja, níkagáhi  
 Inter- the I will stop walking, I said, I think it. And so I have though, chief  
 preter done
- amá gíca<sup>n</sup>-qti-báji ebééga<sup>n</sup> ça<sup>n</sup>'ja, wí eáta<sup>n</sup> áma<sup>n</sup> taté a<sup>n</sup>çin<sup>n</sup>'ge ebééga<sup>n</sup>,  
 the (pl. were not fully satis- I thought though, I how I shall do I have none I thought,  
 sub.) fied
- ana<sup>n</sup>'cta<sup>n</sup> há. Ė<sup>n</sup>di uwédi-máji. Angíxa<sup>n</sup>'çai xi, íçádiçai çinké u<sup>n</sup>úkie tai, 6  
 I stopped . There I am not in it. They wish me, if, agent the (ob.) let them talk  
 walking their own with him about it,
- a<sup>n</sup>gíxa<sup>n</sup>'ça-báji xi<sup>n</sup>'cté, cí égiça<sup>n</sup> tai. Wíminké<sup>n</sup>'di e'a<sup>n</sup>' çingé. Gahíe  
 they do not want me, even if, again let them say it to With reference to there is no cause  
 their own him. me for complaint  
 (against them)
- ja<sup>n</sup>'ga wi<sup>n</sup> a<sup>n</sup>gáxai. Íçádiçai çinké a<sup>n</sup>'wa<sup>n</sup>'ci éga<sup>n</sup>, éga<sup>n</sup> éðaxe, éde gahí  
 great one we have made. Agent the st. one asked (or em- as, so I did for but council  
 ployed) me him,
- íe úcka<sup>n</sup> ga<sup>n</sup>'çai tē éga<sup>n</sup>qti a<sup>n</sup>gáxai. Cé<sup>n</sup>'ja cubéé ka<sup>n</sup>'bçéde e'a<sup>n</sup>' taté i<sup>n</sup>'te. 9  
 word deed they the just so we made it. Yonder I go to I wish, but how it shall be is  
 wished you uncertain.
- Íctá éçça<sup>n</sup> zea<sup>n</sup>'çai éga<sup>n</sup> cubéé ka<sup>n</sup>'bça. Wáqe a<sup>n</sup>gújai amá i<sup>n</sup>'wi<sup>n</sup>'ka<sup>n</sup> ga<sup>n</sup>'çai  
 Eyes this they prac- so I go to I wish. White peo- our the (pl. to help me wish  
 tice on me you ple sub.)
- há. Níkaci<sup>n</sup>'ga çíçña amá wáqe amá i<sup>n</sup>'wi<sup>n</sup>'ka<sup>n</sup> tē éga<sup>n</sup> tá-bité eonéga<sup>n</sup>  
 . Person your the (pl. white the (pl. they helped the (past so that they shall be you think  
 sub.) people sub.) me (act) it
- ā. Ikágewiçai éska<sup>n</sup>'bçéga<sup>n</sup> áda<sup>n</sup> íe tē égipe há. Uqçé<sup>n</sup>'qti íe tē qáça 12  
 † I have you (pl.) I think so there word the I have . Very soon word the back  
 for friends fore said it (what pre- again  
 cedes)
- tí<sup>n</sup>'çi<sup>n</sup>'çakiçé ka<sup>n</sup>'bçéga<sup>n</sup>, kagéha. Çíkáge-ma úwagiçá-gā, Mí<sup>n</sup>'xá'ç cti.  
 you will cause some I hope, my friend. Your friends tell it to them, Star too.  
 one to bring my own hither

## NOTE.

Sanssouci was the blind interpreter at the Omaha Agency. He dictated the following translation as far as the end of the last question. What follows that question was translated from the original Omaha text by the author. Sanssouci's words are given *verbatim*, although not always in the best English. His successor as interpreter was an Iowa, Charles P. Morgan, who had been interpreter for the Ponkas. Mr. Parry's home was in Richmond, Indiana.

## TRANSLATION.

I promised to write to you, and I want to fulfill my promises. We are all well and doing as well as might be expected. I have not much news to write, but still I wish to fulfill my promise this time. When you were here last I told you that I was going to resign my office. I have done so, and the chiefs were not very well satisfied about it. But I can not help it. I am out of it now. If they want me, they can say so to their agent; and if they do not want me, they can say so. It will be all right with me. We have had a great council here. The agent asked me to interpret for him, so I did so, and got the thing worked out very nicely. I wish to go east to visit you if I can and to have my eyes attended to. The people here are trying to raise the money to send me. Do you think that your people will help me as well as my people (*i. e.*, the white people) here? I consider you my friends, so I have said what I have. My friend, I hope that you will send me word back very soon. Tell your friends, William Starr and others.

## ICTAÇABI TO CÜŃXIQOWE.

January 14, 1879.

- ɟaha<sup>n</sup>ha, nɪkaci<sup>n</sup>ga ɕiɕiɲa ɕaŋká wiɲa<sup>n</sup>be ka<sup>n</sup>bɕa. Nɪkaci<sup>n</sup>ga júwaɕa-  
 Brother-in-law, people your the ones I see you (sing.) I wish. People you with  
 gɕe ɕaŋká wiɲa<sup>n</sup>be ka<sup>n</sup>bɕa. I<sup>n</sup>c'áɕɕɕti eí xɪ, eɖáɖa<sup>n</sup> iwiɖáxe ka<sup>n</sup>bɕa hə.  
 them the ones I see you I wish. Very old man you when, what I make for you I wish  
 who (sing.) reach by means of  
 3 Nɪkagáhi Ma<sup>n</sup>teu-na<sup>n</sup>ba aká ingáxai hə, áɖa<sup>n</sup> cubɕe ka<sup>n</sup>bɕa, nɪkaci<sup>n</sup>ga  
 Chief Ma<sup>n</sup>teu-na<sup>n</sup>ba the has done for there- I go to I wish, people  
 (sub.) me fore you  
 ɕiɕiɲa ɕaŋká wiɲa<sup>n</sup>be ka<sup>n</sup>bɕa ɕe uqɕɕ'qtei. Wacákaɕúde eé hə, ɟa<sup>n</sup>be  
 your the ones I see you I wish this very soon. Waɕakarutce it is I see him  
 who he  
 ka<sup>n</sup>bɕa ɕiŋké: e ɟa<sup>n</sup>be taí hə, nɪkagáhi aká. Gaŋ'xɪ uqɕɕ'qtei gáɕa<sup>n</sup>  
 I wish the one him I see will chieft the (sub.). And then very soon that (conv.)  
 who: (ob.)  
 6 cta<sup>n</sup>be xɪ, ɟaha<sup>n</sup>ha, waɕi<sup>n</sup>ha wi<sup>n</sup> tian'kiɕá-gá. Áxɪɕɕieta<sup>n</sup>-qti-ma<sup>n</sup> hə.  
 you see when, O brother-in-law, paper one send hither to me. I have fully prepared myself for it  
 Nɪkaci<sup>n</sup>ga 'a<sup>n</sup> aká wabáxukiɕáɕi<sup>n</sup> aká e baxúí tɕ, wi<sup>n</sup> hɕíɕɕ-na<sup>n</sup>-ma<sup>n</sup>.  
 Indian how the (sub.) he whom they have as their he write when, one I usually receive it.  
 amanuensis

## NOTES.

Cüŋxíqowé (Çeğiha, Caŋge ɪɕa'ɕɕ), *He who has mysterious interviews with a Horse* (or, *Wolf*), the name of the Oto head chief.

716, 1, 2, and 4. wiɲa<sup>n</sup>be ka<sup>n</sup>bɕa, used for the pl., wiɲa<sup>n</sup>bai ka<sup>n</sup>bɕa.

716, 7. Nɪkaci<sup>n</sup>ga 'a<sup>n</sup> aka, etc. A better reading suggested by G.: Nɪkaci<sup>n</sup>ga  
 Indian

e'a<sup>n</sup> wabáxukiɕáɕi tɕáɕi eɕiwa<sup>n</sup> wi<sup>n</sup> hɕíɕɕ-na<sup>n</sup> ma<sup>n</sup>.  
 how they cause him he sends soever one I usually receive it.  
 to write it hither

## TRANSLATION.

Brother-in-law, I wish to visit your people. I desire to see those with whom you dwell. When you become a very aged man I wish to do some work for you at your request. The chief, Two Grizzly Bears, has done (something) for me, therefore I wish to go to see you. I wish to see your people very soon hereafter. Waçakerutce is the chief whom I wish to see. Brother-in-law, when you receive this letter send me one very soon. I hold myself in readiness to start to you. When Indians of any tribe have some one to write letters, stating how the people are, and he sends a letter, I usually receive it.

TA<sup>N</sup>WA<sup>N</sup>-GAXE-JIŅGA TO A. B. MEACHAM.

January 16, 1879.

Húñaŋga cañ'ge wé'ma<sup>n</sup>ça<sup>n</sup>' wawéci ka<sup>n</sup>'bça, ŋiga<sup>n</sup>'ha. Cañ'ge gŋéba-  
 Winnebago horse they stole from pay I wish, O Grand- father. Horse a hun-  
 dred and they snatched from us Formerly Santee horse a hundred and hu-  
 sides  
 gŋéba-déçabçi<sup>n</sup> i<sup>n</sup>'nacai éga<sup>n</sup>, wawéci ka<sup>n</sup>'bça, ŋiga<sup>n</sup>'ha. . . . 3  
 eighty took from me as, pay I wish, O Grand- father.  
 Wágazúqti a<sup>n</sup>'ná'a<sup>n</sup> aŋga<sup>n</sup>'çai, ŋiga<sup>n</sup>'ha. Maja<sup>n</sup>' çai<sup>n</sup> agŋéta<sup>n</sup> hă: waqin<sup>n</sup>'ha sagi<sup>n</sup>  
 Very straight we hear it we wish, O grandfather. Land the I work my own paper hard  
 ka<sup>n</sup>'bça. Cúçin<sup>n</sup> içádiçai<sup>n</sup> bçúga uŋúakié bçécta<sup>n</sup> fe tç açi<sup>n</sup>' cugŋéakiçé, ci<sup>n</sup>  
 I wish. That (mv. agent all I have talked I have fin- word the I cause him to take it again  
 ob.) to him about it ished back to you,  
 gáçai<sup>n</sup> waqin<sup>n</sup>'ha cuçéaçé. Ca<sup>n</sup>' awá'e tçdihi<sup>n</sup> ŋi, i<sup>n</sup>'teqi tat éska<sup>n</sup>'bçéga<sup>n</sup>, 6  
 that (ob.) paper I send to you. And I plow when the time hard for shall I think that,  
 ca<sup>n</sup>' é'di éskana ma<sup>n</sup>'zcska d'úba i<sup>n</sup>'ççpaha ka<sup>n</sup>'bçéga<sup>n</sup>. Ca<sup>n</sup>', ŋiga<sup>n</sup>'ha,  
 yet there oh that money some you show to me I hope. And, O Grand- father.  
 cçna uwibça. Uwibça tç éskana éga<sup>n</sup>'qti i<sup>n</sup>'ççckaxe ka<sup>n</sup>'bçéga<sup>n</sup>. Iiŋa<sup>n</sup>'çai<sup>n</sup>  
 enough I have told you I have told the oh that just so you do for me I hope. Grandfather  
 oninké, wibçaha<sup>n</sup>' hă. Níkaci<sup>n</sup>'ga ukççin<sup>n</sup> wéççççga<sup>n</sup> oninké, wibçaha<sup>n</sup>. 9  
 you who are, I pray to you Indian common the one who plans for them you who are, I pray to you.  
 Ga<sup>n</sup>' gáté cçna wibçaha<sup>n</sup> hă. Kí úcka<sup>n</sup> áji cç wi<sup>n</sup>' uwibça tá minke.  
 And that enough I pray to you And deed an- again one I will tell you.  
 Éskana edáda<sup>n</sup> i<sup>n</sup>'teqi kç waççonaqti wi<sup>n</sup>'be uŋúwíkié ka<sup>n</sup>'bçéga<sup>n</sup>. Éskana  
 Oh that what difficult the very plainly I see you I talk to you about it I hope. Oh that  
 enéga<sup>n</sup>'qti i<sup>n</sup>'ççckaxe ka<sup>n</sup>'bçéga<sup>n</sup>. Edé tçda<sup>n</sup> ebçéga<sup>n</sup> áwiná'a<sup>n</sup> tá minke. 12  
 just so you think you do for me I hope. What will he say? (a soliloquy) I think I will hear from you.  
 Éskana fe tç nízé ka<sup>n</sup>'bçéga<sup>n</sup>. Ca<sup>n</sup>' edéce<sup>n</sup> ŋi, uŋéççqtei gçççaçé tat éska<sup>n</sup>  
 Oh that word the you take it I hope. And what you say if, very soon you cause to shall so  
 a<sup>n</sup>'ça<sup>n</sup>'çai.  
 we think.

## NOTES.

This letter was sent by Ta<sup>w</sup>a<sup>n</sup>-gaxe-jīŋga, ɬaɕi<sup>n</sup>-na<sup>n</sup>paj, Two Crows, Hupeɕa, Mazi-kide, Matthew Tyndall, ʔe-uɣa<sup>n</sup>ha, and Na<sup>n</sup>pewaɕɕ, Omahas of the civilization party, to A. B. Meacham, editor of "The Council Fire," at Washington, D. C. Though addressed to Colonel Meacham, it was intended for the President, the Secretary of the Interior, and the Commissioner of Indian Affairs. Part was not written in Omaha, but in English, as the author found it easier to make a translation as fast as he wrote. See the third line of the text, where a hiatus occurs.

717, 1, *et passim*, ka<sup>n</sup>bɕa, *I wish*, spoken by one man, but intended for the expression of all.

717, 6. tat eska<sup>n</sup>bɕega<sup>n</sup>, *in full*, tate eska<sup>n</sup>bɕega<sup>n</sup>.

717, 12. Ede teda<sup>n</sup> ebɕega<sup>n</sup>, etc. When pronounced rapidly, "a<sup>n</sup>" was dropped before "ebɕega<sup>n</sup>." L. agreed with Ta<sup>w</sup>a<sup>n</sup>-gaxe-jīŋga in the use of "Ede," though that is 3d. s. L. gave as the equivalent ʔoiwere, ɬaku écera iháre arinaqo<sup>n</sup> (hamina) hniye ké,  
what you I think I hear you I sit will  
say

*I think, "What will you say?" I will (sit, waiting to) hear it from you.* But W. (1888) changed Ede teda<sup>n</sup>, etc., to Edece taté áwiná'a tá miŋke há, *I will hear from you*  
What shall I hear you will I who  
you say

*what you shall say.*

717, 13 and 14. tat eska<sup>n</sup> a<sup>n</sup>ɕa<sup>n</sup>ɕai, *in full*, tate eska<sup>n</sup> a<sup>n</sup>ɕa<sup>n</sup>ɕai.

## TRANSLATION.

Grandfather, we wish pay for the horses which the Winnebagos have stolen from us. They have stolen from us more than a hundred horses. Grandfather, we also desire pay for the hundred and eighty horses which the Santees stole from us formerly. (The former agent, Dr. Graff, wrote to Washington about it; and he said to us, "You shall be paid; the Grandfather has promised it." We have been expecting it ever since, and if it ever came we suspect that the chiefs devoured it.) O Grandfather, we wish to hear correctly about it. We work the land, and we wish to have good titles to it. We have already spoken to the agent who has gone to you, telling him of all this, and getting him to take it back to you. And now we send it to you in a letter. When plowing time arrives we think that we shall have trouble; yet we hope that then you will show us some money. We have told you enough on this point, O Grandfather! We hope that you will do for us just as we have told you. O Grandfather, we petition to you! We petition to you, O you who govern the Indians! Now, we have petitioned to you enough on that subject. And we will tell you about something else. We hope that we may be allowed to see you face to face and speak to you about the things which give us trouble. We hope that you will think favorably of this and do accordingly for us. We think, "What will he have to say?" We sit awaiting your reply. We hope that you accept these words. And if you have anything to say to us we hope that you will send it back to us very soon.



MI<sup>n</sup>XA-SKĀ TO MAZA-NAP<sup>n</sup>T<sup>n</sup>, A YANKTON.

January 25, 1879.

Negīha, cubčé tá minke. Kī wīa<sup>n</sup>ge cti i<sup>n</sup>na<sup>n</sup>há cti wa<sup>n</sup>a<sup>n</sup>be ka<sup>n</sup>bčā.  
 Mother's brother, I will go to you. And my sister too my mother too I see them I wish.

A<sup>n</sup>ba ga<sup>n</sup> a<sup>n</sup>wa<sup>n</sup>qpani ga<sup>n</sup> wīa<sup>n</sup>be ka<sup>n</sup>bčā ga<sup>n</sup> cubčé tá minke. I<sup>n</sup>na<sup>n</sup>há  
 Day as I am poor as I see you I wish as I will go to you. My mother  
 t'é té ceta<sup>n</sup> i<sup>n</sup>dádi waqpani háda<sup>n</sup> wīa<sup>n</sup>be ka<sup>n</sup>bčā-qi-ma<sup>n</sup> há. Hīndá, ga<sup>n</sup> 3  
 died so far my father poor, there- I see you I have a strong desire Let me see, as  
 fore

mi<sup>n</sup>ágčā ga<sup>n</sup> a<sup>n</sup>wa<sup>n</sup>qpani ga<sup>n</sup> wīa<sup>n</sup>be ka<sup>n</sup>bčā-qi-ma<sup>n</sup> há. Kī Wihé cti  
 I have taken a as I am poor as I see you I have a strong desire And Fourth too  
 wife sister

i<sup>n</sup>tca<sup>n</sup> wáči<sup>n</sup>e ga<sup>n</sup> éga<sup>n</sup> čaná'a<sup>n</sup> tá ebčéga<sup>n</sup> cučéáčč. Kī čatí tēcti edáda<sup>n</sup>  
 now has taken as so you will hear it I think it I send to you. And you in the what  
 a husband

abčī<sup>n</sup>-máji háda<sup>n</sup> čičī<sup>n</sup>ge-na<sup>n</sup> čagčā. Kī Uma<sup>n</sup>ha<sup>n</sup> Badize cučé tá-čínké, 6  
 I had not I, there- you without us- you went And Omaha Battiste he is the one who will  
 fore any ally back go to you,

wáwa<sup>n</sup>. Kī é'di cubčé tá minke. Pa<sup>n</sup>'ka na<sup>n</sup>'ba čcti cačé tá aká. (Čéna  
 to dance the And there I will go to you. Ponka two they will go of their (Enough  
 pipe dance. own accord to you.)

et'ga<sup>n</sup> há. Čéna tá aka.)  
 it may be Enough it will be.)

NOTES.

MI<sup>n</sup>xa-skā was formerly called, Waqwata<sup>n</sup>-čīūge, the Omaha notation of the Oto Waqwata<sup>n</sup>-yīn'e, *Poor Boy*. He was the son of Wasabē-jaūga, an Omaha.

719, 3 and 6. háda<sup>n</sup>, a peculiar contr. of há, the oral period, and áda<sup>n</sup>.

719, 6. Badize, a man who had a negro father and an Omaha mother.

719, 7 and 8. (Čéna etega<sup>n</sup> há, etc.), an observation made to the author, and not part of the letter.

TRANSLATION.

Mother's brother, I will go to you. I wish to see my sister and also my mother. I wish to see you, as I have been poor for days, so I will go to you. My father is still poor because my mother is dead, therefore I have a strong desire to see you. By the way, I have a strong desire to see you because I am poor through having taken a wife. I send to you that you may hear that Fourth-sister has just taken a husband. When you came hither in the past you generally went back without anything, because I had nothing to give you. The Omaha Battiste is the one who is going to see you for the purpose of performing the pipe dance. And then I will go to you. Besides us there are two Ponkas who will go to see you. (*To the author* : "That is enough! That will be sufficient.")

CAÑGE-SKĀ TO WIYAKOI<sup>N</sup>.

January 27, 1879.

- Negíha, ca<sup>n'</sup> winégi cti i<sup>n'</sup>t'e ga<sup>n'</sup> wiáha<sup>n</sup> cti i<sup>n'</sup>t'e ga<sup>n'</sup> a<sup>n</sup>wa<sup>n'</sup>qpani  
 Mother's at any my too is dead as my brother- too is dead as I am poor  
 brother, rate mother's brother
- héga-máji. Cé cin'gajin'ga daxe cínké agíha<sup>n</sup>be ka<sup>n'</sup>bča. A<sup>n</sup>wa<sup>n'</sup>qpani  
 I am very. That child I made the one I see my own I wish. I am poor
- 3 héga-máji ga<sup>n'</sup> ada<sup>n'</sup> ta<sup>n'</sup>wa<sup>n</sup>gča<sup>n'</sup> čičíha, negíha, awáha<sup>n</sup>be ka<sup>n'</sup>bča. Kí  
 I am very as there- nation your, mother's I see them I wish. And  
 fore
- waqi<sup>n'</sup>ha ča<sup>n'</sup> cuhí tedíhi xí, cin'gajin'ga wiwíha učákie ka<sup>n'</sup>. Ja<sup>n'</sup>be  
 páper ite reaches when the time child my you talk please. I see him  
 (ob.) you arrives,
- ka<sup>n'</sup>bča tē ínahi<sup>n</sup> xí, waqi<sup>n'</sup>ha ia<sup>n'</sup>čákičé ka<sup>n'</sup>bčéga<sup>n</sup>. Ca<sup>n'</sup> wagázua<sup>n</sup>čákičé  
 I wish the he is if, páper you cauae to be I hope. And you straighten it for me  
 willing
- 6 xí, i<sup>n</sup>wi<sup>n'</sup>čana íčáčé te. Kí čéču níkaci<sup>n'</sup>ga čičíha amá atíi há. Kí  
 if, you tell me you will send And here people your the (pl. came  
 hither, hither
- a<sup>n</sup>wa<sup>n'</sup>qpani éga<sup>n</sup> edáda<sup>n</sup> wi<sup>n'</sup>aqteí<sup>n</sup>ctē i<sup>n</sup>wi<sup>n'</sup>gaxa-báji cagčái. Kí íe ké  
 I was poor so what even one we did not do for them they went And word the  
 back to you.
- júaji wégaxe cagča-biama. Kí é<sup>n</sup>di ca<sup>n'</sup> júga wináqteí cubčé ka<sup>n'</sup>bča. Kí  
 inferior made for they went back to And then at any body I alone I go to I wish. And  
 us he is said, you, it is said, rate you
- 9 e'a<sup>n'</sup> ma<sup>n'</sup>ni<sup>n'</sup> ca<sup>n'</sup> nié čičin'ge xí, ca<sup>n'</sup> úda<sup>n</sup>qti ma<sup>n'</sup>ni<sup>n'</sup> xí. winá'a<sup>n</sup> ka<sup>n'</sup>bča.  
 how you walk at any you have no pain if, at any very good you walk if, I hear from I wish.  
 rate
- Ca<sup>n'</sup> ukít'é i<sup>n</sup>táxaiá amá e'a<sup>n'</sup>i gčé' ctéwa<sup>n'</sup> ca<sup>n'</sup> íe wágazu aná'a<sup>n</sup> ka<sup>n'</sup>bča.  
 And foreigners those who are up how (pl.) soever their af- still word straight I hear it I wish.  
 towards the head of the river
- Ca<sup>n'</sup> ta<sup>n'</sup>wa<sup>n</sup>gča<sup>n'</sup> čičíha-má cti úcka<sup>n</sup> e'a<sup>n'</sup> ma<sup>n'</sup>čín' xí, ca<sup>n'</sup> e'a<sup>n'</sup>i gčé' ctéwa<sup>n'</sup>  
 And nation those who are too deed how they walk if, at any how (pl.) soever their  
 yours
- 12 ca<sup>n'</sup> wágazúqti aná'a<sup>n</sup> ka<sup>n'</sup>bča.  
 still very straight I hear it I wish.

## NOTE.

720, 11. e'a<sup>n</sup>i gčé ctéwa<sup>n</sup> however their different affairs may be: gčé shows that the affairs, etc., belong to *different* times or places.

## TRANSLATION.

Mother's brother, I am very poor on account of the deaths of my mother's brother and my brother-in-law. I wish to see that one whom I made my child. I am very poor, therefore I wish to see your nation, O mother's brother! And when the letter shall have reached you please talk to my child. Should he be willing for me to see him, as I desire, I hope that you will send me a letter. When you get the matter

settled for me in a satisfactory manner, please send to tell me. Your people came hither. But they went back again to you without our doing even one thing for them on account of my poverty.

And it is said that they started back to you after making some uncomplimentary remarks about us. Consequently I wish to go to you by myself. I wish to hear from you, how you are, whether you are well and prospering. I desire to hear a correct account of the various affairs of the Dakota tribes up the Missouri River. I also desire to hear a very correct account of the various affairs of your own nation, and what they are doing.

MA<sup>N</sup>TCU-NA<sup>N</sup>BA TO WIYAKOIN<sup>N</sup>.

Ké, ɬa<sup>n</sup>ckáha, wawína cučéačé tá minke. Ma<sup>n</sup>tcú-cáge, na<sup>n</sup>bé ejaí gě  
 Come, sister's son, I beg from you I will send to you. Grizzly bear claw, hand their the (pl. in. ob.)

d'úba anin<sup>n</sup> xī, wabágčeze 'in<sup>n</sup>-amádi ují-ada<sup>n</sup> 'é'di ian<sup>n</sup>'kičá-gá. Tíi xī,  
 some you have if, letter where they carry put it in and there send it hither to me. It comes if,

ɬa<sup>n</sup>ckáha, i<sup>n</sup>'čé-qtí-ma<sup>n</sup> tá minke. Wáči<sup>n</sup>a<sup>n</sup>'čáčé axídaxe tá minke. Nikaci<sup>n</sup>'ga 3  
 sister's son I will be greatly pleased. You treat me as your kinsman (i. e., very kindly) I will make for myself. People

cé agči<sup>n</sup> minké guáčica<sup>n</sup> ta<sup>n</sup>'wa<sup>n</sup>gčá<sup>n</sup> dúbahai edíta<sup>n</sup> i<sup>n</sup>'nai típai 'dega<sup>n</sup>  
 that I am sitting beyond nation in four places thence- to beg from me have sent hither but

a<sup>n</sup>'čá'i xī, 'é'ɬa awá'i tá minke, áda<sup>n</sup> i<sup>n</sup>win<sup>n</sup>'čaxa<sup>n</sup>'qtí ka<sup>n</sup>'bča há. Awácka<sup>n</sup>  
 you give if, there I will give to them, there- you give me all possible help I wish I try

téga<sup>n</sup> céhe há. Ga<sup>n</sup>xī íuča áji čingé'qtia<sup>n</sup> áda<sup>n</sup> uwíbča-máji. Céna ga<sup>n</sup>' 6  
 in order I say And then news differ there is none at there- I do not tell you. Enough as

wídxu cučéačé. Čicti e'a<sup>n</sup> čanáji<sup>n</sup> xī, úda<sup>n</sup> čanáji<sup>n</sup> xī, winá'a<sup>n</sup> ka<sup>n</sup>'bča.  
 I write to you I send to you. You too how you stand if, good you stand if, I hear from you I wish.

## NOTE.

721, 4. ta<sup>n</sup>wa<sup>n</sup>gčá<sup>n</sup> dúbahai, probably refers to the four Pawnee divisions of Skidi, Trawi, Pitahawirat, and Kitkehaqki.

## TRANSLATION.

Well, sister's son, I send to beg something from you. If you have some claws of grizzly bears, send them to me in the mail-bag from your post-office. When they come, sister's son, I will be well pleased. I will consider that you are treating me, your kinsman, with the greatest kindness. I have received a letter from that nation dwelling beyond me in four villages begging (a necklace of bears' claws?) from me. If you will give it to me, I will give it to them in that place, therefore I wish you to afford me all possible help. I promise to do my best and get something in return from them, which I can send to you.

Now, there is no other news at all, therefore I do not tell you anything. I have written enough to you. I wish to hear how you are and whether you are prospering.

CUDE-GAXE, TO LOUIS ROY AND MA<sup>N</sup>TCU-I<sup>N</sup>C'AGE.

February 6, 1879.

Cuḅčé ḥă. Awána<sup>n</sup>qḥi<sup>n</sup>qti cuḅčé ḥă. Wiḡa<sup>n</sup>be tá minke, dadíha.  
 I am going . I am in a great hurry I am going I will see you, O father.  
 to you to you to you to you

A<sup>n</sup>bačé, dadíha, i<sup>n</sup>wi<sup>n</sup>čaxa<sup>n</sup> te ḥă. A<sup>n</sup>wa<sup>n</sup>qpani<sup>n</sup>qti agḥi<sup>n</sup>. Níkaci<sup>n</sup>ga  
 To-day, O father, you will please help me I am very poor I sit. People  
 3 čéḡa ča<sup>n</sup> bḥúga waḡa<sup>n</sup>be ka<sup>n</sup>bḥa. Níkagáhi ḍéča<sup>n</sup>ba nañkácé, wibḥaha<sup>n</sup>  
 your the all I see them I wish. Chief seven ye who are, I pray to you  
 (ev. ob.)

cučéačai. Wanáce nuda<sup>n</sup>haṅga dúba nañkácé, wibḥaha<sup>n</sup> cučéačai.  
 I send to you. Captain of police four you who are, I pray to you I send to you  
 (pl.) (pl.)

## NOTES.

Ma<sup>n</sup>tcu-i<sup>n</sup>c'age, *Venerable-man Grizzly-bear*, a name of Padani-apapi, *Struck-by-the-Ree*, the head chief of the Yanktons. Louis Roy, a half-breed Ponka, son of the former interpreter, Frank Roy. Louis married a Yankton woman before 1871; so he had a right to dwell on the Yankton reservation. Louis's mother was the wife of Cude-gaxe when this letter was written. Cude-gaxe was a Ponka.

Only the first and second sentences in line 1 are addressed to Louis Roy. The rest is intended for Padani-apapi, whom Cude-gaxe calls Grandfather.

722, 3. ča<sup>n</sup> refers to the Yankton tribal circle. We may, however, substitute čaṅka, *the ones who*.

722, 3. Níkagahi ḍéča<sup>n</sup>ba, the chiefs of the seven Yankton gentes (excluding the half breed gens).

722, 4. Wanace nuda<sup>n</sup>haṅga duba, the four captains of police. See Omaha Sociology, § 195, in 3d Ann. Rept. Bur. Ethnology.

## TRANSLATION.

I am going to you. I am going to you in a great hurry. O father, I will see you. O father, you will please aid me to-day. I dwell in great poverty. I wish to see all of your people. O ye seven chiefs, I send to you to petition to you. O ye four captains of policemen, I send to you to petition to you.

## EDWARD ESAU TO JOSEPH ESAU, AT PAWNEE AGENCY.

February 17, 1879.

- Pahan'gadi wawidaxu cučéačē ča<sup>n</sup>'ja, wabágčēze qáča gēíčačáji.  
Formerly I wrote several I sent to you though, letter back again you have not sent it back.
- I<sup>n</sup>'tca<sup>n</sup> Pañ'ka amá agčú xi, učéčai, čida<sup>n</sup>'ba-bi ai éga<sup>n</sup>, íe djúbaqtci  
Now Ponka the (pl. sub.) they have come when, they told about you, that he had seen he said as, word very few
- uwíčča tá minke. Céču júwigčē tečan'di cta<sup>n</sup>'be teča<sup>n</sup>' ca<sup>n</sup>ca<sup>n</sup>'qti ma<sup>n</sup>'bčei<sup>n</sup> 3  
I will tell to you. Yonder when I was with you in you saw me in the past always I walk
- há. Ca<sup>n</sup>' níe ctē a<sup>n</sup>čín'gē-qti-ma<sup>n</sup>', wa'ú wiwíča cin'gajin'ga wiwíča-má  
And pain even I am really destitute of, woman my child those who are mine
- cti. Ca<sup>n</sup>' i<sup>n</sup>'čē-qti ga<sup>n</sup>' ma<sup>n</sup>'bčei<sup>n</sup> há. Kí edáda<sup>n</sup> áhigi abčei<sup>n</sup>-máji.  
too. And I am very glad so I walk . And what many I have not.
- A<sup>n</sup>wa<sup>n</sup>'qpani tcábe ma<sup>n</sup>'bčei<sup>n</sup>. A<sup>n</sup>'ba gé ca<sup>n</sup>' wičá<sup>n</sup>'be ka<sup>n</sup>'bčá-qti-ma<sup>n</sup>' há. 6  
I am poor very I walk. Day the at any I see you I have a strong desire (pl. in. ob.)
- Ca<sup>n</sup>' ú'a<sup>n</sup>čín'gē-qti ebčéga<sup>n</sup>-na<sup>n</sup>.ma<sup>n</sup>' há. Kí maja<sup>n</sup>' wéahidē-qti čanáji<sup>n</sup>  
Yet all in vain I usually think it . And land at a great distance you stand
- áda<sup>n</sup>, í áwake, wičá<sup>n</sup>'be tē bčí'a há. Ca<sup>n</sup>' Uma<sup>n</sup>'ha<sup>n</sup>-má wacta<sup>n</sup>'be  
because, it I mean, I see you the I am unable . And the Omahas you saw them
- ca<sup>n</sup>ca<sup>n</sup>'qti<sup>n</sup> i<sup>n</sup>'ta<sup>n</sup> úda<sup>n</sup>qti ačai. Ca<sup>n</sup>' waqi<sup>n</sup>'ha pahan'gadi cučéačē ča<sup>n</sup>' 9  
continued all the now very good they go. And paper formerly I sent to you the ob.
- gčéčáji éga<sup>n</sup>, íčáxuhčga<sup>n</sup> íe tē djúbaqtci wídxé há. Cé wabágčēze qáča  
has not as, as I apprehend word the very few I make for . That letter back again returned unseen trouble you
- gčia<sup>n</sup>'čakičé xi, cí íe d'úba uwíčča tá minke. Ca<sup>n</sup>' uqčé'qti i<sup>n</sup>'baxu  
you cause it to have if, again word some I will give to you. And very soon write to me returned
- íča-gá. Winá'a<sup>n</sup> té ka<sup>n</sup>'bčá-qti-ma<sup>n</sup>' há. 12  
send it I hear from the I have a strong desire hither. you

## NOTES.

Edward Esau, or Huta<sup>n</sup>ta<sup>n</sup>, an Omaha, is the maternal uncle of the younger Frank La Flèche. His cousin, Joseph, became interpreter for the Ponkas in 1880.

723, 2. xi, used here in a past sense; but tédi is the common term.

723, 4. Supply nie wačín'gēqti<sup>n</sup>i, *they are really without it*, after wiwíča-ma cti.

## TRANSLATION.

I wrote about several matters to you formerly, but you have not sent a letter back again. Now that the Ponkas have returned they have told about you, saying that they saw you, so I will tell you a very few words. I have always continued as you saw me when you and I were together. I am well, and my wife and children are also

in good health. I live very happily. I have not many things. I am very poor. Day after day I have had a strong desire to see you. But I reflect each time that it is all in vain. I am unable to see you. I refer to the great distance of the land in which you dwell. As no reply has been received since I sent you letters, I send you now a very few words, as I apprehend unseen trouble. If you send a letter in reply, I will tell you of some other matters. Write and send a letter to me very soon. I have a strong desire to hear from you.

JAČI<sup>N</sup>-NA<sup>N</sup>PAJĪ TO NI<sup>N</sup>DAHA<sup>N</sup>, AT THE PONKA AGENCY.

February 22, 1879.

- Wabčíta<sup>n</sup> tē bčí'a-qtí-ma<sup>n'</sup> tá miñke, ebčéga<sup>n</sup>. Wiža<sup>n'</sup>ba-májĭ xĭjĭ,  
 I work at dif- the I shall utterly fail to complete it, I think it. I do not see you if  
 ferent thing
- wačíta<sup>n</sup> tē nān'de a<sup>n'</sup>ča<sup>n'</sup>sa-májĭ-na<sup>n</sup>-ma<sup>n'</sup>. Wana<sup>n'</sup>qčĭ<sup>n</sup>-qtí gí-gā. Ca<sup>n'</sup>  
 work the heart I am usually uneasy on account of it. In great haste be return- And  
 ing.
- 3 úda<sup>n</sup>qtí anáji<sup>n</sup>. Ca<sup>n'</sup> edáda<sup>n</sup> íuča čĭngé čga<sup>n</sup>. Wačíta<sup>n</sup> tē enáqtí uhíta-  
 very good I stand. And what news there is none so. Work the it only causing im-  
 patient or  
 anxious
- jiwáčč, áda<sup>n</sup> wana<sup>n'</sup>qčĭ<sup>n</sup>qtí čagčĭ ka<sup>n</sup>bčéga<sup>n</sup>. Čéaka čĭjáha<sup>n</sup> akáctĭ  
 looking for there- making great haste you come I hope. This one our brother- the sub.,  
 results, fore back hope. (sub) in-law too
- wačĭsnindai áda<sup>n</sup> nān'de gĭpi-bájĭi hā. Gáča<sup>n</sup> waqĭ<sup>n</sup>'la cuhĭ té'di,  
 you (pl.) are tardy there- heart is bad for him. That ob. paper reaches the sub.,  
 fore when, you
- 6 ckĭ cka<sup>n'</sup>'na xĭjĭ, waqĭ<sup>n</sup>'la wana<sup>n'</sup>qčĭ<sup>n</sup>qtí gĭa<sup>n'</sup>kičá-gā. Ca<sup>n'</sup> úda<sup>n</sup>qtí  
 you are you desire if, paper making great haste you send it back to me. And very good  
 return- ing
- nié čĭngé ga<sup>n</sup> anáji<sup>n</sup>, nújĭngá ctĭ wañ'gĭčē úda<sup>n</sup>qtí i<sup>n'</sup>najĭ<sup>n</sup>'i.  
 without pain so I stand, boy too all they stand for me.

NOTE.

724, 5. wačĭsnindai refers to jačĭ<sup>n</sup>-na<sup>n</sup>pajĭ's son, Ni<sup>n</sup>daha<sup>n</sup>, and his comrade, Tcaza-čĭngé (see p. 695) who were at the Ponka Agency, Indian Territory. The sentence should read thus: Wačĭsnindai čga<sup>n</sup>, čéaka čĭjáha<sup>n</sup> akáctĭ nān'de gĭpi-bájĭi hā, *As you delay your coming, this one, too, your brother-in-law (i. e., Mactĭ<sup>n</sup>-a<sup>n</sup>sa) is sorrowful.*

TRANSLATION.

I think that I shall utterly fail to complete my different kinds of work. As I do not see you, the work usually makes me uneasy. Return in great haste. I am very well. There is hardly any news. The work is the only urgent matter, therefore I hope that you will return very speedily. This one, too, your brother-in-law, is sorrowful because you delay your return. When this letter reaches you, send me a letter immediately if you wish to come home. I am very well, and all my young men (*i. e., men of my party?*) are well too.

MA<sup>n</sup>TCU-NA<sup>n</sup>BA TO ICTAΦABI.

Íe	djúbaqtei	cuéwíkiqé	tá	mínke	há.	Uáwa'í	tá	amá	éde	ícpaha <sup>n</sup> jí.	
Word	very few	I will cause some one to take to you				They will give things to us	but	you do not know it.			
Léskā	d'úba	wa'í	íqai,	léskā	níqa	wa'í	íqai,	wanággqe	a <sup>n</sup> wan'gaqí <sup>n</sup>	tá-bi	
Oxen	some	they have promised to give to us,	oxen	alive	they have promised to give to us,	domestic animals			that we may keep them		
ka <sup>n</sup> béqga <sup>n</sup> .	Céhi	ctí	d'úba	wa'í	íqai,	é	ícpaha <sup>n</sup>	wika <sup>n</sup> bqa	há.	Caa <sup>n</sup>	3
I hope.	Apple tree	too	some	they have promised to give to us,	that you know it			I desire for you		Dakota	
amá	féama	ta <sup>n</sup>	wa <sup>n</sup> gqa <sup>n</sup>	sátā <sup>n</sup>	wada <sup>n</sup> 'be	ga <sup>n</sup> 'qai.	Pan'ka	úqiqé	abqí <sup>n</sup>		
the (pl. sub.)	these	nation		five	to see them	they wish.	Ponka	refugee	I have		
i <sup>n</sup> c'áge	i <sup>n</sup> 'te.	Gata <sup>n</sup> 'adi	edáda <sup>n</sup>	ínigqa <sup>n</sup> '	té	nícta <sup>n</sup>	tú <sup>n</sup> 'te,	gíi-gā.	Φagefáji		
old man	is dead for me.	Now, at last	what	you planned	the	you have finished	shall, if, return ye.		You do not come back		
qí	úwa'í	té	uqúqíqín'ge	taté	ebéqga <sup>n</sup> .	Pan'ka	ctí	d'úba	agí	amá.	6
if	they issue them	the	shall not be sufficient to give you a share		I think it.	Ponka	too	some	are returning,	it is said.	
Ma <sup>n</sup> tcú-náji <sup>n</sup>	agí	há.	Agqí	tédíhi	qí,	waqíta <sup>n</sup>	tá	amá	há.		
Standing Grizzly bear	is returning		He has returned	by the time that	they will act in his case						

NOTE.

Ictaφabi was the son-in-law of Ma<sup>n</sup>tcu-na<sup>n</sup>ba. He had gone to visit the Otos.

TRANSLATION.

I will send you a very few words. They are going to issue things to us, but you do not know about it! They have promised to give us some cattle as live stock, and I hope that we may keep them as domestic animals. They have also promised to give us some apple trees; I wish you to know that. These Dakotas wish to go to see five nations. The aged Ponka man whom I had as a refugee is dead. If by this time you have accomplished what you planned, return! If you do not return, I think that you will miss your share of the issue. It is said that some Ponkas have returned from the Indian Territory. Standing Bear is returning. When he shall have returned, the Omahas will act in his case.

RICHARD RUSH TO UNAJI<sup>n</sup>-SKĀ.

Jíga <sup>n</sup> 'ha,	Íe	djúbaqtei	wíḁaxu	há.	Kí	i <sup>n</sup> 'uda <sup>n</sup> '-qti-ma <sup>n</sup> '	há.				
Grandfather,	word	very few	I write to you		And	I am doing very well					
Íí'jī	Pan'ka	qí	d'úba	agqí.	Φéama	Uma <sup>n</sup> 'ha <sup>n</sup>	amá	e <sup>n</sup> '	wégaxe	taíte	9
	Ponka	lodgo	some	have returned.	These	Omaha	the (pl. sub.)	how	they shall do to them		
ceta <sup>n</sup> '	wágazí-	ctéwa <sup>n</sup> 'jī.	Ma <sup>n</sup> tcú-náji <sup>n</sup>	aká	júwagqe	agqí.	Wáqe	qéqú			
so far	is by no means certain.		Standing Grizzly bear	the (sub.)	he with them	they have returned.	White man	here			

ti čí<sup>n'</sup> tí tēdīhi xī'jī, wágazu taté hă. Kí wabágčeze wína ča<sup>n</sup>  
 he who has he it reaches when, it shall be straight And letter I have the  
 come and has there (ob.)  
 is mv. come from you  
 ka<sup>n'</sup>bča-qi-ma<sup>n'</sup> hă. Wágazu i<sup>n'</sup>čéckaxe ka<sup>n'</sup>bčéga<sup>n</sup>. Ma<sup>n'</sup>zěskā' cti ceta<sup>n'</sup>  
 I desire it greatly Straight you do for me I hope Money too so far  
 3 bčíza-máji, áda<sup>n</sup> wawéci a<sup>n'</sup>čín'ge hă. Kí ca<sup>n'</sup>jinga čaa<sup>n'</sup>na čagčé ta<sup>n</sup>  
 I have not re- there- pay I have none And colt you abandoned when the  
 ceived, fore (std. ob.)  
 e'a<sup>n'</sup> ckáxe xī, aná'a<sup>n</sup> ka<sup>n'</sup>bča. Uqčé wai<sup>n'</sup>baxú-gă.  
 how you do If, I hear it I wish. Soon write to me about  
 the things.

## NOTES.

Richard Rush is an Omaha. Unaji<sup>n</sup>skă was at the Yankton Agency.

725, 10, and 726. 1. Waqe čəpu ti čí<sup>n</sup> refers to Mr. T. H. Tibbles, of Omaha, who visited the reservation after the release of Standing Bear.

## TRANSLATION.

Grandfather, I write a very few words to you. I am doing very well. Some Ponka lodges have returned. It is still by no means certain how these Omahas shall decide with regard to them. Standing Bear has returned with them. When the white man who came to the reservation some time ago shall have come again the question shall be settled. I am very anxious to get the letter which I begged of you. I hope that you will do for me what is right. I have not yet received any money, so I have no pay. I wish to hear what you intend doing about the colt which you left here when you went to the Yanktons. Write to me soon about these things.

JAČI<sup>n</sup>-NANPAJĪ TO MŮ<sup>n</sup>ŁOE-QA<sup>n</sup>ŁOE, AN OTO.

Čatí 'íqəčē tē, í-ăjī-gă. A<sup>n</sup>wa<sup>n'</sup>qpani héga-máji. Égičē čatí xī, u'a<sup>n'</sup>-  
 You have the, do not come. I am very poor. Beware you if, all in  
 spoken of com- ing  
 6 čīngč'qti čatí te. Nān'de čípějī'qti čagčé xī wicti éga<sup>n</sup> nān'de i<sup>n'</sup>čín'uda<sup>n</sup>-  
 vain you lest. Heart very sad for you go if I too so heart not good for me  
 come back on account  
 máji ičínali<sup>n</sup>-máji. Ca<sup>n'</sup> wáqe, "Waxígčita<sup>n</sup>i-gă," ai éga<sup>n</sup>, áakihide; wačíta<sup>n</sup>  
 of it I am not willing. And white peo- Work for yourselves! said hav- I pay attention work  
 ing, to it;  
 tēnáqti asíčē hă.  
 only the I think  
 of it

## NOTE.

Mŭ<sup>n</sup>Łoe-qa<sup>n</sup>Łoe, *Large Black bear*, in Omaha, Wasabe-jaūga.

## TRANSLATION.

You have spoken of coming hither; but do not come! I am very poor. Beware lest you come altogether in vain! I am unwilling for you to start for your home with a very sad heart, in which case I too would be very sad. The white people have said, "Work for yourselves!" I have followed their advice. I think of nothing but work.



## HUPEÇA TO INSPECTOR J. H. HAMMOND.

Kageha, a'níŋa tai éga<sup>n</sup> níŋa wepéeka<sup>n</sup> ná uáwaçáŋinaí. Angísiçai  
 My friend, we live in order that to live you wished for us you told us. We have re-  
 membered it  
 a<sup>n</sup>'b içáugçe. Wakan<sup>'da</sup> çinké hídadí tí éga<sup>n</sup>, úawaçákiaí. Waji<sup>n</sup>'waská'-qti  
 through the day. God the one down to had as, you talked to us. We are very sensible  
 the bot- come hither  
 tom  
 éga<sup>n</sup> wackáxe. Níkaci<sup>n</sup>'ga aká wawéçigça<sup>n</sup>' aká ŋáci héga-báji; máçé 3  
 so you made us. Person the ruler the a long while not a little; winter  
 (coll. sub.) (coll. sub.)  
 [=those who (coll.) give directions]  
 gçéba-çabçi<sup>n</sup> kí é'di déçabçi<sup>n</sup> wawéçigça<sup>n</sup>'i; éde uhé angáçe tai íbaha<sup>n</sup>-báji,  
 thirty and besides eight they have ruled over us; but the we will go along they have not  
 path known,  
 uáwagiça-báji. 'Ágça-qti a<sup>n</sup>'çi<sup>n</sup> çatí. Çatí éga<sup>n</sup>, uáwaçáŋinaí tē a<sup>n</sup>'ná'a<sup>n</sup>.  
 they have not told us. Suffering greatly we were you came hither. You came hither as, you have told us the we have  
 heard it.  
 Uáwaçáŋinaí tē waŋ'giçē'qti çizá-báji etéçtēwa<sup>n</sup> a<sup>n</sup>çañ'gaska<sup>n</sup>'çē taŋ'gata<sup>n</sup>. 6  
 You have told us the all have not re-ceived it even though we will try it.  
 Níkaci<sup>n</sup>'ga aká çéaka wawéçigça<sup>n</sup>' aká na<sup>n</sup>'cta<sup>n</sup>'i tē é'be úwagiçá ŋi, na'a<sup>n</sup>'  
 Person the (sub.) this those (coll.) who give directions they stop the who to tell them if, hear  
 walking  
 tai éda<sup>n</sup>, a<sup>n</sup>çañ'çai. Kí çí úwaçáŋina tēdihi ŋí'ji, na'a<sup>n</sup>' i<sup>n</sup>win'ga<sup>n</sup>çai. Kí  
 apt? (in solil- we think. And you you tell us on its ar- rival when, to hear it we desire for them. And  
 quoy),  
 níkaci<sup>n</sup>'ga amá wáqe-macē' ctí ta<sup>n</sup>'wa<sup>n</sup>gça<sup>n</sup>' çañáji<sup>n</sup> gē' wawéçigça<sup>n</sup>' çíngé 9  
 person the (pl. sub.) ye white people too nation (or city) you stand the ruler none  
 (pl. in. ob.)  
 ŋi, wágazu-báji te há. Kí ta<sup>n</sup>'wa<sup>n</sup>gça<sup>n</sup>' an'gata<sup>n</sup> wawéçigça<sup>n</sup> waçin'gai ŋi,  
 if, they will not be straight And nation we who stand ruler we have none if,  
 wágazu-a<sup>n</sup>'çi<sup>n</sup>-báji taité éska<sup>n</sup> a<sup>n</sup>çañ'çai Áda<sup>n</sup> níkaci<sup>n</sup>'ga d'úba waji<sup>n</sup>'skāqtei  
 we shall not be straight we think that probably. There-fore person some very sensible  
 wacka<sup>n</sup>'ŋaŋáqti maja<sup>n</sup>' çañ'di íe éna'a<sup>n</sup> etai ŋí'ji, weáçagickáxai ka<sup>n</sup>' 12  
 very strong land in the word they listen to it if, you make it for us we  
 a<sup>n</sup>çañ'çai.  
 hope.

## NOTE.

Though the speaker and his associates were opposed to the old chiefs, they were not prepared to do without leaders.

## TRANSLATION.

My friend, you told us that you wished us to improve our condition that we might live. We have remembered your speech throughout the day. When you spoke to us, it was just as if God had come down from above. You have made us very sensible.



## NOTES.

728, 4. Uwačakie-medega<sup>n</sup>, etc. W. gave another reading, though he said that the text (-medega<sup>n</sup>) was correct: Kagčha, níkaci<sup>n</sup>/ga úwačakié ma íe qíja tē i<sup>n</sup>wi<sup>n</sup>/čai éga<sup>n</sup>, aná'a<sup>n</sup> tē nān'de i<sup>n</sup>čei<sup>n</sup>/uda<sup>n</sup>, *Friend, those persons to whom you spoke told me your words, and when I heard them they made me glad.*

728, 8. si masani čize ačai. This means, "They learn a little about the way and advance one foot; then they learn a little more and advance the other."

There were other speakers after Mazi-kide, but their words were not recorded in their own language.

## TRANSLATION.

O elder brother, I did not know about you when you came. Since you have spoken to us, I have heard your words, and they make me glad. Since you and my Grandfather (the President?) have wished some of these Indians to work, I have joined them. These Indians, the chiefs, have made blunders. I have joined those Indians who wish to work. It has been two years since they found out that it is life-sustaining. They are advancing one step at a time.

WAQPECA TO UNAJI<sup>N</sup>-SKA.

March 24, 1879.

Negíha, wabágčeze bēizē xī, nān'de i<sup>n</sup>čei<sup>n</sup>/uda<sup>n</sup>/-qti-ma<sup>n</sup>. Negíha,  
 Mother's letter I re- when, heart mine was very good by means Mother's  
 brother, ceived of it. brother,  
 wi<sup>n</sup>i<sup>n</sup>/čē níja, wakéga tē gini<sup>n</sup>. Éskana íčae tē bēúga éga<sup>n</sup> ckáxe  
 my elder lives, sick the he has re- Oh that you the all so you do  
 brother covered from.  
 ka<sup>n</sup>bēga<sup>n</sup>. Hné tečan'di nān'de i<sup>n</sup>/pi-máji. Kí i<sup>n</sup>/ta<sup>n</sup> ań/ka-máji. Ca<sup>n</sup> 3  
 I hope. You went in the past heart bad for me. And now I am not so And  
 Pań/ka amá edáda<sup>n</sup> gíteqí/qti wi<sup>n</sup>/ ákipaí, wáqe wanáce a<sup>n</sup>/bačē/qti  
 Ponka the (pl. what very difficult one have met it, white soldiers a<sup>n</sup>/bačē/qti  
 sub.)  
 wáči<sup>n</sup> ačai: Ma<sup>n</sup>tcú-náji<sup>n</sup>, xáxe-ní-čata<sup>n</sup>, Lé-sigčé, Cyu-i-lma<sup>n</sup>, Wačiqe-xáci,  
 have taken them Ma<sup>n</sup>tcu náji<sup>n</sup>. xaxe-ni-čata<sup>n</sup>. Buffalo Tracks, Prairie chicken Runs a long time,  
 away: is coming.  
 Ma<sup>n</sup>tcú-dáči<sup>n</sup>, Cańgč-hi<sup>n</sup>-zí. Bučíte ijin'ge čáji, iha<sup>n</sup> aká Čuzáči gčízai éga<sup>n</sup>. 6  
 Foolish Grizzly bear. Horse with yellow Charles his son did not his the Rosalie having taken him  
 hair. Pepin go, mother (sub.) from her own.  
 Wamúské uáji bēicta<sup>n</sup> xī, Wačútada waa<sup>n</sup>/be bēé tčínke, negíha. Ca<sup>n</sup>  
 Wheat I sow I finish when, Oto I see them I may go. O mother's And  
 brother.  
 a<sup>n</sup>/ba ičaugče č'ta čanáji<sup>n</sup> ka<sup>n</sup>bēga<sup>n</sup>. Wackań-gā. Wanáce čéize taí,  
 day through there you stand I hope. Make an effort. Soldier they will take  
 you,  
 ebéga<sup>n</sup>. Cúde-gáxe, winégi, wińími méga<sup>n</sup>, wakéga-báji xī, awána'a<sup>n</sup> 9  
 I think it Smoke-maker. my mother's my father's likewise, not sick if I hear about  
 mother, sister them  
 ka<sup>n</sup>/bča. Ictáčabi aká Wačutádaa wáwari ahí, cań'ge cáčē-na<sup>n</sup>/ba  
 I wish. Ictagabi the (sub.) to the Otos to dance the reached. horse twelve  
 pipe-dance there,  
 wáči<sup>n</sup> agčfi.  
 he has brought them back.

## NOTES.

729, 5. *ḡaxe-di-čata<sup>n</sup>*, a name of *ḡeje-ba<sup>je</sup>*, or *Buffalo Chips*, one of the Ponkas arrested at Omaha Agency in March, 1879, by order of Commissioner Hayt.

729, 6. Bučite, the Ponka notation of the French *pouliche*, a she colt. This was the Ponka name of Charles Pepin's elder brother, who died on the old Ponka reservation, in Dakota. His son by Rosalie Primeau (Čuzači) was John Pepin, a scholar of the author in 1872.

## TRANSLATION.

Mother's brother, when I received your letter it made me very glad. Mother's brother, my elder brother is alive; he has recovered from the sickness. I hope that you will fulfill all your promises. I was sad when you went away (in the past). But now I am not so. For the Ponkas (who were here) are in great trouble; this very day the white soldiers came and took them away (to Omaha City). (The names of the arrested Ponkas are as follows:) Standing Bear, Crow Drinks Water, Buffalo Tracks, Prairie-chicken is Coming, Runs a Long time, Foolish Grizzly bear, and Horse with Yellow Hair. John Pepin did not go, as his mother, Rosalie, (now wife of the Omaha Silas Wood) took him. Mother's brother, when I finish sowing wheat I may go to see the Otos. Throughout each day I hope that you may remain there (where you are). Persevere. I think that the soldiers will arrest you (if you return here). I wish to hear whether Smoke-maker, my mother's brother, and my father's sister are well. Ictačabi went to the Otos to dance the pipe-dance. He has come home with twelve horses.

MA<sup>N</sup>TCU-NA<sup>N</sup>BA TO WIYAKOIN.

April 3, 1879.

- Č'a<sup>n</sup>, ḡa<sup>n</sup>ckáha, uágčacíge cučéačé tá minke. Kí a<sup>n</sup>wa<sup>n</sup>qpani ehé  
 And, sister's son, I complain of my own I will send to you. And I am poor I said
- uwífbča-na<sup>n</sup>-ma<sup>n</sup>'. Kí Heqága-ma<sup>n</sup>'čín máčadi ca<sup>n</sup> wada<sup>n</sup>'be atíi, kí  
 I usually told you. And Walking Elk last winter at any rate to see us came, and
- 3 a<sup>n</sup>wa<sup>n</sup>qpani ehé éga<sup>n</sup>, ca<sup>n</sup>'ca<sup>n</sup> waqpáni té cugčé. Gañ'qi Heqága-ma<sup>n</sup>'čín  
 I am poor I said as, always poor the he went back to you. And Walking Elk
- amá anka<sup>n</sup>'ta<sup>n</sup>'i cagčai, ḡa<sup>n</sup>ckáha. Kí wíqúcpa a<sup>n</sup>'ba atañ'qi a<sup>n</sup>'čicke téda<sup>n</sup>,  
 the (mv. sub.) tied me they went back to you, O sister's son. And my grand- day when (fut.) he loose me will? (in soliloquy),  
 child
- ebčéga<sup>n</sup> anáji<sup>n</sup> ca<sup>n</sup>'ca<sup>n</sup> tá minke. Céna, ḡa<sup>n</sup>ckáha, íe uágčacíge cučéačé.  
 I think it I stand always will I who. Enough, O sister's son, word I complain of my own I send to you.
- 6 Ahaú. Can<sup>n</sup>'-qti-mága cí te'di edáda<sup>n</sup> íe nečúčikiai čín'te aná'a<sup>n</sup>  
 I To the real Dakotas you when what word they spoke to you about if I hear it

- ka<sup>n</sup>'bça. Ca<sup>n</sup>' edáda<sup>n</sup> uwíbça tẽ çĩngé éga<sup>n</sup> hã. Ca<sup>n</sup>' fuça çĩngé cti  
I wish. And what I tell you the there is none so And newa none too
- anáji<sup>n</sup>. Pañ'ka fé Ma<sup>n</sup>'tcú-náji<sup>n</sup> gfi éde wanáçe amá agíatí éga<sup>n</sup>,  
I stand. Ponka this Standing Grizzly came but soldier the (pl. came for as,  
bear back sub.) him
- Uma<sup>n</sup>'ha<sup>n</sup> ta<sup>n</sup>'wa<sup>n</sup>gça<sup>n</sup> çan'di wáçĩ agçai. Ki e'a<sup>n</sup>' giáxai taité ceta<sup>n</sup>' 3  
Omaha city to the they took them back. And how they shall do to them so far
- içápaha<sup>n</sup>-máji: agí taité cti içápaha<sup>n</sup>-máji, ci Pañ'ka maja<sup>n</sup>' çan'á  
I do not know: they shall be re- too I do not know, again Ponka land to the  
turning
- wáçĩ hí taité cti içápaha<sup>n</sup>-máji. Ki, "Inwĩn'xañ-gã," áji éga<sup>n</sup>, uéça<sup>n</sup>-máji:  
they shall take them too I do not know. And, Help me! as he did not I did not help  
hither say, him:
- é i<sup>n</sup>'ça-máji tẽ. Íuça uwíbça cuçéaçẽ Uma<sup>n</sup>'ha<sup>n</sup> yi dçéça<sup>n</sup>'ba gaçça<sup>n</sup>' 6  
that I am sad for the. News I tell you I send to you. Omaha lodge seven migrating
- açai éde, agçĩ-báji ca<sup>n</sup>'ca<sup>n</sup>. d'áçĩ<sup>n</sup>'aça d'úba gaçça<sup>n</sup>' açai éde ceta<sup>n</sup>'  
went but, they have not always. To the Paw- some migrating went but so far  
nees
- agçĩ-báji. Íuça piáji<sup>n</sup>'qti i<sup>n</sup>'tca<sup>n</sup>' aná'a<sup>n</sup>. Hídeáça Wáçutáda yi çan'  
they have not returned. News very bad now I have heard. Down the Oto the village  
stream
- guáçica<sup>n</sup>'ça díxe wakéga éga<sup>n</sup>-bi; júga qéiqfi, ábigi t'á-biamá. Çiádi 9  
beyond it is said that they have the small-pox; body broken out many have died, it is Your  
in running said, father  
sores,
- maka<sup>n</sup>' iwa<sup>n</sup>'xekiçá-gã, wáçe amádi. Zéçicaí xi, díxe éçiga<sup>n</sup>-báji taí.  
medicine cause him to ask about it, among the white They pre- if, you will not have the small-pox.  
people. scribe for you
- Añgúcti Uma<sup>n</sup>'ha<sup>n</sup> amá eáwaga<sup>n</sup> tañ'gata<sup>n</sup>, maka<sup>n</sup>' a<sup>n</sup>'çan'xiwa<sup>n</sup>'xe tañ'gata<sup>n</sup>.  
We too Omaha the (pl. we will be so, medicine we will ask about it for ourselves.  
sub.)
- Pañ'ka i<sup>n</sup>'c'age wi<sup>n</sup>' abçi<sup>n</sup>' éde t'ée hã. Wasábe-qçá ijáje açi<sup>n</sup>'. Cúde- 12  
Ponka old man one I had but he is dead. Black bear lean his he had. Smoke-  
name
- gáxe uíça-gã. Ci ie edáda<sup>n</sup> uwíbça kẽ çúta<sup>n</sup>'qti uwíbça cuçéaçẽ.  
maker tell it to him! Again word what I tell to you the very correctly I tell it to I send to you.  
you
- Waqi<sup>n</sup>'ha gáça<sup>n</sup> nízẽ ki, uqçé giañ'kiçá-gã.  
Paper that you re- when, soon send it back.  
ceive it

## NOTES.

730, 4. wiuepa, Walking Elk. Ma<sup>n</sup>'tcu-na<sup>n</sup>ba expected a great many good words from Walking Elk whenever (in future) the latter should "untie" him. (L.)

731, 8 and 9. Wáçutada yi çan' guáçica<sup>n</sup>'ça, i. e., near Vinita, Indian Territory.

## TRANSLATION.

Sister's son, I will send to you to complain of my own (people?). I have told you often that I was poor. Yet Walking Elk came at any rate last winter to visit us; and, as I had said that I was poor, he returned to you without any presents. And then, O sister's son, as he returned to you, Walking Elk placed restrictions on me. So I will continue to think, "On what day will my grandchild untie me?" I have sent you enough words of complaint about my own (people), O sister's son!

When you visit the real Dakotas (*i. e.*, the Tetons), I wish to hear about what matters they talk to you. There is hardly anything for me to tell you. There is no news where I am. This Ponka, Standing Bear, came back, but the soldiers came after him and carried him and his party to Omaha City. I do not know yet how they will treat them; whether they will return hither, or whether they will take them to the Ponkaland (in Indian Territory). As they did not say "Help me!" I did not help them. I am sad on that account. I send to tell you news. Seven lodges of Omahas went away, and they have not returned. Some migrated to the Pawnees, but they have not yet returned.

I have just heard a very bad piece of news. It is said that the people in the south, beyond the Oto village, have the small-pox; that their bodies have broken out in running sores, and that many have died. Get your agent to ask for medicine among the white people. If you are vaccinated you will not have the small-pox. We Omahas will do likewise; we will ask about the medicine for ourselves. An aged Ponka man whom I kept has died. His name was Lean Black bear. Tell Smoke-maker.

Now, I send you a correct account of the matters of which I tell you. When you receive the letter, return one to me soon.

### JAČI<sup>n</sup>-NA<sup>n</sup>PAJĪ TO MŮ<sup>n</sup>TCE-QA<sup>n</sup>ŁOE.

A <sup>n</sup> wa <sup>n</sup> 'wajá-ctě	uágaca <sup>n</sup> -májĭ,	áda <sup>n</sup>	cañ'ge	a <sup>n</sup> čĭñ'ge,	a <sup>n</sup> wa <sup>n</sup> 'qpani há.
In any direction what- ever	I have not traveled,	there- fore	horses	I have none,	I am poor
Í-äji-gă há.	Égičē	'a <sup>n</sup> čĭñgě'qti	učágaca <sup>n</sup>	čatí te.	č'íčaji'qti čagčē íčá-
Do not be coming	!	Beware	altogether in vain	you travel	you come
3 nahi <sup>n</sup> -májĭ.	Níkaci <sup>n</sup> 'ga	d'úba	ikágeawáčē	ča <sup>n</sup> 'ja,	wačĭta <sup>n</sup> ákihiđai éga <sup>n</sup> ,
not willing.	Person	some	I have them for friends	though,	work they attend to
níaci <sup>n</sup> 'ga	ukéčĭ <sup>n</sup>	úcka <sup>n</sup>	epai tē	gáxe	añga <sup>n</sup> 'ča-báji.
Indian	common	deed	their the	to do	we do not wish.
					There- fore
					do not be coming
					!
					Enough.

### NOTE.

See 726. After JAČI<sup>n</sup>-na<sup>n</sup>pajĭ had sent that letter, MŮ<sup>n</sup>tce-qa<sup>n</sup>Łoe wrote again, insisting on coming to visit the Omahas. This elicited the above letter.

### TRANSLATION.

I have not traveled in any direction whatever, so I have no horses; I am poor. Do not come! Beware lest you travel and come altogether in vain! I am not willing for you to start home much displeased. Though I have some persons as friends, they attend to work, and so we do not wish to do the deeds of wild Indians. Therefore do not come! Enough!

TA<sup>N</sup>WA<sup>N</sup>-GAXE-JIŅGA TO MAWATA<sup>N</sup>NA.

Ca <sup>n</sup> ga <sup>n'</sup> maja <sup>n'</sup> ɕa <sup>n'</sup> bɕita <sup>n</sup> éde edáda <sup>n</sup> bɕúga uáji bɕicta <sup>n</sup> ɣi, Ihañk'-	
At any rate land the I have but what all I plant I finish when, Yank-	
(ob.) worked them	
ta <sup>n</sup> wi <sup>n'</sup> ɣi ɣa <sup>n'</sup> be tɕ, ebɕéga <sup>n</sup> . Ca <sup>n'</sup> Ihañk'ta <sup>n</sup> wi <sup>n'</sup> ɣi guáɕica <sup>n'</sup> Caa <sup>n'</sup> áji-	
ton vil- I will see it, I think it. And Yankton vil- beyond Dakota dif-	
lage	
ɕa <sup>n</sup> ɕa <sup>n'</sup> waja <sup>n'</sup> be ka <sup>n'</sup> bɕa. Ca <sup>n'</sup> ɕisañ'ga, Úqɕ etéga <sup>n</sup> , cañ'ge ɣuɣi ca <sup>n'</sup>	3
ferent ones I see them I wish. And your younger brother, To over- apt, horse houseful in fact	
take (a foe)	
ha <sup>n'</sup> da <sup>n</sup> cañ'ge sáta <sup>n</sup> gínaɕiñ'ge, wɕi <sup>n</sup> , kúkusi cti, bɕúga gínaɕiñ'ge.	
at night horse five he lost by fire, plow, hog too, all he lost by fire.	
ɕaná'a <sup>n</sup> téga <sup>n</sup> uwíbɕa cuɕéaɕɕ. Ca <sup>n'</sup> ga <sup>n'</sup> -na <sup>n</sup> cupi te ebɕéga <sup>n</sup> uwíbɕa	
You hear it in order that I tell it to you I send to you. And at any rate I will reach I think it I tell you	
(f)	
cuɕéaɕɕ. Ca <sup>n'</sup> níaci <sup>n'</sup> ga d'úba nújĩga wágazúqti Ihañk'ta <sup>n</sup> wi <sup>n'</sup> ikágea <sup>n</sup>	6
I send to you. And person some boy very straight Yankton we have them	
wa <sup>n'</sup> ɕai waghap'é <sup>n</sup> qti juáwagɕe. A <sup>n'</sup> cté-na <sup>n'</sup> ɣi wiwíɣa uágidé cuɕɕé.	
for friends being very near to them, my kindred I was with them. Usually, as it were house my own I enter my own I return to you.	
Uqɕé <sup>n</sup> qti waqí <sup>n'</sup> ha gɕ wi <sup>n'</sup> iañ'kiɕá-gā. Níaci <sup>n'</sup> ga-ma e'a <sup>n'</sup> i ɣi, i <sup>n</sup> wi <sup>n'</sup> ɕa-gā	
Very soon paper the (pl. in. ob.) one send hither to me! The people how they are, if, tell me.	
Wágazúqti i <sup>n</sup> wi <sup>n'</sup> ɕa ɕa-gā.	9
Very straight to tell me send hither!	

## NOTES.

733, 3. Uqɕ etega<sup>n</sup> (Uqɕe etega<sup>n</sup>), a war or bravery name, "Apt to overtake the foe," a name of Mandan (Mawada<sup>n</sup>ɕi<sup>n</sup>), the Omaha, half-brother of the Yankton Mandan (Mawata<sup>n</sup>na).

733, 5. Ca<sup>n</sup> ga<sup>n</sup>-na<sup>n</sup>, etc., said by W. to be bad Omaha. He gave other readings: Ca<sup>n</sup> ga<sup>n'</sup> cubɕé etéga<sup>n</sup>, *I will be apt to go to you at any rate*; or, Ca<sup>n</sup> ga<sup>n'</sup>qti cubɕé etéga<sup>n</sup>, *I will be apt to go to you, no matter what happens!* Or, Edáda<sup>n</sup> áakipá ctéctéwa<sup>n'</sup>, cupi te ebɕéga<sup>n</sup>, etc., *I think that I shall reach your land in spite of anything that I may encounter, etc.* Or, I<sup>n</sup>ba<sup>n</sup>.báji ctéctéwa<sup>n</sup>, ca<sup>n'</sup> (wiewáji<sup>n</sup>) cupi te ebɕéga<sup>n</sup>, *Even though I should not be invited (to your land), still, I (of my own accord) think that I shall reach your land.*

733, 7. A<sup>n</sup>cte-na<sup>n</sup>, etc. A<sup>n'</sup>cte ɣi wiwíɣa uágidé éga<sup>n</sup>qti cubɕé, *I go to you just as if I was entering my own house.* (G.) W. and Ta<sup>n</sup>wa<sup>n</sup>-gaxe-jĩŅga agree in the use of cuɕɕe. A<sup>n'</sup>cte-na<sup>n</sup> ɣi wiwíɣa-qti uágidé cuɕɕé éga<sup>n</sup> há (W.) differs from the text only in the use of the emphatic ending, -qti, *very*, and éga<sup>n</sup>, *so, like*.

## TRANSLATION.

I work my land, but I think that when I finish planting everything I will visit the Yankton villages. I also wish to see the various Dakota tribes that dwell beyond the Yanktons. Your younger brother, Mandan, had his stable, five horses, his hogs, and plows consumed one night by a fire. I send to tell you. I also send to inform you that I think of visiting you. There are some men among the Yanktons, young men whom we regard as warm friends, with whom I associated when very near their lodges. And if I now go to see you it will be as if I entered my own house. Send me a letter very soon. Tell me how the people are. Send and tell me the truth.

## HUPEČA TO A. B. MEACHAM.

- Kagéha, úcka<sup>n</sup> uáwačagioná ticačai tē aṅáxai. Wačíta<sup>n</sup> e'a<sup>n</sup> čkaxai  
 My friend, deed you told to us you have the we have done Work how you (pl.)  
 sent hither it. do it.
- gē a<sup>n</sup>čañ'gaska<sup>n</sup>čai, a<sup>n</sup>čicta<sup>n</sup>i. Níkaci<sup>n</sup>ga aṅ'gač'i<sup>n</sup> pahaṅ'ga Wakan'da  
 the we have attempted, we have fin- Person we who are before God  
 (pl. in. ob.) ished.
- 3 aká jút'a<sup>n</sup> wáxai tē edáda<sup>n</sup> ctēwa<sup>n</sup> a<sup>n</sup>ča<sup>n</sup>'baha<sup>n</sup>-báji. Kagéha, wačíta<sup>n</sup> tē  
 the made us have the what soever we did not know. My friend, work the  
 (sub.) bodies
- a<sup>n</sup>'bačē'qtcī a<sup>n</sup>čicta<sup>n</sup>i tē uwibča cučéačē. Níkaci<sup>n</sup>ga ukéč'i<sup>n</sup> aṅ'gač'i<sup>n</sup> úcka<sup>n</sup>  
 this very day we have fin- the I tell it to I send to you. Indian common we who are deed  
 ished you
- čičiha úda<sup>n</sup> ctēwa<sup>n</sup> íbaha<sup>n</sup>-báji, aṅgú-ona<sup>n</sup> a<sup>n</sup>ča<sup>n</sup>'baha<sup>n</sup>, Uma<sup>n</sup>'ha<sup>n</sup> aṅ'gata<sup>n</sup>.  
 your good soever they know not, only we we know it we who are Omahas.
- 6 Kagéha, níkaci<sup>n</sup>ga ukéč'i<sup>n</sup> ucté-ma gí'ča-bají'-qti-na<sup>n</sup> ca<sup>n</sup> a<sup>n</sup>'ba ič'ugče,  
 My friend, Indian common the others are usually very sad yet day throughout,  
 kagéha, gí'čaji-méde aṅguíhaji aṅga<sup>n</sup>čai. Éskana uáwačan ka<sup>n</sup> a<sup>n</sup>ča<sup>n</sup>'čai.  
 my friend, those who have we do not fol- we wish. Oh that they help us we hope.  
 low
- Níkaci<sup>n</sup>ga ukéč'i<sup>n</sup> aṅ'gač'i<sup>n</sup> wáčaha aṅgújai gč' áčaha ctēwa<sup>n</sup> ga<sup>n</sup>'ča-báji  
 Indian common we who are clothing our the to wear  
 (pl. in. ob.) clothing at all they do not wish
- 9 wáqe amá. Kí, wáqe-máčē, edáda<sup>n</sup> aoni<sup>n</sup> gē bčúga aṅga<sup>n</sup>'čai. Pahaṅ'ga  
 white the (pl. And, O ye white people! what you the we desire. For-  
 people sub.) have (pl. in. ob.)
- tē'di ugáhanačazē'qti aṅgúma<sup>n</sup>č'i<sup>n</sup>-na<sup>n</sup> ca<sup>n</sup>ca<sup>n</sup>, níkaci<sup>n</sup>ga ukéč'i<sup>n</sup> a<sup>n</sup>ma<sup>n</sup>'č'i<sup>n</sup>  
 erly in great darkness we were always walking, Indian common we walked
- tē'di. Kí a<sup>n</sup>'bačē'qtcī a<sup>n</sup>čída<sup>n</sup>baí tē'di, a<sup>n</sup>'ba úda<sup>n</sup>qti wéahidē'qti  
 when. And this very day we have seen you when, day very good to a very great  
 distance
- 12 aṅgúčixíde eáwaga<sup>n</sup>i. Wáqe-máčē, maja<sup>n</sup> níučuan'da čé níkaci<sup>n</sup>ga  
 we look to a dis- we are so. O ye white people! land island this Indian  
 tance



ukéçin<sup>a</sup>-ma Wakan'da aká uéjawákiçai. Wíugáce ctéwa<sup>n'</sup> a<sup>n'</sup>çigaxa-báji.  
 the common ones God the caused them to own In the way in the least we did not regard  
 (pl. ob.) (sub.) it.

Ni-jañ'ga masáni kē maja<sup>n'</sup> uéçixiçin'gai ça<sup>n'</sup> maja<sup>n'</sup> wiwíja ça<sup>n'</sup> çatí.  
 Big Water other side the land it did not hold out for the land my the you  
 you (all) hither.

Ki çaníja tai éga<sup>n</sup> maja<sup>n'</sup> wiwíja ça<sup>n'</sup> çatí éga<sup>n</sup>, çaníjai. Maja<sup>n'</sup> wiwíja 3  
 And you live in order that land my the you having come you live. Land my  
 hither.

ça<sup>n'</sup> çatí tē'di, can'ge-ma ci<sup>n'</sup>qti waja<sup>n'</sup>be-na<sup>n</sup>-ma<sup>n'</sup>, íeskā cti ci<sup>n'</sup>qti  
 the you have when, the horses very fat I have usually seen them, oxen too very fat  
 come

waja<sup>n'</sup>be-na<sup>n</sup>-ma<sup>n'</sup>, wamúskē ují gē' cti, wéga<sup>n'</sup>ze gçéba-dúba, gçéba-sátā<sup>n</sup>,  
 I have usually seen them, wheat sown the too, measure forty, fifty,  
 in. ob.)

ují-na<sup>i</sup> gē' waja<sup>n'</sup>be, maja<sup>n'</sup> wiwíja çan'di. Wata<sup>n'</sup>zi gē' cti gçéba-dúba 6  
 they usually the I have seen land my in the. Corn the too forty  
 sowed (pl. in. ob.)

ují-na<sup>i</sup> waja<sup>n'</sup>be; na<sup>n'</sup>za gē' cti úda<sup>n'</sup>qti gçin'; can'ge í gē' cti úda<sup>n'</sup>qti,  
 they usually I have seen; fence the too very good sit; horse house the too very good,  
 planted in. ob.) in. ob.)

í-ugçin' gē' cti, úda<sup>n</sup> gçin'; kúkusi wi<sup>n'</sup>áqtei gçéba-sátā<sup>n</sup> ctēa<sup>n'</sup>i: maja<sup>n'</sup>  
 dwelling- the too, good sit; hog one fifty perhaps: land  
 house (pl. in. ob.)

wiwíja ça<sup>n</sup> íxixaxai wáqe amá. Gí'çēqti-na<sup>n</sup> ca<sup>n'</sup>ea<sup>n</sup>i. Wí i<sup>n'</sup>ça-máji-na<sup>n</sup> 9  
 my the have made white the (pl. sub.) They are usually always. I I am sad usually  
 for themselves by means of it very glad

ca<sup>n'</sup>ca<sup>n</sup> bçin'. In'tca<sup>n'</sup>qtei in'çē hā, áda<sup>n</sup> wawíðaxu cuçéaçē. In'wi<sup>n'</sup>ça<sup>n</sup>ja<sup>n</sup>  
 always I am. Just now I am glad there- I write several I send to You help me  
 fore things to you. you.

ka<sup>n</sup>bçéga<sup>n</sup>. In'wi<sup>n'</sup>ça<sup>n</sup>ja<sup>n</sup> xi'ji, in'çē-na<sup>n</sup> ca<sup>n'</sup>ca<sup>n</sup> etéga<sup>n</sup>. Níkaci<sup>n'</sup>ga ukéçin<sup>a</sup>-ma  
 I hope. You help me if, I am usually always apt. Indian the common  
 ones

waníta piáji<sup>n'</sup>qti te çin' ékiga<sup>n'</sup>qti wackáxai, wáqe-mácē. Tēnā'! wamí 12  
 quadruped very bad will the (mv. an. ob.) just like it you make us, O ye white people. Fie! blood

ea<sup>n'</sup>çikiga<sup>n'</sup>i: qin'ha-skā' çíaxai, qin'ha-jíde wáxai. Pahan'ga tē'di edáda<sup>n</sup>  
 we are like you: white skin he made you, red skin he made us. Formerly what

ctéwa<sup>n'</sup> a<sup>n'</sup>ça<sup>n'</sup>baha<sup>n</sup>-báji, in'ta<sup>n</sup> úcka<sup>n</sup> çiqñai gē a<sup>n'</sup>ça<sup>n'</sup>çibaha<sup>n'</sup>i. Úcka<sup>n</sup>  
 soever we did not know, now deed your the (pl. in. ob.) we know you by means of them. Deed

çiqñai gē a<sup>n'</sup>ça<sup>n'</sup>çibaha<sup>n'</sup>i tē'di, úcka<sup>n</sup> çiqñai gē a<sup>n'</sup>ça<sup>n'</sup>guçihé aña<sup>n'</sup>çai. 15  
 your the (pl. in. ob.) we know you by means of them when, deed your the (pl. in. ob.) we follow you in them we wish.

A<sup>n'</sup>ça<sup>n'</sup>guçihé tañ'gata<sup>n</sup> hā. A<sup>n'</sup>ça<sup>n'</sup>ni<sup>n</sup> etaf tē wi<sup>n'</sup> uáwagiçai-gā,  
 We will follow you in them. We may improve by the one tell it to us,  
 means of (things)

wáqe-mácē. E'a<sup>n'</sup> íçigiúda<sup>n</sup>i gē' wi<sup>n'</sup> uáwagiçai-gā, kagéha. Qta<sup>n'</sup>çiqē  
 O ye white people. How they are for the (pl. one) tell to us, my friend. We love you  
 your good in. ob.)

héga-báji, kagéha. Níkaci<sup>n'</sup>ga ukéçin<sup>a</sup> d'úba macté maja<sup>n'</sup> kē'ja hí éde 18  
 not a little, my friend. Indian common some warm land to the reached but

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- gčf. Gí'ča-báji teábe, níkaci<sup>n</sup>'ga ukečfí<sup>n</sup>. Waqa<sup>n</sup>'be, Pañ'ka čaňká. Téná!  
have They are sad very, Indian common. I have seen Ponka the ones Fie!  
come back.
- účka<sup>n</sup> čičíja íbaha<sup>n</sup> da<sup>n</sup>'be ga<sup>n</sup>'čai čaňká eáta<sup>n</sup> t'č wečéčka<sup>n</sup>naí á.  
deed your to know to see they wish the ones why to die do you wish for them  
who
- 3 Wakan'da činké<sup>n</sup> wí éskana íe čaná'a<sup>n</sup>i čdí-macě, Wakan'da činké<sup>n</sup> íe  
God the one who I oh that word you hear it O you who are God the one world  
there, who
- éčaná'a<sup>n</sup>-bají'qtia<sup>n</sup>i. Wačá'ečé<sup>n</sup> ctě íepaha<sup>n</sup>-bají éska<sup>n</sup>'bčéga<sup>n</sup>, wáqe-máčě.  
you do not obey him at all. Pity even you do not know it it may be, I think it, O ye white people
- Níkaci<sup>n</sup>'ga ukečfí<sup>n</sup> čaňká waŋíččita<sup>n</sup>'qti ga<sup>n</sup>'čai čde wáničúwi<sup>n</sup>'xe wáni<sup>n</sup>  
Indian common the ones who to work hard for them- they but you have led them you have  
who selves wished around kept them
- 6 Pañ'ka čaňká. Waqí<sup>n</sup>'ha cuhí tč'di, waqí<sup>n</sup>'ha-gáwa baxú-de ca<sup>n</sup>' maja<sup>n</sup>'  
Ponka the ones Paper reaches when, paper spread open written when and land  
who
- bčúga učí'ai tč, gaň'qi wi<sup>n</sup>' iaň'kičá-gă.  
whole scattered the, and then one send hither to me!  
in

NOTES.

The translation of this letter appeared in The Council Fire of 1879.

734, 4. Níkaci<sup>n</sup>'ga ukečfí<sup>n</sup> aňgačfí<sup>n</sup>, does not include the Omahas; so the phrase may be rendered by "The Indians who are *like us*," etc. But in 734, 5, aňgu<sup>n</sup>na<sup>n</sup> . . Uma<sup>n</sup>'ha<sup>n</sup> aňgata<sup>n</sup>, refers to the Omahas alone.

TRANSLATION.

My friend, we have done the deeds of which you told us when you sent hither. We have attempted the various kinds of work that you have done, and we have succeeded. When God first made us, we Indians did not know anything whatever. My friend, I send to you to tell you that we have finished the work on this very day. The wild Indians of our race do not know anything about your ways; but we Omahas alone know about them. My friend, the other Indians are very sad throughout the day; but we do not wish to follow them. We hope that you will aid us. The white people do not wish us Indians to wear any part of our own clothing. O ye white people! we desire all the things which you have. Formerly, when we lived as wild Indians, we continued in great darkness. But to-day as we have seen you, we can perceive by steady gazing a very good day at a great distance. O ye white people! God caused the Indians to own the land on this island. We did not regard you as being in our way at all! You came to my land because the land on the other side of the water was insufficient for you all. You came to my land in order to live, and so you have improved. Since you have come to my land, I have seen in my land very fat horses and cattle, as well as from forty to fifty bushels of wheat sown (by one man). I have seen forty bushels of corn planted; excellent fences, stables, and dwellings. One hog has, perhaps, increased (in a few years) to fifty. The white people have acquired these things for themselves from my land; and they are always very glad. But I was ever sorrowful. Now I am glad, therefore I write to you about

several matters. I hope that you will help me. If you help me, I shall be apt to rejoice continually. O ye white people! you have regarded us Indians just as so many very bad quadrupeds! Fie! we resemble you in having blood, though you were made with white skins and we with red ones.

In former days we knew nothing at all; but now we have learned your deeds from you. As we have learned your methods, we wish to imitate you in practicing them. We will follow you in this respect. O ye white people, tell us one of the things by means of which we may improve! My friend, tell us one of the many things which have been advantageous to you. My friend, we have great love for you.

Some Indians went to the Indian Territory, but they have returned. The Indians are very sad. I have seen them. They are the Ponkas. Shame on you! why do you wish those to die who desire to see and know your ways? O ye whom I regard as hearers of God's words (among those who are otherwise), you have not obeyed God's words at all! I think, O ye white people, that you do not even know what pity is. The Ponkas desired to work very hard for themselves, but you have kept them in an unsettled condition. When this letter reaches you, and it is put in a newspaper and scattered over the whole country, send me a paper.

## JOHN SPRINGER TO JOHN PRIMEAU.

April 26, 1879.

Kagéha, cañ'ge ta<sup>n</sup> ceta<sup>n'</sup> íkikáwi<sup>n</sup>áça-máji. Cañ'ge ta<sup>n'</sup> qçá éde i<sup>n'</sup>tea<sup>n</sup>  
 My friend, horse the so far I have not bartered. Horse the lean but now  
 (std. an. ob.) (std. an. ob.)

ci<sup>n</sup> qé há. Kí i<sup>n'</sup>tea<sup>n</sup> wabéita<sup>n</sup> héga-máji, wébèi<sup>n'</sup>wi<sup>n</sup>-máji téinke. Bèicta<sup>n</sup>  
 fat goes . And now I have plenty of work, I may not sell. I finish it

xi, cañ'ge íkikáwi<sup>n</sup>áçé tá minke. I<sup>n'</sup>tea<sup>n</sup> ííují añgúñai nié çingé, úda<sup>n</sup>qti 3  
 when, horse I will trade. Now house- our pain has none, very good  
 hold

a<sup>n</sup>náji<sup>n</sup>. Kí Ihañk'ta<sup>n'</sup>wi<sup>n'</sup> ííi ça<sup>n</sup>qá oné wika<sup>n</sup>bça. Çin'gajiñ'ga wiwíça é'ja  
 we stand. And Yankton vil. to the you I wish for you. Child my there  
 lago go

cta<sup>n'</sup>be né wika<sup>n</sup>bça. Kí Ma<sup>n</sup>tcu-náji<sup>n</sup> íçámaxe te úcka<sup>n</sup> e<sup>n'</sup> íçápaha<sup>n</sup>-máji  
 you see you I wish for you. And Standing Grizzly I ask him a may deed how I do not know  
 him go bear question

há. Wabágçeze cī uqçé tia<sup>n'</sup>çakiçé ka<sup>n</sup>bçéga<sup>n</sup>, waqin'ha qé nízé xi. 6  
 . Letter again soon you send hither I hope, paper this you when.  
 to me receive  
 it

## NOTES.

John Springer was a half-blood Omaha. John Primeau was a half-blood Ponka, who resided on the Santee reservation, Knox County, Nebr.

737, 5. Kí Ma<sup>n</sup>tcu-náji<sup>n</sup>, etc. If *tě*, *the*, be substituted for *te*, *may*, we may translate thus: "I do not know about the matter concerning which I questioned Standing Bear."

## TRANSLATION.

My friend, I have not yet exchanged the horse for one of equal value. The horse has been lean, but now he is getting fat. At present I have plenty of work, and I may not sell it. When I finish the work I will trade the horse (for another?). All in our household are in good health, we are doing very well. I wish you to go to the Yankton village. I desire you to go to see my child that is there. I do not know how I can ask Standing Bear a question (?). I hope that when you receive this letter you will send me one soon.

A<sup>N</sup>PA<sup>N</sup>-JAŅGA, AND OTHERS, TO INSPECTOR J. H. HAMMOND.

May 8, 1879.

Níkaci<sup>n'</sup>ga amá čéama ikágewačáčě Uma<sup>n'</sup>ha<sup>n</sup> úwačakié amáča<sup>n'</sup> ca<sup>n'</sup>  
 Indian the (pl. sub.) these you have them for friends Omaha those whom you talked to at any rate  
 i<sup>n</sup>táxaqa wagáca<sup>n</sup> óné té ca<sup>n'</sup> čagčí ičáčipai éde, čagčíäji éga<sup>n</sup>, maja<sup>n'</sup> ukí  
 towards the traveling you the still you have they have but, you have as, land home  
 head of the river went returned waited for you not returned  
 3 čičiqa čan<sup>'</sup>di čakí éska<sup>n</sup> ečéga<sup>n</sup> éga<sup>n</sup>, učúčikié ga<sup>n'</sup>čai, učína<sup>'</sup>a<sup>n</sup> ga<sup>n'</sup>čai.  
 your in the you have perhaps they think as, to talk to you about some-thing they wish, to hear about you they wish.  
 reached home thing  
 Kagéha, ie wi<sup>n'</sup> učúčikié ga<sup>n'</sup>čai há, úeka<sup>n</sup> wi<sup>n'</sup> učúčikié ga<sup>n'</sup>čai. Uqčě<sup>'</sup>qčei<sup>'</sup>  
 My friend, word one to talk to you they wish deed one to talk to you they wish. Very soon  
 about it about it  
 wabágčeze wi<sup>n'</sup> íwakičá-gá há. Čatiäji taté xi, ie té čí'i cuhičě 'íčai há.  
 letter one send to us . You shall not come hither if, word the to give to send thither they promise  
 to you to you to you

## TRANSLATION.

These Indians whom you regard as your friends, the Omahas to whom you spoke, have waited for you to return from your journey up the Missouri River. But since you have not returned they think that you may have gone on to the land where your home is, and so they wish to speak to you about something. Then they desire to hear from you.

My friend, they wish to speak to you about one matter, one deed. Send us a letter very soon. If you do not intend coming hither, they promise to give you the words and send them thither to you.

MA<sup>N</sup>E-GAHI TO LOUIS ROY.

May 24, 1879.

- Umáha-mádi agčí. Umáha čéama wiji<sup>n</sup>'če amá, winégi amá edábe,  
 To the Omahas I have returned. Omaha these my elder the (pl. my mother's the (pl. also,  
 brothers sub.), brother sub.)
- a<sup>n</sup>'čeqti a<sup>n</sup>'čín éga<sup>n</sup>, in<sup>n</sup>'uda<sup>n</sup>'qtí ma<sup>n</sup>bčín'. Maja<sup>n</sup>' píjji héga<sup>n</sup>ji, út'e ké  
 very gently have me as, very good for I walk. Land very bad, cause the  
 (or carefully) (coll. death ?)
- héga-ctéwa<sup>n</sup>'ji, macté héga<sup>n</sup>ji-na<sup>n</sup>' ca<sup>n</sup>'ca<sup>n</sup>. Wi<sup>n</sup>á<sup>n</sup>'be ka<sup>n</sup>'bča-qtí ca<sup>n</sup>'ca<sup>n</sup> 3  
 far from being few, warm very usu- ally I see you I have a strong desire always
- ma<sup>n</sup>bčín'. Wisíčé-na<sup>n</sup>' ca<sup>n</sup>'ca<sup>n</sup>. Wa'ú čičína uckúda<sup>n</sup> ga<sup>n</sup>'-ada<sup>n</sup>' awásičé-na<sup>n</sup>  
 I walk. I remember usu- ally always. Woman your kind as, there- fore I remember usu- ally
- ca<sup>n</sup>'ca<sup>n</sup>. Hi<sup>n</sup>bé úda<sup>n</sup> ingáxe- na<sup>n</sup>, áda<sup>n</sup> awásičé-na<sup>n</sup>-ma<sup>n</sup>'. Čiádi wačátě  
 always. Moccasin good made for me usu- ally, there- fore I am usually thinking about them. Your father food
- ukč't'a<sup>n</sup> ča<sup>n</sup>' učíde uhi juwigče, wa<sup>n</sup>'da<sup>n</sup> uáhi há, ga<sup>n</sup>'-ada<sup>n</sup>' wisíčé-na<sup>n</sup>-ma<sup>n</sup>'. 6  
 he acquired the together I was with you in together I grew as, there- fore I am usually thinking  
 (ob.) in work growing, up of you.
- Éde wi<sup>n</sup>á<sup>n</sup>'ba-máji in<sup>n</sup>'teqi ičánahin ma<sup>n</sup>bčín'. Ěduána ea<sup>n</sup>'ča-báji tě  
 But I do not see you hard for I accept it I walk. Antoine not related to the  
 me
- čkiga<sup>n</sup>'qtia<sup>n</sup>', áda<sup>n</sup> í tě ctéwa<sup>n</sup>', ía<sup>n</sup>'ba-máji, ca<sup>n</sup>' dí há. Čiáhá<sup>n</sup>' aká ca<sup>n</sup>'ge  
 is just like it, there- lodge the even, I did not see it, I was com- ing back hither just so Your the horse  
 fore (ob.)
- ta<sup>n</sup>' číí ta<sup>n</sup> abčín' dí te aí éde, agísičé'-ctéwa<sup>n</sup>-máji. Ca<sup>n</sup>' ha<sup>n</sup>'-ina<sup>n</sup>'čín 9  
 the he the I am bringing will he but, I did not think of it at all. Just walking by night  
 (std. gave (std. it back hither said
- an. it to an. ob.)
- dí há. Uqčé'qtei wi<sup>n</sup>á<sup>n</sup>'be tá minke etéga<sup>n</sup>. Dega<sup>n</sup>' wabáxu ča<sup>n</sup> níze xí,  
 I Very soon I will see you it is But (?) letter the you when,  
 was coming back probable. (ob.) receive it
- uqčé'qtei waqin<sup>n</sup>'ha gia<sup>n</sup>'čakičé te. Edéce xí, cupí tá minke. Nú wata<sup>n</sup>'zi  
 very soon paper please be sending it back to me. What you if, I will reach you. Potato corn
- edábe uáji édega<sup>n</sup> ceta<sup>n</sup>' agčí'a. Agčíta xí, cupí etéga<sup>n</sup> há. Hi<sup>n</sup>bé čskana 12  
 also I have but so far I have not finished mine when, I reach it is you probable Moccasin oh that  
 planted mine
- čigáqča<sup>n</sup> iča<sup>n</sup>'a<sup>n</sup>kičaf ka<sup>n</sup>bčéga<sup>n</sup>.  
 your wife she puts them by I hope.  
 in order to save for me

## NOTES.

Ma<sup>4</sup>e-gahi was a Ponka. Louis Roy, a half-blood Ponka, was then staying on the Yankton reservation, Dakota.

739, 10. Dega<sup>n</sup>. W. substitutes, "Ga<sup>n</sup>," And. G. agrees with the author in giving a reading of equal value (both sentences being connected): Uq<sup>4</sup>ēqteci wi<sup>a</sup>be ta mi<sup>n</sup>ke etega<sup>n</sup> ɕa<sup>n</sup>ja, wabaxu ɕa<sup>n</sup>, etc. i. e., *Though I shall probably see you very soon, please send me a letter very quickly after you receive this one.*

## TRANSLATION.

I have come back as far as the Omaha reservation. These Omahas, my elder brothers, and my mother's brothers also, have treated me with the greatest consideration, so I continue to prosper. The land (in the south ?) is very bad, it contains many things that tend to shorten life, and it is always very warm. I always have a strong desire to see you. I always think of you. Your wives have been very kind, therefore I have always remembered them. They usually made moccasins for me, so I am generally thinking about them. You and I were raised together on the food which your father acquired, therefore I am usually thinking of you. But I continue in great distress because I do not see you. Antoine (your brother) has been just as if he was not related to me at all, therefore I started back hither without even seeing his house. Your brother-in-law said that I was to bring back to the Omaha reservation the horse which he had given you, but it escaped my memory altogether. I came hither traveling by night. It is probable that I shall see you very soon. When you get this letter, please send one back to me very soon. If you say anything I will come to you. I have been planting potatoes and corn, but I have not yet finished my work. When I finish it I will probably come to you. I hope that your wife will put some moccasins aside for me.

TWO CROWS AND OTHERS TO JOSEPH LA FLÈCHE, AT  
OMAHA.

May 28, 1879.

Cé-ma ukkie	wécpaha <sup>n</sup> xi	wacka <sup>n</sup> -gă.	Ca <sup>n</sup> 'iáwaɕc-na <sup>n</sup> i	g <sup>4</sup> éskana
Those talking whom you together see	you know them	when make an effort!	And they are usually talking about us (pl. in ob.)	the oh that
pí	ie úda <sup>n</sup> qti,	éskana ckáxe	ka <sup>n</sup> a <sup>n</sup> ɕa <sup>n</sup> 'ɕai.	Waɕácka <sup>n</sup> ka <sup>n</sup> a <sup>n</sup> ɕa <sup>n</sup> 'ɕai.
anew word very good, oh that	you make it	we hope.	You make an attempt	we hope.

## NOTES.

Joseph La Flèche went with his daughter Susette to the Indian Territory, to visit his younger brother, Frank, a Ponka chief.

Two Crows said that when the letter was received La Flèche would think "Wacka<sup>n</sup> 'iɕai tená," i. e., "*they talk of nothing but perseverance!*" G. (1889) gave what is plainer to the author: Wacka<sup>n</sup> tē - ná - qti 'iɕai ă.

Persevere the only very they speak of

## TRANSLATION.

Do your best when those whom you see and know are talking together! We hope that when they talk about us alone, you will make very good speeches (in our behalf). We hope that you will persevere.

## FRED. MERRICK TO G. W. CLOTHER.

A<sup>n</sup>bačé wawidaxu cučéačé hä. Céču pí tē níkaci<sup>n</sup>ga juáwagčé aká  
 To-day I write to you I send to you . Yonder I the Indian I with them the  
 about several things reached there (coll. sub.)

gfuda<sup>n</sup>qti<sup>n</sup>i, úda<sup>n</sup>qti juáwagčé. Maja<sup>n</sup> bčé 'iáčé ča<sup>n</sup>já juáwagčé bčá-máji.  
 it was very good for them, very good I was with them. Land I go I to the I with them I did not go.  
 promised

Ki mája<sup>n</sup> čéčuádi agčí tēdlihi xī, wabčíta<sup>n</sup>qti-ma<sup>n</sup>'. Ki úka<sup>n</sup> égičé teča<sup>n</sup>' 3  
 And land in this place I have come by the time I have worked. And deed you said in the  
 back that, (some one) past

aná'a<sup>n</sup> ka<sup>n</sup>bča-qti-ma<sup>n</sup>'. Wahá cka<sup>n</sup>'na 'íčačé teča<sup>n</sup>' éga<sup>n</sup>qti gáxa-gá. Ca<sup>n</sup>'  
 I hear it I have a strong desire. Animal you wish you in the just so act! And  
 skins for spoke of past

aná'a<sup>n</sup> ka<sup>n</sup>bča-qti-ma<sup>n</sup>' hä, učáket'a<sup>n</sup> tēdlihi xī'ji. Waqi<sup>n</sup>'ha čé cuhí tē  
 I hear it I have a strong desire . you acquire it by the if. Paper this reaches the  
 time that you

českana fe a<sup>n</sup>čá'í 'íčačé ka<sup>n</sup>bčéga<sup>n</sup>, uqčé'qtei. Níkaci<sup>n</sup>ga wagáxe čéči<sup>n</sup>' aká 6  
 oh that word you give you I hope, very soon. Indian debt he has the  
 to me promise for you (sub.)

gisíčai a<sup>n</sup>'ba íčáugčé. Ki a<sup>n</sup>'ba wiža<sup>n</sup>'be tē étanda<sup>n</sup> wacta<sup>n</sup>'be taté ebčéga<sup>n</sup>.  
 remembers day through. And day I see you the by that you shall see it (oh. not I think it.  
 it time named)

Ca<sup>n</sup>' i<sup>n</sup>'uda<sup>n</sup>qti-ma<sup>n</sup>', českana uqčé'qtei waqi<sup>n</sup>'ha ia<sup>n</sup>'čakičé ka<sup>n</sup>bčéga<sup>n</sup>. Ki  
 And I am doing very well, oh that very soon paper you send hither I hope. And  
 to me

účíta<sup>n</sup> t'a<sup>n</sup> hégaji hä, wamúskě kě' cti hégaji, áda<sup>n</sup> a<sup>n</sup>'wa<sup>n</sup>'snindě'-qti-ma<sup>n</sup>' 9  
 work abounds very much . wheat the too very much, I am delayed a long time  
 there

hä. Či wahá učáket'a<sup>n</sup> cka<sup>n</sup>'na tē hä'. Ki níkaci<sup>n</sup>ga čé cahí aká  
 Again animal skin you acquire you wished . And person this he the  
 skin you reached (coll. sub.)

wan'gičé učáket'a<sup>n</sup> číga<sup>n</sup>čai. Níkaci<sup>n</sup>ga aká čigísičé-na<sup>n</sup>'i hä. Ikágečičé'qti  
 all you acquire they wish it for you. Person the they are usually . Having you for a  
 (coll. sub.) remembering you real friend

xīxíxai.  
 they make  
 for them-  
 selves.

12

## NOTE.

Fred. Merrick, or Siqa<sup>n</sup>-qega, was an Omaha. He wrote this letter to a white man residing at Columbus, Nebr.





Ki úcka<sup>n</sup> e'a<sup>n'</sup> ma<sup>n</sup>i<sup>n'</sup> xī, ca<sup>n</sup> wágazu éskana i<sup>n</sup>wi<sup>n'</sup>ʔanaí ka<sup>n</sup>béga<sup>n</sup> (ca<sup>n'</sup>  
And deed how you walk if, yet straight oh that you (pl.) tell it to me I hope yet

úcka<sup>n</sup> ája<sup>n</sup> e'a<sup>n'</sup> ma<sup>n</sup>i<sup>n'</sup> xī). Ki níkaci<sup>n'</sup>ga d'úba ʔáama úcka<sup>n</sup> gě gíteqi  
deed you do how you walk if. And person some these deed the hard for  
(pl. in. ob.) (them)

amá. Ikágeʔiʔé'qti xī'ji, úcka<sup>n</sup> gě' gíteqi amá há' ʔa<sup>n'</sup>ja, níkaci<sup>n'</sup>ga d'úba 3  
the (pl. cl.). They have you for when, deed the (pl. hard the (pl. though, person some

éwa<sup>n</sup>i, níkagahí- ma wágeʔai, ʔida<sup>n'</sup>ba-báji é wakaí. 'Ca<sup>n'</sup> níkaci<sup>n'</sup>ga  
they chief the (pl. they accuse ʔida<sup>n'</sup>ba-báji é wakaí. And person  
caused it, in ob.) them

ʔeʔínke ijáje tē cpáxu etéga<sup>n</sup>. Kí' wabágeze i<sup>n</sup>ʔi<sup>n'</sup>ʔizaí xī, i<sup>n</sup>wi<sup>n'</sup>ʔa tíʔe  
this st. one his the you write it is proba And letter he receives when, to tell me to send  
name (ob.) it is proba ble. for me at my request to me

etéga<sup>n</sup>. Dúba-ma<sup>n</sup>ʔi<sup>n</sup> é wágazúqti níkaci<sup>n'</sup>ga i<sup>n</sup>ʔi<sup>n'</sup>ʔize tí ʔínké.  
he is apt. Dúba-ma<sup>n</sup>ʔi<sup>n</sup> is he very straight person the one who will receive it  
for me.

## NOTES.

Homna, *Smelling of fish*, the Yankton equivalent of the Ponka Hubʔa<sup>n</sup>. This Ponka was also known as ʔaxe-ni-ʔata<sup>n</sup> (see 729, 5), ʔe-je-baʔe, *Buffalo Chips*, and Nuda<sup>n</sup>haŋga, *War captain*.

Heqaka-mani was Walking Elk.

743, 1 and 2. (ca<sup>n</sup> ucka<sup>n</sup> ája<sup>n</sup> e'a<sup>n'</sup> ma<sup>n</sup>i<sup>n'</sup> xī) a parenthetical expression, which can be omitted, as it is redundant, being a mere equivalent of what precedes: "that is, how you progress with the things which you have undertaken."

## TRANSLATION.

I write to you three men on various matters. O ye men, I regard you as my kindred and friends. I arrived at the very distant land, and as it was difficult for me to remain, I returned hither. I returned to these Indians, my kindred, and when I was doing very well and continued very happy the white people arrested me. And when they took me back to Omaha City the white people talked about me (*i. e.*, entered suit). They subsequently said that they had let me go, but they still hold me a little under restraint; they have not released me. These Omahas have given me much aid. I have not yet returned to the Omaha reservation, where I could associate freely with the people. I have returned to the border of the reservation. When they release me, I hope that I may get my feet out from the various kinds of bad deeds of wild Indians. As I am thinking much about you to-day, I write to you a letter on different subjects. I hope that you will tell me fully what things you have been doing (that is to say, how you progress with the things which you have undertaken). Some of these people have had trouble. When they had you for true friends they got into trouble, and this was caused by some persons, that is, the chiefs, whom they accuse of keeping them from visiting you. You may write the name of this Indian sitting here. When he receives a letter for me at my request, he will be apt to send and tell me. Dúba-ma<sup>n</sup>ʔi<sup>n</sup> is the one who will receive my letters for me, as he is a very upright man.

NA<sup>N</sup>ZAN<sup>A</sup>JĪ TO JAMES O'KANE.

June 24, 1879.

Ca<sup>n'</sup>, kage<sup>ha</sup>, a<sup>n'</sup>bačé wisíčě wawí<sup>da</sup>xu enčéačé, ie djúbaqtci éga<sup>n</sup>.  
 And, my friend, to-day I remember I write to you I send to you, word very few.  
 about several things

Ikágekíčě úda<sup>n</sup>qti a<sup>n'</sup>čín ča<sup>n'</sup>ctī, añña<sup>n</sup>ba-báji xáci a<sup>n'</sup>čín<sup>n'</sup>. Ca<sup>n'</sup>  
 Regarding one very good we were formerly, we have not seen one a long time we are. And  
 another as friends

3 wačásičáča-bají'-qti-ja<sup>n'</sup> é<sup>n</sup>te, ca<sup>n'</sup> a<sup>n'</sup>čisičé-na<sup>n'</sup> a<sup>n'</sup>čín<sup>n'</sup>. Ca<sup>n'</sup> čikáge  
 you have not been thinking of us at all if, per- yet we think of usu- ally we are. And your friend  
 haps,

nān<sup>n'</sup>de ča<sup>n</sup> gí'čaji'-qti-na<sup>n'</sup> ca<sup>n'</sup>ca<sup>n</sup>, xagé-na<sup>n'</sup> ca<sup>n'</sup>ca<sup>n</sup>. Čikáge wa'ú  
 heart the (ob.) very sad for him usu- ally always, he weeps usu- ally. Your friend woman

giwakéga gí'te téga<sup>n</sup>. Ca<sup>n'</sup> čskana wabágčeze nížě xī, e'a<sup>n'</sup> ma<sup>n</sup>ni<sup>n'</sup> é<sup>n</sup>te  
 sick for him his dies is apt. And oh that letter you re- ceive it when, how you walk if

6 ca<sup>n'</sup> winá'a<sup>n</sup> ka<sup>n'</sup>bča. Ca<sup>n'</sup> účita<sup>n</sup> ačágčani<sup>n'</sup> é<sup>n</sup>te a<sup>n'</sup>čina'a<sup>n</sup> aŋga<sup>n'</sup>čai.  
 at any I hear from I wish. And work you have your own if we hear from we wish.  
 rate you

Ca<sup>n'</sup> Mejík a<sup>n'</sup>pa<sup>n</sup>ha, jáqtiha da<sup>n'</sup>ctě, ačín<sup>n'</sup> é<sup>n</sup>te, íčamáxe xī, i<sup>n</sup>win<sup>n'</sup>čaná  
 And Messick elk hide, deer hide or, he has if, you ask him when, you tell it to  
 me

ka<sup>n'</sup>bčéga<sup>n</sup>. Ca<sup>n'</sup> jáqtiha na<sup>n'</sup>ba úda<sup>n</sup>qti ka<sup>n'</sup>bča, i<sup>n'</sup>čéni<sup>n'</sup>win<sup>n'</sup> xī, ia<sup>n'</sup>čakičé  
 I hope. And deer hide two very good I desire, you buy them for me if, you send them  
 hither to me

9 ka<sup>n'</sup>bčéga<sup>n</sup>, uqčé'qtci. Či a<sup>n'</sup>pa<sup>n</sup>ha wi'áqtci ctěctčwa<sup>n</sup> ka<sup>n'</sup>bčáqti. Ca<sup>n'</sup>  
 I hope, very soon. Again elk hide just one even if I desire greatly. And  
 e'a<sup>n'</sup> ma<sup>n</sup>bčín<sup>n'</sup> tē a<sup>n'</sup>ča<sup>n'</sup>cpaha<sup>n</sup>. Níé a<sup>n'</sup>čín<sup>n'</sup>gě-qti-ma<sup>n'</sup>.  
 how I walk the you know me. Pain I have not at all.

## NOTES.

Na<sup>n</sup>zandajī was an Omaha. O'Kane's residence was at Kearney Junction, Nebr.

744, 3. Čikáge, *i. e.*, Pidaiga or Spafford Woodhull: *see* 656, note.

744, 7. Mejík, *i. e.*, T. M. Messick, a white trader.

## TRANSLATION.

My friend, I remember you to-day, and I write to you about various matters, sending you a very few words. We have been very good friends, though we have not seen each other for a long time. Even if you have not been thinking of us at all, we are usually thinking of you. Your friend is now very sad at all times; he is weeping continually. Your friend's wife is ill, and will probably die. I hope that when you receive the letter I may hear from you how you are getting along. If you have any work of your own, we wish to hear from you. When you ask Mr. Messick whether he has any elk or deer skins, I hope that you will tell me what he says. I desire two very good deer skins. If you buy them for me, I hope that you will send them to me very soon. I also desire at least one elk skin. You know how I am doing. I am very well.

WAQPECA TO UNAJI<sup>n</sup>-SKĀ.

June 3, 1879.

Ca<sup>n</sup>' winá'a<sup>n</sup> ka<sup>n</sup>'bča, ki a<sup>n</sup>'ba áhigi winá'a<sup>n</sup>-májĭ há. Winégi  
 And I hear from you I wish, and day many I have not heard from you My mother's brother

gi améde, gčfájĭ, Cáhíéča. Cě'qa čanájĭ, negiha, i<sup>n</sup>'čěqti-ma<sup>n</sup>'. Wisíčě-na<sup>n</sup>  
 is returning he has not Cheyenne. Yonder you stand, mother's I am very glad. I think of usu- ally  
 they say, but, returned, brother, you ally

ca<sup>n</sup>'ca<sup>n</sup>. Wabágčeze nížě xĭ, uqčě'qti tíčacě ka<sup>n</sup>'bčéga<sup>n</sup>. Djó aká Pañ'ka 3  
 always. Letter you re- when, very soon you send I hope. Joe the Ponka  
 ceive it it hither (sub.)

ahí éde, agčí uqčě'qtcí. Winégi cukí éi<sup>n</sup>te cta<sup>n</sup>'be xĭ, i<sup>n</sup>wi<sup>n</sup>'čaná íčacě  
 reached but, he re- very soon. My mother's ro- if you see when, you tell it to me you send  
 there turned hither brother turned there to him hither  
 you

te há', uná'a<sup>n</sup>a<sup>n</sup>čákíče té, cta<sup>n</sup>'be tě'di. Pañ'ka céču gčí tě ceta<sup>n</sup>'  
 will . you cause me to hear will, you see when. Ponka yonder has the so far  
 about it him come back

wágazu-bájĭ, ěbécčě íbaha<sup>n</sup>'jĭ.  
 is not straight, whoever does not know  
 it.

## NOTES.

745, 1. Winegi, *i. e.*, Cheyenne. In line 2, Negiha refers to Unaji<sup>n</sup>-skĀ, son of Cheyenne. Note that Waqpeca calls *both father and son* his "mother's brothers." See Omaha Sociology, § 75, in 3d An. Rept. Bureau of Ethnology, 1885.

745, 2. gi amede, *in full*, gi ama ede.

745, 5. uná'a<sup>n</sup>a<sup>n</sup>čákíče te cta<sup>n</sup>'be tě'di, equivalent to the two preceding phrases.

## TRANSLATION.

I have wished to hear from you, but for many days I have not heard from you. It is said that my mother's brother, Cheyenne, is coming back, but he has not yet returned. I am delighted, mother's brother, that you are staying there where you are. I am always thinking of you. I hope that when you receive this letter you will send one hither very soon. Joseph La Flèche went down to see the Ponkas in the Indian Territory, but he will return very soon. If my mother's brother (your father) has reached the Yankton reservation, please send and tell me when you see him. Please let me hear about him when you see him. It is still uncertain whether the Ponkas will return to their old reservation (in Dakota). No one knows about it.

## JOHN PRIMEAU TO REV. A. L. RIGGS.

June 5, 1879.

- A<sup>n</sup>'bačé níaci<sup>n</sup>'ga waža<sup>n</sup>'be, ukíkíai a<sup>n</sup>'bačé Umáha amá. Kí Omaha  
 To-day people I have seen they have to-day Omaha the (pl. And Omaha  
 sub.)
- City ežata<sup>n</sup> níaci<sup>n</sup>'ga wíuki wí<sup>n</sup>' atí, Pañ'ka wíuki aké. Íe úda<sup>n</sup>qti níaci<sup>n</sup>'ga  
 City from it person or advocate one has Ponka advocate the one Spoke very good man  
 Indian come, who is he.
- 3 aká wíuki aká. Ma<sup>n</sup>'tcu<sup>n</sup>-náji<sup>n</sup> níaci<sup>n</sup>'ga uíya<sup>n</sup> tcábai, wáwíu<sup>n</sup>'é aké, úda<sup>n</sup>-  
 the advocate the Standing Bear person has aided greatly, lawyer the one very  
 (sub.) (sub.) him
- qti gíga<sup>n</sup>'čai. I<sup>n</sup>'tea<sup>n</sup>'bačé íai té uwíbča tá miñke. Iíga<sup>n</sup>'čai číñke<sup>n</sup>'ja Pañ'ka  
 good desires for This day, now what they I will tell you. Grandfather to the Ponka  
 him spoke
- čanká 'íwačé ačé 'íčai, Isa<sup>n</sup>'yati čanká cti, Umáha čanká cti, Húzañga  
 the ones to talk to go he has Santee the ones too, Omaha the ones too, Winnebago  
 who about them promised, who
- 6 čanká cti, áda<sup>n</sup> úcka<sup>n</sup> gě bęúga wágažu gáxe ga<sup>n</sup>'čai. Ca<sup>n</sup>' íe kě áhigi  
 the ones too, there- deed the (pl. all straight to make he wishes. And word the many  
 who fore in. ob.)
- ča<sup>n</sup>'ja, djúba daxe, awána<sup>n</sup>'qei<sup>n</sup> éga<sup>n</sup>. Monday té<sup>n</sup>'di dí há. Kí Wednesday  
 though, few I made, I was in haste as. Monday on I was coming  
 hither
- té<sup>n</sup>'di atí há, Umáha ji čan<sup>n</sup>'di. Kí a<sup>n</sup>'ba-wačúbe čicta<sup>n</sup>', Monday té<sup>n</sup>'di  
 on I came Omaha vil- to the. And Sunday finished, Monday on  
 hither lage
- 9 cagčé tá miñke. Čawíni Čáni ča<sup>n</sup>'ba Pañ'ka wíuki uwáčaginá té. Čási,  
 I will start back to you. David Charles he too Ponka they aid you tell it to will. Dorsey,  
 them them
- Mr. Hamilton' cti ja<sup>n</sup>'be. Čéna.  
 Mr. Hamilton too I saw. Enough.

## NOTES.

John Primeau had acted as Ponka interpreter for Rev. A. L. Riggs at the Santee Agency, Nebr., since 1871, and perhaps for a longer period.

John Primeau came to the Omaha Agency and visited the Presbyterian Mission while Mr. T. H. Tibbles was consulting with the Omaha about the Ponka case.

## TRANSLATION.

I have seen the Indians to-day; the Omahas have been talking together to-day. A lawyer has come from Omaha City, and he is the one who has been helping the Ponkas. This advocate spoke very good words. The lawyers have afforded considerable help to Standing Bear. They desire for him what is very good. I will tell you what they spoke about this very day. He has promised to go to the President to speak for the Ponkas. And not only for them, but also for the Santees, Omahas, Winnebagos, and, in fact, he wishes to rectify the affairs of all of them. And though there were many words, I record but a few, as I am in haste. I started hither on Monday, and on Wednesday I reached here at the Omaha Agency. On Monday next I will start back to you. Please tell Charles and David Le Clerc about the man who has been aiding the Ponkas. I have seen Messrs. Dorsey and Hamilton. Enough.

MA<sup>N</sup>TCU-NA<sup>N</sup>BA TO UNA<sup>N</sup>JI<sup>N</sup>-SKĀ.

- Waqi<sup>n</sup>'ha ꝑéꝑa<sup>n</sup> i<sup>n</sup>'tca<sup>n</sup>'qtcī hꝑízě. Caa<sup>n</sup>' amá cagꝑai tē'di i<sup>n</sup>'tca<sup>n</sup>'qtcī  
 Paper this just now I have re- Dakota the (pl. started when just now  
 ceived it. sub.) back to you
- bꝑízě. Wawéa<sup>n</sup>máxe tíꝑai tē uwíꝑa cuꝑéaꝑē tá minke. Edáda<sup>n</sup> nújĩnga  
 I have re- To ask me some ques- they the I tell it to I will send it to you. What boy  
 ceived it. tions sent hither you
- amá ꝑí'í amá iꝑápa<sup>n</sup>-máji, ca<sup>n</sup>' wéamáxe tá minke, ꝑa<sup>n</sup>'ja aꝑíqĩꝑa, ꝑáci 3  
 the (pl. they gave to I do not know it, yet I will ask them a question though I hesitate from a long  
 sub.) you about several things, fear of failure, time
- hégaji. Cī ꝑatí ꝑi, wéꝑanáxai ꝑi, úda<sup>n</sup> tē'nte. Ga<sup>n</sup>' Pañ'ka amá ꝑéama  
 very. Again you when, you question if, good it would be. And Ponka the (pl. these  
 sub.) have come several things (pl.) hither
- Djó aká é'ja ahí, iuꝑa eꝑá tē ubꝑá tá minke. ꝑiádi Pañ'ka ihusá-biamá,  
 Joe the there reached news his the I will tell it. Your Ponka They scolded him,  
 (sub.) there, in ob.) father it is said,
- gí ágaji-biamá, ca<sup>n</sup>' eca<sup>n</sup>'adi gꝑi<sup>n</sup>' ꝑĩnké amá. Céki amá jí sātā<sup>n</sup> 6  
 to be they ordered him, yet near to them he was sitting, it is said. Ceci the (my. lodge five  
 re- it is said, sub.) turn-
- júwagꝑe agí-bi améde a<sup>n</sup>'ba-waqúbe na<sup>n</sup>'bā gí tē ceta<sup>n</sup>' Djo Zuzet'te  
 he with them was returning hither, mysterious day two re- the so far Joe Suzette  
 they say, but turning
- eꝑa<sup>n</sup>'ba Pañ'ka jí ꝑan'di ahí-bi ega<sup>n</sup>', Pañ'ka uꝑá-biamá. I<sup>n</sup>'tca<sup>n</sup>  
 she too Ponka village at the having arrived there, Ponka told it, they say. Now
- ꝑa<sup>n</sup>'g'g'qtcī agꝑi tē, Uma<sup>n</sup>'ha<sup>n</sup> jí ꝑan'di. I<sup>n</sup>'ta<sup>n</sup> a<sup>n</sup>'ba-waqúbe dúba gí 9  
 very near the they the, Omaha village to the. Now mysterious day four re-  
 time have re- turned
- tū ceta<sup>n</sup>', Céki. Pañ'ka na<sup>n</sup>'ba waka<sup>n</sup>'ta<sup>n</sup>-biamá, Wé's'a-ꝑa<sup>n</sup>'ga, Gahíge  
 the so far, Ceci. Ponka two were tied, they say, Big Snake, The Chief
- eꝑa<sup>n</sup>'ba. Úkie aꝑé 'iꝑá-bi ega<sup>n</sup>', Pañ'ka iꝑádiꝑai aká ihuwaꝑá-biamá:  
 he too. To pay a to go they spoke having, Ponka agent the he consulted them:  
 friendly of it, they say (sub.) visit
- "I<sup>n</sup>'ta<sup>n</sup>, na<sup>n</sup>'hébai-gā. ꝑiáigā ihuwaꝑé ꝑéaꝑē tá minke. Ínahi<sup>n</sup> ꝑi, ané 12  
 Hold on! wait ye! Your grand- to consult I will send thither. He is will- ing if, you  
 father them
- taité. Ínahi<sup>n</sup> ꝑi, uma<sup>n</sup>'e cti wí'í éga<sup>n</sup>, né taité," á-biamá. Kí ca<sup>n</sup>'  
 shall go. He is will- ing if, provisions too I give having, you shall go, he said, they And yet  
 say.
- na'a<sup>n</sup>'-báji Wé's'a-ꝑa<sup>n</sup>'ga Gahíge eꝑa<sup>n</sup>'ba. Ga<sup>n</sup>' Pañ'ka júwagꝑe aꝑá-bi  
 they did not Big Snake The Chief he too. So Ponka with them went, they  
 listen to him say
- 'íhiéꝑa jí ꝑan'di. Ē'di ahí-bi ꝑi, Cáhíéꝑa iꝑádi aká úꝑa<sup>n</sup>-biamá, Wé's'a- 15  
 Cheyenne vil lage to the. There arrived when, Cheyenne father the held them, they Snake  
 say (sub.) say,
- ꝑa<sup>n</sup>'ga Gahíge eꝑa<sup>n</sup>'ba. Gañ'ꝑi ucté amá wanáce amá wágiahí-biamá  
 Big The Chief he too. And then those who re- police the (pl. they came there for  
 mained (=the rest) sub.) them, they say

ga<sup>n'</sup>, wáçin<sup>n</sup> akí-biamá. Waka<sup>n'</sup>ta<sup>n</sup> çá<sup>n'</sup>ja, uqçé wáçicke tá-bitéamá. I<sup>n'</sup>ta<sup>n</sup>  
as, they took them back home, They tied them though, soon they shall be untied, they say. Now  
they say.

Pañ'ka ucté amá çimúgça<sup>n</sup> gí ga<sup>n'</sup>çai éde, Djó aká cka<sup>n'</sup>ají gçi<sup>n'</sup> wágaji.  
Ponka the remainder to steal away re- wished but, Joe the not moving to sit commanded  
turn- (sub.) them.

3 Ma<sup>n'</sup>tcú-náji<sup>n</sup> çéçinke an'guin'çá<sup>n'</sup>i. Uma<sup>n'</sup>ha<sup>n</sup> maja<sup>n'</sup> uhañ'ge wáçe eqá  
Standing Bear this st. one we aided him. Omaha land end white their  
people own

hébe ugçi<sup>n'</sup> gçi<sup>n'</sup>. Kí a<sup>n'</sup>baçé an'guin'çá<sup>n'</sup>i, máca<sup>n</sup> híde uça<sup>n'</sup> juáwagçe.  
part sitting in it he sits. And to-day we have aided him, quill base to take I was with them.  
hold of it

Ceta<sup>n'</sup> Wakan'da çaha<sup>n'</sup>-ma waúie edábe Uma<sup>n'</sup>ha<sup>n</sup> aká cti céna uíçá<sup>n'</sup>i  
So far. God those who pray lawyer also Omaha the (coll. too enough aided him  
sub.)

6 Ma<sup>n'</sup>tcú-náji<sup>n</sup>. A<sup>n'</sup>baçé waúie wi<sup>n</sup> juan'gçe gçi<sup>n'</sup>, a<sup>n'</sup>çan'gukié an'gçi<sup>n'</sup>i.  
Standing Bear. To-day lawyer one he with me he sat, we talked together we sat.

Iqíç'çai çínké açe íçai, waúie aká. É aqçi tédíli çí, wágazu té<sup>n'</sup>te.  
Grandfather the one to go he spoke lawyer the He he has by that when, straight it may be.  
who of it. (sub.) returned time

Juan'gçe an'gçi<sup>n'</sup> taité, kí maja<sup>n'</sup> cç'ja, a<sup>n'</sup>wa<sup>n'</sup>wa gçi<sup>n'</sup> té<sup>n'</sup>te a<sup>n'</sup>çá<sup>n'</sup>baha<sup>n'</sup>-báji.  
We with him we shall sit, and land yonder, which (of the he site it may be we do not know it.  
two)

9 Wakan'da çaha<sup>n'</sup>-ma, waúie amá edábe Pañ'ka çin' enáqçé uçúki-báji;  
God those who pray lawyer the (pl. also Ponka the they only they do not side  
to Him, sub.) (coll. with;

níkaci<sup>n'</sup>ga uk'çin<sup>n</sup> bçúga uáwagiki fai, áda<sup>n</sup> wéçé héga-báji.  
Indian common all to side with us he there- we are very glad.  
speaks, fore

Ahaú. Uma<sup>n'</sup>ha<sup>n</sup> an'gata<sup>n</sup> nie waçin'ge héga-báji: waçáté añíçaxe  
¶ Omaha we who stand pain we have none very (pl.); food we have made  
for ourselves

12 bçúga a<sup>n'</sup>çjút'a<sup>n'</sup>i; úda<sup>n'</sup>qti a<sup>n'</sup>náji<sup>n</sup>i. Ceta<sup>n'</sup> Ma<sup>n'</sup>tcú-náji<sup>n</sup> çá<sup>n'</sup>ba-máji há.  
all we have raised very good we stand. So far Standing Bear I have not seen  
it; him

I<sup>n'</sup>ta<sup>n</sup>, gasáni da<sup>n'</sup>cté, çá<sup>n'</sup>be tá minke.  
Now, to-morrow perhaps I will see him.

Hau. Cçama, Máca<sup>n</sup>-úí<sup>n</sup>, Ietá-ja<sup>n'</sup>ja<sup>n'</sup>, Miçáha-çáge, céna, Síndé-  
¶ Those, Wíakoin, Ietaja<sup>n'</sup>ja<sup>n'</sup>, Raccoon skin head- enough, Spotted  
dress,

15 gçecká da<sup>n'</sup>be tai éga<sup>n</sup> cagçai. Cupí tá minke.  
Tail to see him in order they have I will reach there.  
that (pl.) started back to you.

## NOTES.

747, 2. wawea<sup>n</sup>maxe tíçai tç. W. gives as an alternate reading, Wawéawamáxe tíçai tç, with reference to what was sent hither to ask us questions. G. substituted Wawéa<sup>n</sup>çamáxe tíçáçé tç, with reference to what you sent hither to question me about.

747, 8. Pañka çen-biamá. Either supply aka, the sign of a voluntary action, after Pañka, or change nçá-biamá to nçá amá.

748, 15. cagçai. After this Ma<sup>n'</sup>tcu-na<sup>n</sup>ba added the following, recorded at the time in English: "If you hear of their going, send me word the same day." This must refer to the contemplated visit of the three Yauktons to Spotted Tail.

## TRANSLATION.

I have just received this letter. I received it just now as the Dakotas started back to you. I will send to you to tell you that they sent here to ask us some questions. I do not know what the young men have given you, still I will ask them the questions, though I hesitate a very long time from fear of failure. You ought to come and question them yourself! Joseph La Flèche reached the Ponkas in the Indian Territory. I will tell the news which he brought about them. He said that the Ponkas had scolded your father and had ordered him to return hither, but he was staying near them. When Joe and Susette reached the Ponka village, the Ponkas told him, so he says, that Ceki had started this way with five lodges about two weeks previous to their arrival. It is now very near the time for them to have come to the Omaha village. Up to this time it has been four weeks since Ceki and his companions started. He also said that two Ponkas, Big Snake and The Chief, had been arrested and confined. When they had spoken of going to make a friendly visit to another tribe, the Ponka agent consulted them. "Hold on! Wait! I will send and consult the President. Should he be willing, you shall go, and I will give you provisions for the journey," said the agent. But Big Snake and The Chief would not obey him. They and the Ponkas went away and traveled to the Cheyenne village. When they got to the Cheyenne village, the Cheyenne agent arrested Big Snake and The Chief. Then the policemen took them and the rest of the Ponkas and brought them back to the Ponka reservation.

It is said that the two, who have been confined, will be released soon. At this time the rest of the Ponkas wished to steal off and come back to us, but Joe told them to remain where they were.

We have aided Standing Bear. He is dwelling on a piece of land belonging to the white people, near the boundary of the Omaha reservation. We have aided him to-day; I was with those who "touched the pen-handle." Up to this time only those who pray to God (among the white people), the lawyers, and the Omahas have aided Standing Bear.

A lawyer sat with me to-day; we sat together talking with one another. The lawyer promised to go to see the President. By the time that he gets there the matter will be settled. We shall dwell together, but we do not know in which of two lands yonder he will dwell. The lawyers and those who pray to God take sides not only with the Ponkas, but they speak of befriending all of us Indians. Therefore we are very glad.

We Omahas are in excellent health; we have made food for ourselves; we have raised all that we planted; we are very prosperous. I have not yet seen Standing Bear. I will see him to-day or to-morrow.

These men, Wiyakoi<sup>s</sup>, Icta-ja<sup>s</sup>ja<sup>s</sup>, and Raccoon-skin Head-dress, have started back to you in order to go on a visit to Spotted Tail. (Send me word the very day that you hear of their departure.) And I will go to see you.

TO INSPECTOR J. H. HAMMOND, FROM SEVERAL OMAHAS.

June, 1879.

- Two Crows said:—* Ga<sup>n'</sup>, ji<sup>n'</sup>céha, çatí tē'di íwiđaha<sup>n'</sup>-máji há. Kí And elder brother, you when I did not know you And
- níkaci<sup>n'</sup>ga céama úwačakié-ma wiwíja-ma íčae čagčé tē i<sup>n'</sup>wi<sup>n'</sup>čai. Kí wisíčé- person these those to whom you those who are mine you you the they have And I think of you
- 3 na<sup>n'</sup> ca<sup>n'</sup>ca<sup>n'</sup> há. Kí maja<sup>n'</sup> čéčá<sup>n'</sup> a<sup>n'</sup>čá<sup>n'</sup>ničé etéga<sup>n'</sup> tē bčúgaqti uáwačaginí usu- always And land this we live by ought (pl.) the all you told it to us ally
- čagčai. Kí cí pí'qti éskana a<sup>n'</sup>čá<sup>n'</sup>wacka<sup>n'</sup> etéga<sup>n'</sup> xi, wi<sup>n'</sup> wečéckaxai you started And again anew oh that we get strong by ought (pl.) if, one you make for us back.
- ka<sup>n'</sup> a<sup>n'</sup>čá<sup>n'</sup>čai. Éskana, ca<sup>n'</sup>ge, kagčha, waka<sup>n'</sup>bčá há. Wačíta<sup>n'</sup>-ma júbaji, we hope. Oh that, horse, my friend, I desire them The working ones are inferior,
- 6 núciáha, éga<sup>n'</sup>, wacka<sup>n'</sup>-či'á-na<sup>n'</sup>i. Níkaci<sup>n'</sup>ga ukéči<sup>n'</sup> ča<sup>n'</sup>ge é áwaka-máji low in as, they are weak usual- Indian common horse it I do not mean it stature,
- há: wáge ca<sup>n'</sup>ge, uma<sup>n'</sup>činka čábči<sup>n'</sup>, dúba-ma cera<sup>n'</sup> a<sup>n'</sup>wa<sup>n'</sup>ga<sup>n'</sup>čai. Éskana white horse, year three, those who are so far we desire them. Oh that man
- uáwačagika<sup>n'</sup> étea<sup>n'</sup>i xi'ji, é weágiúda<sup>n'</sup> etai. Uqčé'qti éskana Iíga<sup>n'</sup>čai you help us may, at if, that good for us may. Very soon oh that. Grandfather least (pl.)
- 9 činké fe a<sup>n'</sup>gúpai na<sup>n'</sup>a<sup>n'</sup>čakičé ka<sup>n'</sup> a<sup>n'</sup>čá<sup>n'</sup>čai. the one word our you cause him to we hope. who hear
- Duba-ma<sup>n'</sup>či<sup>n'</sup> said:—* Ji<sup>n'</sup>céha, a<sup>n'</sup>bačé edáda<sup>n'</sup> wíxa tá minke, áda<sup>n'</sup> O elder brother, to day what I will ask a favor of you, there- fore
- wabágčeze wíđaxu cučéačé. Máčadi çatí há. Kí uwíkie-máji éte-ma<sup>n'</sup> letter I have writ- I send it to Last winter you came And I did not talk to I may, in the least ten to you you. hither
- 12 ča<sup>n'</sup>ja, níkaci<sup>n'</sup>ga céama ikágeawáčé-ma učkiai tē, fe tē učičai tē although, person these those whom I have for talked to the, word the told about the friends you
- aná'a<sup>n'</sup> tē i<sup>n'</sup>uda<sup>n'</sup>qti-ma<sup>n'</sup>, ji<sup>n'</sup>céha. Ičániža tē. I<sup>n'</sup>wi<sup>n'</sup>čana tē, ébčize I heard when I was very glad, O elder I live by will. You tell it to the, I take it from him brother. means of it me
- tēdihi xi, čdi-na<sup>n'</sup> ani'ja etéga<sup>n'</sup>. Kí wíxa te, ehé tē. Ča<sup>n'</sup>ge-ma by the when, then only I live apt. And I ask a will, I said it. The horses favor of you (pl. ob.)
- 15 wiwíja-ma wébčihide-ma háhada<sup>n'</sup>i, kí edáda<sup>n'</sup> skíge ačai tē čúta<sup>n'</sup>qti those that are mine those by means of which are light. and what heavy goes the very straight I continue at work
- ačá-báji ča<sup>n'</sup>ja, ca<sup>n'</sup>awácka<sup>n'</sup> te, ehé ča<sup>n'</sup>, ga<sup>n'</sup>awácka<sup>n'</sup> tá minke. Ji<sup>n'</sup>céha, they do not though, yet I make an will, I said in the so I will make an effort. O elder brother, go past,
- ca<sup>n'</sup>ge wáge ejaí, ca<sup>n'</sup>uma<sup>n'</sup>činka čábči<sup>n'</sup> dúba, sítá<sup>n'</sup>-ma, éskana a<sup>n'</sup>wa<sup>n'</sup>- horse white people their, i. e. year three four, those that are oh that we do. five,
- 18 ga<sup>n'</sup>čai. Kí Iíga<sup>n'</sup>čai činké uqčé'qti éskana čécpaha ka<sup>n'</sup>bčéga<sup>n'</sup>. sire them. And their grand- the you very soon oh that I hope. father (sk. ob.) to him



*Jaḡi<sup>n</sup>-na<sup>n</sup>paḡi said:—* Ji<sup>n</sup>ḡéha, a<sup>n</sup>'baḡé edáda<sup>n</sup> wi<sup>n</sup>' wíḡa cuḡéaḡé. Caḡ'ge  
 O elder to-day what one I ask a I send it to Horse  
 brother, favor of you.

waḡíta<sup>n</sup> wáḡeí<sup>n</sup> tē a<sup>n</sup>jú-maḡi hēga-máḡi, caḡ'ge wiwíḡa tē. Caḡ'ge wáḡe  
 to work I have them the I am very unfortunate, horse my the. Horse white  
 people

eqaí wacka<sup>n</sup>'ḡaḡga waka<sup>n</sup>'bḡa. - Caḡ'ge-ma máḡé ḡúḡi<sup>n</sup>, dúba, sátá<sup>n</sup> 3  
 their strong I desire them. The horses winter three, four, five

ceta<sup>n</sup>'-ma é waka<sup>n</sup>'bḡa. Ēdí ḡi, maja<sup>n</sup>' ḡa<sup>n</sup> bḡíta<sup>n</sup> tē uíḡa<sup>n</sup>be bḡé etéḡa<sup>n</sup>.  
 those who that I desire them. In that case, land the I work it the up the hill I go apt.

Iḡa<sup>n</sup>'ḡaí, éskana uḡé'ḡtei uḡúḡakié ka<sup>n</sup>'bḡéga<sup>n</sup>.  
 Grandfather, oh that very soon you speak to I hope.  
 him about it

*Mawada<sup>n</sup>'ḡi<sup>n</sup> said:—* Kaḡéha, a<sup>n</sup>'baḡé'ḡtei edáda<sup>n</sup> éina édega<sup>n</sup>' éduḡe 6  
 My friend, this very day what they have begged from you I have  
 joined it

há. Maja<sup>n</sup>' ḡa<sup>n</sup>'di ená edáda<sup>n</sup> aḡḡíḡaxaí a<sup>n</sup>'ḡíḡaha<sup>n</sup>-na<sup>n</sup>'i ' - na<sup>n</sup>' éé há.  
 Land in the that alone what we have done for we pray to usu- it alone that  
 ourselves you ally is it

Édega<sup>n</sup>' edáda<sup>n</sup> dáxe tē bḡí'a-na<sup>n</sup>-ma<sup>n</sup>' há, kaḡé. Kí áda<sup>n</sup> a<sup>n</sup>'baḡé  
 But what I do the I usually fail to com- O friend. And there-  
 plete fore to-day

uáwaḡaḡa<sup>n</sup>'i tē a<sup>n</sup>'ḡa<sup>n</sup>'ḡé-ḡti há. Ga<sup>n</sup>' ḡéḡaḡka wanáḡḡe a<sup>n</sup>'ḡa<sup>n</sup>'wacka<sup>n</sup> taíte 9  
 you have aided us the we really think it And these domestic ani- we shall be strong by means  
 mal of them

éé há, áda<sup>n</sup> uwíḡa cuḡéaḡé.  
 that there- I tell it to I send it to  
 is it fore you you.

*Le-uḡa<sup>n</sup>'ha said:—* Kaḡéha, a<sup>n</sup>'baḡé níka<sup>n</sup>'ḡa ḡéama waḡíḡaxu tá ama ha;  
 My friend, to-day person these they write to will (pl.)  
 you on dif-  
 ferent subjects

kí wíḡi<sup>n</sup>'ḡé íe wi<sup>n</sup>' a<sup>n</sup>'í ḡḡé eḡéga<sup>n</sup>' éga<sup>n</sup> ḡisíḡé éga<sup>n</sup> wai<sup>n</sup>'ḡíḡaxu taḡ'gata<sup>n</sup>. 12  
 and my elder word one he gave he thought hav- remem- hav-  
 brother it to started that ing bered you ing we write to you we will.

Ca<sup>n</sup>' máḡadi ḡatí tē'di a<sup>n</sup>'wa<sup>n</sup>'ḡakié tē, íe tē áḡisíḡé-na<sup>n</sup> ca<sup>n</sup>'ca<sup>n</sup>. Íe tē  
 And last winter you when you spoke to me when, word the I think usu-  
 al-ly always. Word the  
 hither

abḡi<sup>n</sup>' te cé abḡi<sup>n</sup>' há. Ca<sup>n</sup>' edáda<sup>n</sup> aḡḡúḡi ḡi<sup>n</sup>'jī, bḡúḡaḡti hí ké úda<sup>n</sup>,  
 I have the that I have And what we plant if all stock the  
 (coll. ob.) good,

céhi ké' cti, ja<sup>n</sup>''abe bḡúḡaḡti úda<sup>n</sup>. Kí áma a<sup>n</sup>'ḡa<sup>n</sup>'i 'ḡaḡé tē ubḡa<sup>n</sup>'-ctéwa<sup>n</sup>. 15  
 apple the too, leaf all good. And the you give you the I have in the least  
 tree (coll. ob.) other me promised taken hold of it degree

máḡi, ḡa<sup>n</sup>'be-ctéwa<sup>n</sup>'-máḡi, iḡadíḡaí wa<sup>n</sup>'i-báḡi, a<sup>n</sup>'baḡé na<sup>n</sup>'cta<sup>n</sup>'i, áḡi uḡé<sup>n</sup>'  
 I-not, I have not even seen it, agent did not give it to-day he has ceased an- sits in (his  
 to us, to walk, other place),

níka<sup>n</sup>'ḡa iḡadíḡaí aká. Kí ḡeská-ma é áwake há Kí ḡeská-ma é Iḡa<sup>n</sup>'ḡaí  
 Indian agent the (st. sub.). And the cattle that I mean And the cattl- that Grand-  
 father

uḡúḡakié ḡi, éskana maja<sup>n</sup>' ḡé'di aḡḡabḡi<sup>n</sup> abḡi<sup>n</sup>' ka<sup>n</sup>'bḡéga<sup>n</sup>. Ga<sup>n</sup>' caḡ'ge 18  
 you speak to him about it if, oh that land in the I have my I hope, And horse  
 (pl. in. ob.) own

752 THE ČEĞIHA LANGUAGE—MYTHS, STORIES, AND LETTERS.

wína, cañ'ge uma<sup>n'</sup>činka fábbčín méga<sup>n</sup>, dúba méga<sup>n</sup>, sátá<sup>n</sup> méga<sup>n</sup>, céná.  
 I beg horse year three those of that four those of that five those of that enough.  
 from you, age, age, age,

Can'ge i<sup>n'</sup>č'ágčeti ka<sup>n'</sup>bča-máji, cañ'ge uk'čín cti ka<sup>n'</sup>bča-máji; Máhi<sup>n'</sup>jan'ga  
 Horse very old man I do not want it, horse common too I do not want it. American

3 cañ'ge-ma eonáqci waka<sup>n'</sup>bča, mact' cañ'ge a<sup>n'</sup>wan'ga<sup>n'</sup>ča-báji. Hécpaiúna  
 the horses those alone I want them, warm (i. e. horse we do not want them. Spanish  
 (pl. ob.) Kansas)

cañ'ge écti pí-báji.  
 horse those are bad.  
 too

A<sup>n'</sup>pa<sup>n'</sup>-jan'ga said:—Ji<sup>n'</sup>čéha, čatí há, Uma<sup>n'</sup>ha<sup>n'</sup> maja<sup>n'</sup> čan'di. Kí e'a<sup>n'</sup>  
 O Elder you Omaha land to the. And how  
 brother, came hither

6 aňgčín' ča<sup>n'</sup> cka<sup>n'</sup> aňgčín' wacta<sup>n'</sup>be čatí. Kí "Íe wiwíja té síčai-gá," ecé, áda<sup>n'</sup>  
 we sat the action we sat you saw us came. And Word my the remember you there-  
 said, fore

síčč-na<sup>n'</sup>i. Ca<sup>n'</sup> edáda<sup>n'</sup> weč'ckaxe, maja<sup>n'</sup> áwa<sup>n'</sup>ji, weč'ckaxe i<sup>n'</sup>čínai keča<sup>n'</sup>  
 they usually. And what you have done for land strong to you make it for we begged in the  
 remem-ber it us, bear them up, us of you past

a<sup>n'</sup>síčč-na<sup>n'</sup> ca<sup>n'</sup>ca<sup>n'</sup>i ča<sup>n'</sup>ja, účita<sup>n'</sup> hégaji ani<sup>n'</sup> éga<sup>n'</sup>, weč'čni<sup>n'</sup>af té, ecé. Ca<sup>n'</sup>  
 we usu- think of ally always though, work very much you have as, you had failed the, you said. And  
 it

9 wáqe úka<sup>n'</sup> aňga<sup>n'</sup>čai té uqčé aňga<sup>n'</sup>čai há. Ca<sup>n'</sup> e'a<sup>n'</sup> ma<sup>n'</sup>ni<sup>n'</sup> té éga<sup>n'</sup>qti  
 white deed we desire the soon we desire . And how you walk the just so  
 people

uqčé aňga<sup>n'</sup>čai há. Ičápaji, čičíja gčítan-gá. Maja<sup>n'</sup> agčítan<sup>n'</sup> xi, agčábčín<sup>n'</sup>  
 soon we desire it . Not waiting your own do your own work. Land I work my if, I have my  
 appear, work, own

ka<sup>n'</sup>bčéga<sup>n</sup>, waqín'ha sagí. Iúga<sup>n'</sup>čai činké gáté na'an'kičá-gá. Ca<sup>n'</sup> edáda<sup>n'</sup>  
 I hope, paper hard. Grandfather the (st. that let him hear it. And what  
 ob.) thing

12 wéteqi gčé bčúgaqti, éskana aňga<sup>n'</sup>ča-báji. Ca<sup>n'</sup> níkaci<sup>n'</sup>ga maja<sup>n'</sup> ča<sup>n'</sup>  
 are hard the all, oh that we do not want it. And person land (the  
 for us (pl. in. ob.)

wákihíde-má cti wéčísíhi-gá, gacíbe čéawakičái-gá. Kí maja<sup>n'</sup> aňgčítan<sup>n'</sup>  
 those who attend to too cleanse it of them out of it cause them to go from. And land I work for  
 them for us, us, myself

té'di, wéčihíde áxidaza<sup>n'</sup> iňgáxai-gá. È tí xi, i<sup>n'</sup>cté edáda<sup>n'</sup> cté  
 when, tool each with its own kind make for me. That it comes when, as if what ever  
 hither

15 a'ágča-máji, xúaha-maji<sup>n'</sup>qti, wabčíta<sup>n'</sup> ma<sup>n'</sup>bčín'. Ičádičai amá ená ma<sup>n'</sup>zěská  
 I do not suffer, I do not fear unseen danger at all, I work at various tasks I walk. Agent the (pl. only money  
 sub.) they

kčédita<sup>n'</sup> ačín' gčín'i éga<sup>n'</sup>, ená wéčihíde ačín' gčín'i. Čískié itéčč gčín'  
 from the having it they sit as, only implements having they sit. All in a to place sitting  
 pile in a heap

a<sup>n'</sup>wan'ga<sup>n'</sup>ča-báji.  
 we do not want them.

## NOTES.

750, 8. L. gave another reading, Éskana uáwaqagíqan<sup>a</sup>í xī, é weágiinda<sup>a</sup> etai. It is impossible to distinguish between the two readings, either in English or in Čegíha.

750, 11. uwíkie-mají etema<sup>a</sup> ča<sup>a</sup>ja, etc. The insertion of "etema<sup>a</sup>" shows that *only in one respect* did the speaker differ from his friends; he had not conversed with Gen. Hammond. But he and they were of one mind, and when he heard their report of the council with the inspector, he agreed with them in trying to act by his advice.

752, 10. Ičapají, etc. Reference uncertain. It may be intended for Ičápají-da<sup>a</sup> číqíqā gčítai<sup>a</sup>-gā, *Do the work for your own wards (the Omahas) without waiting for some one to appear!*

752, 14. wečihide aqidaza<sup>a</sup> iŋgaxai-gā, *give me tools as my personal property.* Aqidaza<sup>a</sup> conveys the idea of *separation into homogeneous groups*. The speaker wished his agricultural implements to be distinct from those of other Omahas. The general idea of what is recorded in lines 11 to 17, as given at the time, is as follows: "If we become citizens, we desire an equal division of land, horses; and tools. We do not wish them to be kept as common property, or in one place." After saying this, they added: "We need one hundred and fifty span of horses."

## TRANSLATION.

Two Crows said:—Elder brother, I did not know about your coming. But after you departed, these Indians, my friends, told me what you had said. I am always thinking of you. Before you left you told us very fully how we ought to live by means of the land.

We express again the hope that if we ought to make an effort by means of such things (?), you will make one of them for us. My friend, I desire horses. As our working horses are low in height, they are usually too weak for the work. When I speak of desiring horses, I do not refer to Indian ponies. We want American horses from three to four years old. If you would only help us to get them they would be advantageous to us. We hope that you will cause the President to hear our words very soon.

Duba ma<sup>a</sup>čī<sup>a</sup> said:—Elder brother, I ask something of you as a favor to-day, therefore I write you a letter. You came here last winter. Though I did not talk to you, these Indians, my friends, did talk to you, and I have heard what they have told about you. So I am very glad, elder brother. I will improve by means of it. By the time that I take from the President (?) what you have told me only then can I improve. I said that I would ask you a favor. My horses, by means of which I continue working, are light, and when the work becomes heavy they can not go very straight. But since I said, "I will persevere," I will do so. O elder brother, we desire American horses that are three, four, or five years old. I hope that you will show this to the President very soon.

gačī<sup>a</sup>-na<sup>a</sup>pají said:—Elder brother, I send to you to-day to ask a-favor of you. I am very unfortunate with my working horses. I desire strong American horses. I wish the horses to be three, four, or five years old. In that case, when I work the land, I will be apt to ascend the hill (*i. e.*, improve). I hope that you will speak to the President about this very soon.

Mandan said:—My friend, I am one of those who have begged something from you this very day. We have petitioned to you about only one thing; that is, with reference to our making something for ourselves by working the soil. That is the only thing about which we ask you. But, my friend, I have usually failed to complete what I have undertaken. And so to-day we really think that you have aided us. Domestic animals are the means by which we shall put forth strength, therefore I send to tell you.

Łe-uqa<sup>ha</sup> said:—My friend, these Indians write to you to-day. We write to you because we remember how you, our elder brother, gave us some advice before you started home. I have always remembered the words which you spoke to me when you came here last winter. I have kept the words which I received. All things which we have planted have grown up and the plants and trees are in good condition. So are the apple trees; the leaves are all good. I have not taken hold of the other thing which you promised to give us; I have not even seen it; the agent has not given it to us. He has resigned to-day, and another Indian agent is in his place. I refer to the cattle. And when you speak to the President about the cattle, I hope that I may have my own (cattle) in my land. And I beg horses of you. I want horses that are three, four, or five years of age. I do not want very aged horses, nor do I desire Indian ponies. I desire none but American horses. We do not want Kansas horses. And Mexican horses, too, are bad.

Big Elk said:—Elder brother, you came here to the Omaha country. You came to see how we were and what we were doing. You said, "Remember my words," therefore the people have remembered them. And though we have always remembered how we begged you to make our land strong enough to bear us up, you said that you had failed to accomplish it for us because you had so much work. And the ways of the white people which we desire, we wish to have them soon. We desire to imitate your ways before long. Work for us, your wards, without awaiting the appearance of any Omaha (?). If we cultivate our land, we hope that we can have good titles to it. Let the President hear that. We do not desire the many difficult things which we have encountered. Send from our land all those (white employ  s at the agency) who attend to us. Make them leave our reservation. When we cultivate our land, let us have the personal ownership of the tools which we use.

As the agents stay (among the Indians) solely on account of money, they continue in possession of the annuity money, the agricultural implements, etc. But we do not desire them to keep these implements in one place. (We need one hundred and fifty span of horses.)

WAQPECA TO UNAJI<sup>N</sup>-SKĀ.

August 19, 1879.

Ca<sup>n'</sup> eáta<sup>n</sup> waqi<sup>n'</sup>ha gíçakiçáji ca<sup>n'</sup> gíçakiçáji ca<sup>n'</sup>ca<sup>n</sup> hă. Cubçé  
 And why paper you have not sent yet you have not sent always I will  
 back hither back hither  
 tá minke hă. Ca<sup>n'</sup> a<sup>n'</sup>ba-waqúbe na<sup>n</sup>bá tē ceta<sup>n'</sup> waqi<sup>n'</sup>ha gíçaçé xī,  
 go to you . And mysterious day two the so far paper you send if,  
 (=week) back  
 cubçé téinke, cē'ja. Wabágçeze uqçé'qci gian'kiçá-gă, çé nízé xī. Ca<sup>n'</sup>ge 3  
 I will go to you, yonder. Letter very soon send back hither to this you re. when. Horse  
 receive it  
 çagína ta<sup>n'</sup> çási i<sup>n'</sup>teqi içáxuhé hă. Aa<sup>n'</sup>bça cubçé tá minke. Níaci<sup>n'</sup>ga  
 you asked the I drive difficult I fear the un- I abandon if I will go to you. Person  
 for your (std. it for me seen danger  
 own an. ob.)  
 ikágeáçé agína'a<sup>n</sup> ka<sup>n'</sup>bça. Çúta<sup>n'</sup>qti i<sup>n'</sup>çí'wa<sup>n'</sup>çé tça-gă: Tatañ'ka-máni ç  
 I have him for I hear about I wish. Very accu- send hither to tell me about Walking Buffalo-bull that  
 a friend my own rately my own  
 áwake. Ca<sup>n'</sup> çéçu çagçáji te i<sup>n'</sup>ca<sup>n'</sup>-qti-ma<sup>n'</sup> hă. Pañ'ka-ma ceta<sup>n'</sup> 6  
 I mean him. And here you have not the I am well satisfied The Ponkas so far  
 returned  
 hither  
 wágazu-báji, çéçu çanáji<sup>n</sup> tē téqi ā, ehé: gíteqiwaçé, gíteqi'qti naji<sup>n'</sup>i.  
 are not straight, here you stand the diffi- ! I say: troublesome to very difficult they stand.  
 cult them, for them

## TRANSLATION.

For some reason you have not sent a letter hither; you have never sent a reply I will go to you. If you send a reply in two weeks, I will go yonder to your land. When you receive this, send a letter back very quickly. You have begged for your horse; it is difficult for me to drive it along, and I am apprehensive on this account. I will leave it here when I go to see you. I wish to hear about the man whom I regard as my friend. Send and tell me all about him. I refer to Walking Buffalo-bull. I am very well satisfied for you not to return here. The Ponka matter is not yet settled, and it would be difficult for you to stay here. They continue in great trouble.

## TO THE CINCINNATI COMMERCIAL, FROM SEVERAL OMAHAS.

Duba-ma<sup>n'</sup>çá<sup>n</sup> said:—Kageha, níkaci<sup>n'</sup>ga çé an'gaçin'di, Uma<sup>n'</sup>ha<sup>n</sup>  
 My friend, Indian this to us who are mv., Omaha  
 an'gaçin'di, wabágçeze wi<sup>n'</sup> tiçaçé tē aná'a<sup>n</sup>. Wéçigça<sup>n</sup> tē a<sup>n'</sup>çá<sup>n'</sup>çamáxe 9  
 to us who are mv., letter one you sent the I heard it. Mind the you asked me about  
 it hither  
 tē uwíbça tá minke. Maja<sup>n'</sup> çá<sup>n</sup> çéçá<sup>n</sup> agçábçé<sup>n</sup>. Maja<sup>n'</sup> wiwíja.  
 the I will tell it to you. Land the thus I have my own, Land my own.

Ki nikaci'ga-ma cé-ma cka' ma'ci'-ma waja'be hă, ictá wéja'be.  
And the people (pl. ob.) these (pl. ob.) those who walk actively (busily) (pl. ob.) I have seen them . eye I have seen them with.

Níkaci<sup>n'</sup>ga cka<sup>n'</sup> wiwíŋa kě agía<sup>n'</sup>běa ka<sup>n'</sup>běa háciaŋáŋica<sup>n'</sup>; agíŋa<sup>n'</sup>ba-máŋi.  
 Person act my own the I abandon my I wish towards the rear; I do not look at mine.  
 own

3 Agidasnu céacē. Kī wáqe céama waja<sup>n'</sup>be tē cka<sup>n'</sup> e'a<sup>n'i</sup> tē úda<sup>n</sup> ínahn<sup>n</sup>  
I push my own off. And white these I see them the act how the good really  
people they are

ebéga<sup>n</sup>, éska<sup>n</sup> égina<sup>n</sup> ka<sup>n'</sup> ebéga<sup>n</sup> há. Níkaci<sup>n'</sup>ga ukéçi<sup>n</sup> cka<sup>n'</sup> tē  
I think, oh that I do that I hope Indian common act the

náxixíca tē ka<sup>n</sup> bēa-máji hā, háciaa<sup>n</sup>á<sup>n</sup>ica<sup>n</sup> agidásnu tēatē, é áwake. A<sup>n</sup>ba  
 what made the I do not desire towards the rear I push my own, that I meant it. Day  
 people fear to leave camp

6 ičauŋte edáda<sup>n</sup> a<sup>n</sup>čan'giúda<sup>n</sup> tē uáŋigixide hă. Égičē cka<sup>n</sup> čičŋa tē  
throughout what by means of which the I gaze around, in  
I may prosper search of it for  
myself  
At length deeds  
(move-  
ments)  
your the

e- na' / i giúda "wačẽ tẽ ja'be hã.      Níkaci' ga-ma waɣa'be tẽ wíctĩ áxi  
that only may be good for the I have .      The people I have seen the I too I have  
(one) seen it                                  them looked at

ja<sup>n</sup>'be:    ca<sup>n</sup>'    edáda<sup>n</sup>    úgaxeṣa    íwacka<sup>n</sup>    e'a<sup>n</sup>'i    tē    wíctī    égima<sup>n</sup>    áta<sup>n</sup>'hé-    de,  
myself:    and    what    limbs    strong by    how it is    I too    I am standing doing that    during,

9 ebčéga<sup>n</sup>    há.    Wamúskě    uáji,    nú    uáji,    maja<sup>n'</sup>qě,    waqéá,    wata<sup>n'</sup>zi,  
I think it                  ,                  Wheat                  I have                  potato                  I have                  onion,                  cabbage,                  corn.  
planted,

hi<sup>n</sup>bein'ge, wa<sup>a</sup>na<sup>n</sup>, ce, na<sup>n</sup>'pa, núgce, ɗa<sup>n</sup>'qẽ-jíde, tomato, lettuce, sákaɗide.  
beans, pumpkin, apple, cherry, turnip, beet, tomato, lettuce, watermelon.

Léska wábe<sup>n</sup>, ca<sup>n</sup>'ge, ja<sup>n</sup>'cína<sup>n</sup>ge, ca<sup>n</sup>'ge-wé<sup>i</sup><sup>n</sup>, wajin'ga-jíde. Kagéha,  
Cow I have them, horse, wagon, harness, chicken. My friend.

**12** níkaci<sup>n'</sup>ga      ɕíkáge      ɕé-ma      ɿ      tẽ      ugɿpɿqtia<sup>n'</sup>      gei<sup>n'</sup>      a<sup>n</sup>na'a<sup>ni</sup>.      Ki      wéɕigɕa<sup>n</sup>  
 person      your friend      these      house      the      very full      sitting      we hear it.      And      mind (or plan)

ebéga<sup>n</sup>    waŋ'gicé'qti    eéga<sup>ni</sup>.    Kī    wagáca<sup>n</sup>    i<sup>n'</sup>cté    régaqti    b'é    éga<sup>n</sup>    hă.  
I think it                      all                      they think it.    And                      traveling                      as it were                      very new                      I go                      so

Ma<sup>n</sup>bci<sup>n</sup>/ a<sup>n</sup>ca<sup>n</sup>/bca<sup>n</sup>-maji'-qti-ma<sup>n</sup>/.      Ki edáda<sup>n</sup> a<sup>n</sup>/ba<sup>n</sup>ce bci<sup>n</sup>jut'a<sup>n</sup> uwí<sup>n</sup>bca tē,  
 I walk                      I have by no means had enough.      And      what                      to-day                      I have raised      I tell to you                      the,

15 éskana uma' čínka áji xī, áta bēijut'a<sup>n</sup> ka<sup>n</sup>bōéga<sup>n</sup>. Kagéha, čikáge amá  
oh that year an- when, be- I raise I hope. My friend, your friend the (pl. sub.)

**éama** ukig'eqqa-báji há. I'n'etě kige'qie amá éga<sup>n</sup>i há. Pahan'ga či'  
these they run unequal distances As if they were chasing one another they are so . Before the one (m.v.)

gḗqe amá éga<sup>n</sup>i hă.  
they are chasing they are  
him, their own so

18      Two Crows said:—Kageha, níkaci<sup>n'</sup>ga íiega<sup>n</sup>-mácě, íe a<sup>n</sup>íina'a<sup>n</sup>i -de  
My friend, people the ones like you, word we heard from when  
you

wéčęqti<sup>n</sup>.i.      Wačita<sup>n</sup> gě a<sup>n</sup>ča<sup>n</sup>'nahn'qti.      Wéčęqti      a<sup>n</sup>wañ'xiğčita<sup>n</sup> a<sup>n</sup>ma<sup>n</sup>'či<sup>n</sup>  
we were very glad.      Work      the we are very willing for it.      We are very glad      we work for ourselves      we walk

etēwa<sup>n'</sup>, Iḡga<sup>n'</sup>ḡai ḡinké wagáḡḡa<sup>n'</sup> eḡá amá sabáḡḡti a<sup>n'</sup>síḡḡ-na<sup>n'</sup>i ḡan'di,  
even when, Grandfather the st. one servant his the (pl. sub.) very suddenly we think usu- ally when,

a<sup>n'</sup>ḡan'ḡuhe-na<sup>n'</sup>i. A<sup>n'</sup>ctē uáwagíḡa<sup>n'</sup>-báḡḡti ḡan'ká. \* \* \* \* Éskana  
we fear the un- usually. As if they were not helping us at all. Oh that

ie ḡaná tíḡaḡḡ níkaci<sup>n'</sup>ḡa áḡḡḡḡti uná'a<sup>n'</sup>waḡáḡḡḡ ka<sup>n'</sup> a<sup>n'</sup>ḡa<sup>n'</sup>ḡai. Éskana 3  
word you you sent people very many you cause them to hear we hope. Oh that

wawíue aḡḡu<sup>n'</sup>ḡai ka<sup>n'</sup> a<sup>n'</sup>ḡa<sup>n'</sup>ḡai. Éskana maja<sup>n'</sup> ḡa<sup>n'</sup> waḡi<sup>n'</sup>ha sagíḡti  
lawyer we join them we hope. Oh that land the paper very firm

waḡá'i ka<sup>n'</sup> a<sup>n'</sup>ḡa<sup>n'</sup>ḡai. Édíhi ḡi, wáḡe wáspa-báḡḡma a<sup>n'</sup>ḡan'ḡuha-báḡḡ  
you give we hope. In that event, white people the ones who are not keeping motionless we do not fear unseen danger

etéḡa<sup>n'</sup>. Kagéha, ie a<sup>n'</sup>ḡa<sup>n'</sup>ḡamaxáḡi ca<sup>n'</sup> uwíḡḡa. Edáda<sup>n'</sup> waḡtá 6  
apl. My friend, word you did not ask me yet I tell it to you. What vegetable (or fruit)

a<sup>n'</sup>ḡḡut'a<sup>n'</sup>i ḡḡ wea<sup>n'</sup>ḡi<sup>n'</sup>wi<sup>n'</sup>i té'di, háhada<sup>n'</sup>ḡti éḡa<sup>n'</sup>-na<sup>n'</sup>i, ci edáda<sup>n'</sup> eḡai  
we raise the (pl. in. ob.) we sell when, very light so usually, again what their own

ḡḡ skíḡḡḡti weḡáḡe-na<sup>n'</sup>i, úḡi<sup>n'</sup>wi<sup>n'</sup> ḡi aḡi<sup>n'</sup> amá.  
the very heavy they make usually, store those who keep (sub.).  
in. ob.)

*Big Elk said:—*Ca<sup>n'</sup> nán'de ḡan'di indáda<sup>n'</sup> i<sup>n'</sup>teḡi ḡḡ uwíḡḡa cuḡéaḡḡ. 9  
And heart in the what hard for the I tell to you I send to you.  
(pl. in. ob.)

Níkaci<sup>n'</sup>ḡa ukéḡi<sup>n'</sup>-ma edáda<sup>n'</sup> úda<sup>n'</sup> ḡiḡáḡe ga<sup>n'</sup>ḡa améde, iḡádiḡai amá  
Indian the common what good to do for they were wishing, but, agent the (pl. sub.)

uwáḡḡa<sup>n'</sup>ḡi amá-na. Kagéha, níkaci<sup>n'</sup>ḡa ḡiḡa<sup>n'</sup>-macé-na, úcka<sup>n'</sup> wéteḡi  
they are the only ones who do My friend, person only to you and those deed hard for us

a<sup>n'</sup>ḡan'ḡuḡḡkie étai. Iḡga<sup>n'</sup>ḡai ḡinké edáda<sup>n'</sup> wéteḡi ḡḡ wéteḡi-báḡḡ eḡéḡa<sup>n'</sup>ḡti- 12  
we talk to you about them can. Grandfather the st. one what hard for the not hard for us he thinks just so

na<sup>n'</sup>, wáḡihídeḡaḡḡai<sup>n'</sup>-ma, iḡádiḡai<sup>n'</sup>-ma, i<sup>n'</sup>ctē wáḡiuda<sup>n'</sup>-bi eḡéḡa<sup>n'</sup>-na<sup>n'</sup> ḡḡi<sup>n'</sup>  
usually, the ones whom he comes to watch over us, the agents, as it were that they benefit he thinks usu- ally

té. Áda<sup>n'</sup> níkaci<sup>n'</sup>ḡa-ma edáda<sup>n'</sup> ḡiḡáḡai ḡḡ éḡima<sup>n'</sup> ka<sup>n'</sup>bḡéḡa<sup>n'</sup>. Ca<sup>n'</sup> maja<sup>n'</sup>  
the. There- fore the people what they do for themselves the I do that I hope. And land  
(pl. in. ob.)

ḡan'di níkaci<sup>n'</sup>ḡa úda<sup>n'</sup>ḡti ka<sup>n'</sup>bḡa há; níkaci<sup>n'</sup>ḡa ukéḡi<sup>n'</sup> aḡiḡa<sup>n'</sup>be ctēwa<sup>n'</sup> 15  
in the person very good I desire him Indian common I look at my own even

ka<sup>n'</sup>bḡa-máḡi. Maja<sup>n'</sup> ḡan'di áwa<sup>n'</sup>ḡi<sup>n'</sup>ḡti níkaci<sup>n'</sup>ḡa-mácé bḡiḡa i<sup>n'</sup>wi<sup>n'</sup>ḡaḡa<sup>n'</sup>i  
I do not wish it. Land in the fully strong enough to bear one up O ye people all you aid me

ka<sup>n'</sup>bḡa. Níkaci<sup>n'</sup>ḡa-mácé, nán'de úda<sup>n'</sup> iḡa<sup>n'</sup>ḡaḡḡ-mácé, waḡḡiḡe, uḡáḡḡḡai  
I wish. O ye people, heart good ye who place it, every one, you tell your affairs to one another

ḡi, uáwaḡaḡa<sup>n'</sup>i ḡi, maja<sup>n'</sup> ḡan'di a<sup>n'</sup>ma<sup>n'</sup>ḡi<sup>n'</sup> aḡḡa<sup>n'</sup>ḡai. 18  
when, you aid us if, land in the we walk we wish.

- Maxewačē said:—*Kagēha, waqi<sup>n</sup>/ha tia<sup>n</sup>/čakičē ninkē'čē, wšbčaha<sup>n</sup>  
 My friend, paper you have sent it hither to me yon who sit, (sing.) I pray to you
- čéačē, céhe hā. Ėskana i<sup>n</sup>/čéwacka<sup>n</sup>/ cka<sup>n</sup>/na, kagēha, waqi<sup>n</sup>/ha tia<sup>n</sup>/čakičē,  
 I send it off, I think and say that Oh that you make an effort for me you wish it, my friend, paper you send it hither to me,
- 3 i<sup>n</sup>/čē-qti-ma<sup>n</sup>. Cka<sup>n</sup>/ čija a<sup>n</sup>/ča<sup>n</sup>/baha<sup>n</sup>/-ctēwa<sup>n</sup>-báji ca<sup>n</sup>/ qtaa<sup>n</sup>/čēqtia<sup>n</sup>/i. Ėskana  
 I am very glad indeed. Acts your we do not know anything about them yet we love them very well. Oh that
- wéuda<sup>n</sup> etéga<sup>n</sup> uáwačaginixide ka<sup>n</sup>/ a<sup>n</sup>/ča<sup>n</sup>/čai. Ca<sup>n</sup>/ níkaci<sup>n</sup>/ga waqi<sup>n</sup>/ha  
 good for us apt you look around in search of something for us we hope. And person paper
- wéčēckaxe ti-má wéčēqtia<sup>n</sup>/i, nān'/de grúda<sup>n</sup>/qtia<sup>n</sup>/i čikáge-ma. Ūcka<sup>n</sup>  
 you made for them those who have come hither are very glad, heart very good for them your friends. Deed
- 6 aŋgújai kē iníawáčē gráča<sup>n</sup>/ská ctē čēdīča<sup>n</sup>/á'ji, wačín'/gēqtia<sup>n</sup>/i. Iníawáčē  
 our the life sustaining of that size even it is not there, we are destitute of all. Life sustaining (thing)
- aŋgúčixide ctēwa<sup>n</sup>/ a<sup>n</sup>/ča<sup>n</sup>/ča-báji-na<sup>n</sup>/i. Cka<sup>n</sup>/ čičija enáqti iníawáčē hā.  
 we gaze at a distance from (sm. ob.) even when we do not find it usually. Act (move-ment) your it alone. Life sustaining
- Kagēha, ča'eáwagičái-gā. A<sup>n</sup>/níja aŋga<sup>n</sup>/čai éga<sup>n</sup> aŋčiwaha<sup>n</sup>/e-na<sup>n</sup> ca<sup>n</sup>/ca<sup>n</sup>  
 My friend, pity us. We live we wish as we make a special usu- ally prayer for ourselves ally always
- 9 a<sup>n</sup>/čín'/ a<sup>n</sup>/ba ičáugče.  
 we are day throughout.
- Čačín'-na<sup>n</sup>/pači said:—*Maja<sup>n</sup>/ čēčandi účín'win' ji ačín'/ aká t'éawáčē  
 Land in this store he who keeps it to slaughter us
- ga<sup>n</sup>/čaqtia<sup>n</sup>/i. Aŋgía<sup>n</sup>/ča aŋga<sup>n</sup>/ča ctēctēwa<sup>n</sup> Iŋga<sup>n</sup>/čai aká-na<sup>n</sup> uŋja<sup>n</sup> tē wéteqi  
 has a strong desire. We throw him, we wish notwithstanding Grandfather the usu- he aids the hard for our own, away, ing (sub.) ally him (=as) us
- 12 hā. Edáda<sup>n</sup> aŋčičijút'a<sup>n</sup> tē ičtaqti a<sup>n</sup>/čín' átaca<sup>n</sup> i<sup>n</sup>/nace-na<sup>n</sup> ca<sup>n</sup>/ca<sup>n</sup>, áda<sup>n</sup>  
 What I raise for myself the most he has more than he snatches usu- always, there- fore
- čskana uma<sup>n</sup>/čínka čē mactē áma tēčáhi xī, čēču naji<sup>n</sup>/ in'ga<sup>n</sup>/ča-báji. Ėskana  
 oh that year -this warm the it shall arrive, when, here to stand we do not wish for him. Oh that one
- Iŋga<sup>n</sup>/čai čínké uná'a<sup>n</sup>/čakičē ka<sup>n</sup>/bčéga<sup>n</sup>.  
 Grandfather the one who you cause him to hear about it I hope.
- 15 *Two Crows said:—*Ga<sup>n</sup> edáda<sup>n</sup>, kagēha, e'a<sup>n</sup> a<sup>n</sup>/ma<sup>n</sup>/čín' gē wačána'a<sup>n</sup>  
 And what, O friend, how we walk the (pl. ob.) you hear about us
- cka<sup>n</sup>/na, áda<sup>n</sup> aŋ'gui<sup>n</sup>/čiča cúčea<sup>n</sup>/čē taŋ'gata<sup>n</sup> hā. Kī maja<sup>n</sup>/ čēčuádi ūcka<sup>n</sup>  
 you wish, there- we tell it to you we will send it to you And land in this place dead fore
- wéteqi hēga-báji éde, uáwača<sup>n</sup>/ wačín'/gai. Iŋga<sup>n</sup>/čai aká níkaci<sup>n</sup>/ga ukéčín'  
 hard for us very but, to help us we have none. Grandfather the (sub.) Indian common
- 18 Hújaŋga d'úba maja<sup>n</sup>/ aŋčín'/i čan'di eca<sup>n</sup>/ iča<sup>n</sup>/wačai. Kī ukít'ē wéteqi  
 Winnebago some land we sit in the near to he placed them. And foreigner hard for us
- hēga-báji níkaci<sup>n</sup>/ga eca<sup>n</sup>/ wégčín' tē. Čaŋ'ge Hújaŋga aká gčēbahíwi<sup>n</sup>  
 very people they eat near to us the. Horae Winnebago the (sub.) hundred



- ǰábǰi<sup>n</sup> wéma<sup>n</sup>ǰa<sup>n</sup>i, Uma<sup>n</sup>ha<sup>n</sup> ǰai Kǰi ǰáǰiǰai aká wébaha<sup>n</sup>ǰtia<sup>n</sup>i éǰe,  
 three stole from us, Omaha their own. And agent the they knew very well but,  
 (or fully) about us  
 wéǰita<sup>n</sup> ǰtǰ ga<sup>n</sup>ǰa-báǰi-na<sup>n</sup>i. Iǰiga<sup>n</sup>ǰai ǰiǰké ǰáǰiǰai aká una<sup>n</sup>ǰiǰé  
 to work for us even they did not wish usually. Grandfather the one agent the to cause him to  
 (sub.) hear about it  
 waǰ'gagǰi ǰtǰwa<sup>n</sup> wabáǰǰeze ǰtǰwa<sup>n</sup> ǰiǰa-báǰi-na<sup>n</sup>i, ebǰéga<sup>n</sup>. Áǰa<sup>n</sup> 3  
 we commanded then notwithstanding letter soever they did not usually. I think it. There-  
 (sub.) make to him fore  
 Iǰiga<sup>n</sup>ǰai ǰiǰké na<sup>n</sup>a<sup>n</sup>'ǰi-na<sup>n</sup> tǰ há. Kǰi wáǰe amá edáǰa<sup>n</sup> ǰiǰáǰtǰi ǰtǰwa<sup>n</sup>  
 Grandfather the st. one has not usually heard And white the (pl. sub.) what very small even  
 it  
 uǰǰpaǰai ǰi, ǰíteǰi héga-báǰi-na<sup>n</sup>i, kǰi edáǰa<sup>n</sup> ǰaǰǰá héga-báǰi uáwagǰpaǰai  
 they lose it if hard for them very usually, and what large very we lose  
 Iǰiga<sup>n</sup>ǰai ǰiǰké wéǰita<sup>n</sup>-báǰi wéǰa-báǰi. Kǰi éga<sup>n</sup> wama<sup>n</sup>ǰa<sup>n</sup> áǰkǰǰa ǰi, 6  
 Grandfather the st. one does not work for us we are sad. And so the thief I attack him if,  
 (sub.) in turn,  
 Iǰiga<sup>n</sup>ǰai aká úǰa<sup>n</sup> ebǰéga<sup>n</sup> te éska<sup>n</sup> enéga<sup>n</sup> á. Kǰi áǰkǰǰa-máǰi tǰǰi, é  
 Grandfather the good he thinks will you think it probable And I did not attack him when, it  
 (sub.) in turn  
 úǰa<sup>n</sup> éska<sup>n</sup>bǰéga<sup>n</sup> éga<sup>n</sup> áǰkǰǰa-máǰi ǰa<sup>n</sup>ǰtǰi. Kǰi Iǰiga<sup>n</sup>ǰai aká i<sup>n</sup>ǰita<sup>n</sup>'ǰi  
 good I thought it proba- as I did not attack him heretofore (not now). And Grandfather the did not work  
 ble for me (sub.)  
 éga<sup>n</sup>, i<sup>n</sup>ǰa-máǰi há. Kǰi edáǰa<sup>n</sup> wawéǰi Húǰaǰa amá a<sup>n</sup>'ǰi tǰé ebǰéga<sup>n</sup> 9  
 as, I am sad And what pay Winnebago the (pl. sub.) he shall give it to me I thought it  
 ǰa<sup>n</sup>ǰtǰi. Edǰta<sup>n</sup> a<sup>n</sup>'ǰi tǰatǰ ebǰéga<sup>n</sup> ǰa<sup>n</sup>'ǰa, a<sup>n</sup>'ǰi Iǰiga<sup>n</sup>ǰai ǰiǰké. Kǰi ǰiǰi  
 heretofore (but not now). From it he shall give it to me I think it though, he has not given it to me Grandfather the st. one. And bad  
 tǰéga<sup>n</sup> áǰkǰǰa iǰ'ga<sup>n</sup>bǰéga<sup>n</sup> Iǰiga<sup>n</sup>ǰai aká, áǰa<sup>n</sup> wawéǰi tǰé a<sup>n</sup>'ǰi tǰé há.  
 in order that (?) I assault him in turn as he wishes for me Grandfather the there-fore pay the he has not given it to me  
 Ca<sup>n</sup> wabáǰǰeze ǰa<sup>n</sup>'ǰi Iǰiga<sup>n</sup>ǰai ǰiǰké é<sup>n</sup>'ǰi híǰǰiǰé ka<sup>n</sup>bǰéga<sup>n</sup> íǰe ǰátǰ. 12  
 And letter in the (ob.) Grandfather the st. one there you cause it to reach there I hope word those.

## NOTES.

756, 1. *nikaciḡa-ma ǰe-ma*, the white people. So, in line 12, *nikaciḡa ǰikage ǰe-ma*.

756, 11. Four nouns, given without their verbs; a permissible use, but we may also use the full expression: *ǰi ǰaǰǰe ǰtǰi wabǰi<sup>n</sup>, ǰi ǰa<sup>n</sup>ǰinaǰǰe ǰtǰi abǰi<sup>n</sup>, ǰi ǰaǰǰe-we<sup>n</sup> ǰtǰi abǰi<sup>n</sup>, ǰi wǰiǰǰa-ǰide ǰtǰi wabǰi<sup>n</sup>.*

756, 15. *Kageha, ǰikage ama ǰeama*, etc. The idea seems to be, "You white people differ among yourselves. All have not the same capacity for improvement; all do not meet with like success. One may lead, the others follow and try to overtake him. Do not then expect all of us Indians to do better than you white people."

757, 2. *nawagǰǰa-báǰi-ǰti ǰaǰǰa*. A sentence was omitted after this, as it contained several contradictory readings which the author could not rectify.

757, 17. *uǰǰigǰai*, reciprocal of *uǰǰa*, possessive of *uǰǰa*, to tell.

759, 2. *Iǰiga<sup>n</sup>ǰai ǰiǰké ǰáǰiǰai aká*, etc. *Iǰiga<sup>n</sup>ǰai* is the object of *una<sup>n</sup>ǰiǰé*, and *ǰáǰiǰai* is the subject of *ǰiaǰa-báǰi-na<sup>n</sup>i*. *ǰáǰiǰai-ma*, understood, is the object

of waŋgagaji. Iḡa<sup>a</sup>čai takes činke, in the next line, because his *not hearing* was the fault of others; had he been at fault, Two Crows would have said, Iḡa<sup>a</sup>čai aká na'a<sup>a</sup> báji-na<sup>a</sup> té há.

759, 5 and 6. nawagiqpačai Iḡa<sup>a</sup>čai činke, etc. Rather, uáwagíqpačai té,  
we lose as,

Iḡa<sup>a</sup>čai aká wéčita<sup>a</sup>-báji éga<sup>a</sup>, wéča-báji (há).  
Grandfather the does not work for as, we are sad  
(sub.) us

759, 10. a<sup>a</sup>iäji Iḡa<sup>a</sup>čai činke, etc. Suggested reading: a<sup>a</sup>i-báji Iḡa<sup>a</sup>čai aká. Ki piäji téga<sup>a</sup> áakibča iñ'ga<sup>a</sup>čai éga<sup>a</sup>, wawéci té a<sup>a</sup>i-báji té há', Iḡa<sup>a</sup>čai aká, as "ada<sup>a</sup>" after "éga<sup>a</sup>" is superfluous. If ada<sup>a</sup> be retained, read, "áakibča iñ'ga<sup>a</sup>čai há Iḡa<sup>a</sup>čai aká, ada<sup>a</sup> wawéci té a<sup>a</sup>i-báji té há'.

## TRANSLATION.

Duba-ma<sup>a</sup>čai said:—My friend, I have heard that you sent a letter to us Omahas. I will tell you the decision about which you asked me. I regard this land as my own. It is my land. I have seen these (white) people who are very industrious, I have seen them with my own eyes. I wish to abandon my Indian habits. I do not look at them. I push them aside! When I see these white people, I think that what they do is really good, and I hope to do likewise. I do not wish to retain the ways of the wild Indian that made one feel insecure if he did not keep close to the camp. I referred to that when I spoke of pushing my own customs towards the rear. Throughout the day I gaze around in search of something by means of which I may prosper. At length have I observed that your ways alone are apt to prove beneficial for one. I have seen the white people, and I have also looked at myself. I think, "I am doing as they do, and I have limbs for action just as they have." I have sown wheat, I have planted potatoes, onions, cabbage, beans, pumpkins, apple (trees), cherry (trees), turnips, beets, tomatoes, lettuce, and watermelons. I have cattle, horses, a wagon, harness, and chickens.

My friend, we have heard that these people, your friends, have their dwellings very full (of property). And all of them think as I do. It is as if I was going traveling anew. I have by no means had enough of walking. And with reference to the things which I tell you to-day that I have raised, I hope that in another year I may raise still more of them. My friend, these persons, your friends, do not all meet with the same degree of success: it is as if they were chasing one another. It is as if they were chasing one of their own party who moves ahead of them.

Two Crows said:—My friends, as we have heard the words from you and the people who resemble you, we are very glad. We are very willing to do various kinds of work. Even though we continue to work for ourselves with great pleasure, we are filled with apprehension when we suddenly remember the President and his servants. It seems as if they had not been aiding us at all. \* \* \* \* We hope that you will cause a great many (white) people to hear the words which you sent hither to beg from us. We hope that we may join the lawyers. We hope that you will give us very good titles to our lands. In that event, we will not be apt to apprehend any trouble from the white people who are restless. My friend, you did not question me

about anything, still I will tell you. When we sell any vegetables, fruits, etc., which we have raised, the store-keepers invariably reckon those things as very light; but their things are always reckoned as very heavy (when we wish to buy them).

Big Elk said:—I send to tell you the things which I (in my heart) think are difficult for me. The Indians have been wishing to accomplish what is good for themselves, but the agents have been the only ones who have not aided us. My friend, we can talk to you and only to those persons like yourself about the matters which give us trouble. The President usually thinks that the things which give us trouble are not troublesome to us; he continues to think that the agents whom he employs to watch over us are benefiting us. Therefore I hope to imitate the white people who do various things for themselves. I desire to live as a good man in the land. I do not desire even to look again at my old life as a wild Indian. I wish all of you people to aid me by making the land fully strong enough to bear my weight. O ye people, O ye who have good thoughts in your hearts, we wish to retain our own land, and we beg you to aid us when you confer together about your own affairs (in Congress).

Maxewačë said:—My friend, you who have sent a letter hither to me, I think and say that I send off (a letter) to petition to you. I am very glad, my friend, because you have sent me a letter, saying that you wished to aid me. We do not know about your ways at all, yet we love them very well. We hope that you will look around in search of something which may be for our good. The Indians who have come hither are very glad because you have sent them a letter; your friends are well pleased. Among our customs there is none of any kind whatever which is life-sustaining; we are destitute of all. Even when we look all around us for something which can support life, we do not find it. Your ways alone can improve us. Friends, pity us! As we wish to live, we are ever making a special prayer for ourselves throughout the day.

gaŋi-na<sup>2</sup>pajl said:—He who keeps the store on this reservation has a strong desire to injure us. Notwithstanding we have wished to dismiss him, the President has helped him, and that is hard for us to bear. He is always treating me most wantonly, snatching from me more than enough of what I have raised for myself to pay what I owe him; therefore we do not wish him to remain here after next summer. I hope that you will let the President hear of this.

Two Crows said:—My friend, you wish to hear from us what we are doing and how we are progressing, therefore we will send to you to tell it to you. We have much trouble in this land, but we have no one to help us. The President placed some Winnebago Indians near the land where we dwell. The proximity of these foreigners has been a source of great trouble to our people. The Winnebagos have stolen three hundred horses from us. The agents have known all about our trouble, but they have not shown any desire to act in our behalf. Notwithstanding we have told the agents to inform the President of the matter, I think that they have not even sent him any letters on the subject. For this reason the President has not heard it. But when white men lose even a very small thing, it is always regarded as a great wrong, and as the President does not take any steps to correct our troubles when we lose what is of very great importance, we are displeased. Do you think that the President would consider it good if I returned the injury by stealing from them? Heretofore I did not repay them for their crimes against me, as I thought that it was right not to

give blow for blow. (But that is all a thing of the past.) I am displeased because the President does nothing to right my wrongs. I did think heretofore that he would give me damages out of the Winnebago funds. But he has not done so. The President has not given me the damages because he wishes me to repay the Winnebagos with injury for injury. (I am forced to this conclusion.) I hope that you will send those words in a letter to the President.

## JE-JE-BAJE TO REV. A. L. RIGGS.

October 13, 1879.

- Níkaci<sup>n</sup> ga a<sup>n</sup>ga<sup>n</sup>fi<sup>n</sup> a<sup>n</sup>éig<sup>n</sup>fa<sup>n</sup>ha<sup>n</sup>i, níkaci<sup>n</sup> ga-máccé. Ata<sup>n</sup> geda<sup>n</sup>, kagéha,  
 People we who move we thank you O ye people. At different times, O friend,  
 a<sup>n</sup>éigisi<sup>n</sup>éé na<sup>n</sup> ca<sup>n</sup>ca<sup>n</sup>. Éskana níkaci<sup>n</sup> ga fa<sup>n</sup>étewa<sup>n</sup>éé<sup>n</sup>qti d'úba éi<sup>n</sup>  
 we remember you, our own usually always. Oh that Indian most pitiful some the (coll. 3)  
 3 fa<sup>n</sup>éáwa<sup>n</sup>fa<sup>n</sup>éé<sup>n</sup>qti a<sup>n</sup>ga<sup>n</sup>fa<sup>n</sup>i, a<sup>n</sup>ba<sup>n</sup> éé<sup>n</sup>fuádi. Ci wikáge éé baxúankiéé,  
 you pity us indeed we wish, day on this. Again my friend this we have caused  
 him to write it,  
 kagéha. A<sup>n</sup>éig<sup>n</sup>fa<sup>n</sup>ha<sup>n</sup>i. Ki éskana, Kága, a<sup>n</sup>ba íca<sup>n</sup>íéé xi, a<sup>n</sup>éí<sup>n</sup>fa<sup>n</sup>ha<sup>n</sup>i té  
 O friend. We thank you. And Oh that, Third son, day you awake when, we pray to you the  
 fa<sup>n</sup>gisíéé ka<sup>n</sup> a<sup>n</sup>fa<sup>n</sup>fa<sup>n</sup>i. A<sup>n</sup>gú, Kága, níkaci<sup>n</sup> ga a<sup>n</sup>ga<sup>n</sup>fi<sup>n</sup>, níkaci<sup>n</sup> ga wi<sup>n</sup>  
 you remember it we hope. We, Third son, Indian we who move, person one  
 6 a<sup>n</sup>gúkiai xi, a<sup>n</sup>gáqa a<sup>n</sup>ga<sup>n</sup>fa<sup>n</sup>-báji. Ki, Kága, gata<sup>n</sup>hi té<sup>n</sup>di a<sup>n</sup>té taité  
 we talk to him we, we go beyond him And, Third son, that far (unseen) when we shall die  
 a<sup>n</sup>fa<sup>n</sup>á<sup>n</sup>idaha<sup>n</sup>-báji. Ikáge-ma-íá<sup>n</sup>ica<sup>n</sup>-ma wi<sup>n</sup> níqa wagi<sup>n</sup>fa<sup>n</sup>ca<sup>n</sup>qti<sup>n</sup>i há,  
 we do not know about ourselves. Those on the side of his friends one he to live he really wishes for them, his own  
 kagéha. Ki ikáge wi<sup>n</sup> éé<sup>n</sup>ínke waqí<sup>n</sup>ha fa<sup>n</sup>á<sup>n</sup>a<sup>n</sup> téga<sup>n</sup> gáxean<sup>n</sup>giki<sup>n</sup>fa<sup>n</sup>.  
 O friend. And his friend one this st. one paper you hear it in order that we have caused him, our own, to make it.  
 9 Ma<sup>n</sup>éi<sup>n</sup>-tca<sup>n</sup>xi wét<sup>n</sup>ai té<sup>n</sup> éceta<sup>n</sup> a<sup>n</sup>ba-waqúbe wi<sup>n</sup>áqteí. Féama Unáji-qúde  
 Ma<sup>n</sup>éi<sup>n</sup>-tca<sup>n</sup>xi die for us the past act so far (=until now) mysterious day just one. This (mv. sub.) Gray coat  
 a<sup>n</sup>á ag<sup>n</sup>fa<sup>n</sup> té wá<sup>n</sup>ga<sup>n</sup>éé<sup>n</sup>qti<sup>n</sup>i, fa<sup>n</sup>áwa<sup>n</sup>éé<sup>n</sup>qti íai. Ki e<sup>n</sup>a<sup>n</sup> a<sup>n</sup>té téga<sup>n</sup>-báji  
 the he went the he made us very glad by having great pity he And how we die can not  
 (mv. sub.) (=when) talking, for us spoke.  
 í<sup>n</sup>ta<sup>n</sup>; wéagiúda<sup>n</sup> etéga<sup>n</sup> uáwagi<sup>n</sup>fa<sup>n</sup>.  
 now; we do well (or, it is for our good) apt he has told it to us.

## NOTES.

je-je-baje, a Ponka, same as Homna of p. 743, note.  
 762, 8. ikage wi<sup>n</sup> éé<sup>n</sup>ínke, the author.

TRANSLATION.

O ye people, we Indians, thank you who are our (friends). O friend, we continue to think of you at different times. On this day we desire that you would treat us with great kindness who are some of the Indians that are in a most pitiful condition (?). We have caused one of our friends to write this. We thank you. O Third son, we hope that when you wake up each day you will remember that we have petitioned to you. We Indians, O Third son, do not wish to break our word when we have talked to a person. Third son, we do not know when the time shall come for us to die. O friend, one who is on the side of his friends really wishes them to live. We have caused this friend to write a letter so that you might hear it. It has just been one week since we lost Ma<sup>n</sup>çi-tca<sup>x</sup>i by death. When Gray Coat (Mr. Tibbles) went homeward, he spoke words of pity, and made us very glad by what he said. And now there is no danger of our perishing (as a tribe); he has told us that we ought to prosper.

NUDA<sup>N</sup>-AXA TO REV. A. L. RIGGS.

October 14, 1879.

Kagéha, ikágewiçai, Wakan'da wáçaha<sup>n</sup> mácé, wawíuie-mácé,  
 O friends, I have you for my friends, God ye who pray to him, ye who are under the protection of the laws,  
 ikágewiçé'qti. Kí níkaci<sup>n</sup>'ga wi<sup>n</sup>' Wakan'da çínké íe eçá té gaçai. Kí é  
 I have you for true friends. And person one God the st. word his the has gone And it (ob.) beyond.  
 ka<sup>n</sup>'bça-máji. Wakan'da íe eçá zani'qti bçízé. Wakan'da aká a<sup>n</sup>'çan'giúda<sup>n</sup> 3  
 I do not wish it. God word his every one I have taken. God the I do well by means of  
 éte té zani'qti i<sup>n</sup>'wi<sup>n</sup>'çai há, áda<sup>n</sup> i<sup>n</sup>'çé-qti-ma<sup>n</sup>'. Áqa-máji ka<sup>n</sup>'bça. Úcka<sup>n</sup>  
 ought the every one he has told to me there-fore I am very glad. I do not go beyond him I wish. Deed  
 wi<sup>n</sup>', Ma<sup>n</sup>'tcú-náji<sup>n</sup> çia<sup>n</sup>'ça gçé té bçíze há, ubça<sup>n</sup>' há. Çaná'a<sup>n</sup> te há.  
 one. Standing Bear he abandoned he the I have taken it I have taken hold of it You hear it will  
 Níkaci<sup>n</sup>'ga wi<sup>n</sup>' eççu cakí. Isa<sup>n</sup>'ga ak'í úcka<sup>n</sup> wa<sup>n</sup>'giçé'qti iji<sup>n</sup>'çé çin' 6  
 Person one yonder has reached there again, where you are. His younger brother (sub.) deed all brother the (ob.)  
 giáxai. Çaná'a<sup>n</sup> eté. Cta<sup>n</sup>'be çí, "Níkaci<sup>n</sup>'ga naxíde-çin'ge áha<sup>n</sup>," enéga<sup>n</sup>  
 made for him. You hear it ought. You see him it, Person disobedient ! you think it  
 eté çí. Éga<sup>n</sup> weçécka<sup>n</sup>'nai etéga<sup>n</sup> éga<sup>n</sup> há, Ca<sup>n</sup>'ge-hi<sup>n</sup>-zí-á. Unáha-má  
 ought. So you wish for us apt so O Yellow Horse. The Omahas  
 çéama wi<sup>n</sup>' wáçqi, éénicka. Tcaza-çin'ge t'éa<sup>n</sup>'çé íçá-bi, ecé té. Teáçé 9  
 these one stunned them. éénicka. Tcaza-çin'ge to kill me that he spoke of it, you said it. I kill him

íáǵě,	wíuǵaginá.	Gań'xí	Na'pewaǵě	eti	t'eáǵě	íáǵě	uná	tě.	Gań'xí
I threat- ened,	you told them about their own.	And	Dangerous	too	I kill him	I threat- ened	you told it	the.	And
Síhi-duba	eti	t'eáǵě	íáǵě,	uná	tě.	Céna níkaci'ga	ǵáběi'	uná	tě.
Four Legs	too	I kill him	I threat- ened	you the.	Enough	person	three	you the.	In that man- ner
3 weǵéǵaxáú.	Maǵpí	íǵábat'u	waǵíǵóna.						
you have acted against us.	Cloud	pressing against	you are visible.						

## NOTES.

763, 3. a'ǵańgiuda' ete tě, etc. W. (an Omaha) read, a'ǵań'giúda' té gě  
 fut. the  
 sign (scat-  
 tered  
 in  
 objects)

i'wí'ǵai éga' zani'qti bǵízě há, as he has told me about the things which will be advantageous to me at various future times, I have accepted all.

From line 8 to the end is addressed to Yellow Horse.

763, 9. Tcaza-ǵińge t'ea'ǵ ǵa-bi, ece tě, etc. G. (an Omaha) reads, Tcaza-ǵiń'ge t'ea'ǵ ǵa-bi wíuǵaginá tě há, You told them (the Omahas) that we had threatened to kill Tcaza-ǵińge.

764, 3. Maǵpí, etc. That is, "You can not hide your plots. It is just as if you stood in bold relief against the clouds in the sight of all men."

## TRANSLATION.

O friends, I have you (all) for my friends. O ye who pray to God, and O ye lawyers, I have you as real friends. One Indian had transgressed God's words. I do not desire that. I have accepted all of God's words. God has told me all that can be advantageous to me, so I am very glad. I do not wish to disobey (him). I received and took hold of one custom (or mode of action) when Standing Bear abandoned you and started back (to Niobrara). You can hear it. One Indian has reached yonder land where you are. It was the younger brother who caused all the trouble for his elder brother (i. e., Yellow Horse induced Standing Bear to act thus). You should hear it. You ought to think, when you see him, "He is a very disobedient man!"

O Yellow Horse, it is probable that you wished him to think thus about us! (?) One of these Omahas hit ǵenicka. You said that Tcaza-ǵińge had threatened to kill me. You told the Omaha that I had threatened to kill him. And you also told that I had threatened to kill Na'pewaǵě and Síhi-duba. You told about just three men. In that manner you have acted against us. (But) you are in sight (just as if), you touched the clouds.

## LE-JE-BALE TO WAJINGA-DA.

September, 1879.

Ceta<sup>n'</sup> wáfi-áqtia<sup>n'</sup>i. Wa<sup>n'</sup>fi<sup>n'</sup>ta a<sup>n'</sup>wa<sup>n'</sup>'cka<sup>n'</sup>i tcábe éde ceta<sup>n'</sup> a<sup>n'</sup>fi<sup>n'</sup>'ai.  
 So far they have altogether Work we have exerted very but so far we have  
 failed in the work on our account. ourselves (hard) not finished it.

Cáni-ä, Çawína méga<sup>n'</sup>, fi<sup>n'</sup>ga<sup>n'</sup> çá'écái-gä. Gíwacka<sup>n'</sup>i-gä. Wa<sup>n'</sup>faté  
 O Charles, David likewise, your grandfather pity ye him! Do ye make an effort for him! Food

cin'gajin'ga çañká çá'eikiçái-gä. Níkaci<sup>n'</sup>'ga céçinke, kagéha, wibçaha<sup>n'</sup>, 3  
 child the ones who p ity ye him through. Person that seen st. my friend, I pray to you, one,

Wajin'ga-úda<sup>n'</sup>. Çá'écáçé ka<sup>n'</sup>béga<sup>n'</sup> hä, níkaci<sup>n'</sup>'ga çínké. Ca<sup>n'</sup>'edáda<sup>n'</sup> wi<sup>n'</sup>'  
 Good Bird. You pity him I hope person the (st. ob.). And what one

gákéja wa<sup>n'</sup>çacka<sup>n'</sup> tē çínge. Usní é'di hí. Kí enáqtei wa<sup>n'</sup>çacka<sup>n'</sup> ka<sup>n'</sup>béga<sup>n'</sup>  
 at that you make an will there is Cold it has And it only you make an' I hope  
 (place!) effort none. reached there. effort

céçuadi<sup>n'</sup>'qti té. Kí áwaké'ja wa<sup>n'</sup>çacka<sup>n'</sup> te çínge. . . . Ceta<sup>n'</sup> waqin'ha 6  
 just yonder by the. And at what place you make an will there is none. So far paper

tia<sup>n'</sup>'çakiçáji. . . . Ma<sup>n'</sup>'a-tcéba igáqça<sup>n'</sup> wahiçage gíja<sup>n'</sup>'be ga<sup>n'</sup>'çai éga<sup>n'</sup>,  
 you have not sent hither to me. Mawaçepa his wife lame to see his he wishes as,

añ'giti ka<sup>n'</sup>béga<sup>n'</sup>. Ma<sup>n'</sup>'fi<sup>n'</sup>-teaçi i<sup>n'</sup>c'áge t'c také.  
 he comes I hope. Ma<sup>n'</sup>'fi<sup>n'</sup>-teaçi old man will surely die as he reclines.

## NOTES.

Wajinga-da is addressed in line 1; Charles and David Le Clerc, in 2 and 3; Rev. A. L. Riggs in 4 and 5; Charles Le Clerc, from 6 to the end. Two sentences (Kí enaqtei, etc.,) in 5 and 6 are intended for Wajinga-da.

765, 8. Ma<sup>n'</sup>fi<sup>n'</sup>-teaçi, i. e., Jabe-skä or Waçacpe. See 476.

## TRANSLATION.

They have not yet met with any success in the work which they undertook for us. We have persevered to the utmost in the work, but we have not yet accomplished it. O Charles and David! pity your grandfather! Make an effort in his behalf! Think of his children, and treat him kindly by giving him food for them! I petition to that man near you: My friend, Good Bird, I petition to you. I hope that you will pity him (*i. e.*, Wajinga-da, or else all the Ponkas with him). There is nothing that you can do for them elsewhere. Winter is at hand. I hope that you (O Wajinga-da) will do your best just where you are, as it is the only place where you can do anything. Nothing can be done elsewhere. (Recorded only in English: Crazy Bear's wife, child, and horse were taken from him. Send me soon what news you have to tell. People who are relations hear from one another.) You have not yet sent me a letter. (Recorded only in English: O Charles, my wife wishes to see her Yankton relations.) As she desires to see Mawaçepa's lame wife, I hope that he may come for me. The aged man, Ma<sup>n'</sup>fi<sup>n'</sup>-teaçi, will surely die.

MA<sup>N</sup>TCU-DAČI<sup>N</sup> TO WAČIQE-ŲACI.

- Wa'ú činké céčinke agíŋa<sup>n</sup>bčá-qti-ma<sup>n</sup>. Čéču naji<sup>n</sup> tē'di u'ágčaji eté.  
 Woman the (st. one) that (st. one) I strongly desire (to have) Here she stands when she does ought  
 near you my own (again).
- Usní híaŋi tē'di, uqčé agíŋa<sup>n</sup>bča wa'ú činké. Kí e'a<sup>n</sup> enéga<sup>n</sup> ŋi, uqčé'-  
 Cold has not when, soon I desire my own woman the (st. one). And how you think if, very  
 arrived again
- 3 qtcí waqi<sup>n</sup>ha ča<sup>n</sup> iañ'kičá-gă. Uní'age ŋi'etē, éskana éga<sup>n</sup>qti ckáxe  
 soon paper the (ob.) send it hither to me. You are un- even if, oh that just so you act  
 willing
- ka<sup>n</sup>bčéga<sup>n</sup>. Wa'ú činké i<sup>n</sup>čí<sup>n</sup>čani<sup>n</sup> cí ka<sup>n</sup>bčéga<sup>n</sup>. Čikáge amá čéama  
 I hope. Woman the (st. one) you bring mine for me I hope. Your friend the (pl. sub.) these
- waga<sup>n</sup>ze amá máčē tē uqúagčē ča'éawačai. Uáwa'i tá amá wáge amá.  
 teacher the (pl. sub.) the winter tho throughout pitied us. They will give rations to us white the  
 people (pl. sub.).
- 6 Čéama íe awáqa ka<sup>n</sup>bča-máŋi, áda<sup>n</sup> cagčé ka<sup>n</sup>bča-máŋi.  
 These word I go be- I do not wish, there- I go back I do not wish.  
 yond them fore to you

## NOTES.

Ma<sup>n</sup>tcu-dači<sup>n</sup> and Wačiqe-ŋaci were Ponkas who had fled from the Indian Territory with the famous Standing Bear.

Ma<sup>n</sup>tcu-dači<sup>n</sup> remained with the Omahas, but Wačiqe-ŋaci continued his journey till he reached his old home near Niobrara, Nebr.

## TRANSLATION.

I have a strong desire to recover my wife, who is now with you. There is no prospect of her suffering from being here. I wish my wife to return soon, before the winter sets in. Send a letter to me very soon, and let me know what you think about it. Even if you are unwilling, I hope that you will do just as (I have said). I hope that you will bring my wife back to me. Your friends, these missionaries, have treated us kindly throughout the winter. The white people will give rations to us. I do not wish to transgress the commands of these (persons), therefore I do not wish to go back to you.

## GAHIGE TO CUDE-GAXE.

- Cúde-gáxe-á' wamúskē tē wagáxe a<sup>n</sup>i-báŋi-na<sup>n</sup>i. Čaa<sup>n</sup>na čigáxai.  
 O Smoke-maker! wheat the debt they have not usu- You have they have  
 given it to me ally. abandoned it thought about you.
- Ca<sup>n</sup> čéču čagčí taté aŋqibča, áda<sup>n</sup> ičáa-máŋi, a<sup>n</sup>i-báŋi ča<sup>n</sup>'ja Ca<sup>n</sup> céŋa  
 And here you shall have I hesitated from there- I have not they have not though. And yonder  
 come back fear of failure, fore spoken, given it to me where you are
- 9 čagči<sup>n</sup> tē, Pañ'ka-máčē, năn'de i<sup>n</sup>'pi-máŋi hă. Pahañ'ga cupí tē'di  
 you sit the, O ye Ponkas, heart not good for me Before I reached when  
 you



uwíh̄ça keça<sup>n'</sup> uska<sup>n'</sup>ska<sup>n</sup> taté eb̄éga<sup>n</sup>. Ca<sup>n'</sup> Pañ'ka amá nan'de wiwíja  
 I told it to the, in shall be straight on I think it. And Ponka the heart my own  
 you the past (pl. sub.)  
 ehébe aḡídx̄e, nié'qti a<sup>n</sup>ckáxai. Çagçai té é áwake. Çéçu ḡei<sup>n'</sup> çañká  
 a part of I make it for you cause me great pain. You have gone it I mean it. Here the ones who sit  
 them myself, back  
 'a<sup>n'</sup> wegíxai t̄d̄il̄i ḡi, çaná'a<sup>n</sup> taité. Úcka<sup>n</sup> weçécka<sup>n</sup>na t̄e nícta<sup>n</sup>. 3  
 how they do for by the time when, you shall hear it. Deed you have wished the you have  
 them it arrives [or, if they should] dropped it.  
 Nān'de çā<sup>n</sup> çíaqai h̄a.  
 Heart the you have  
 been excelled  
 (=left behind  
 or ignored)

## NOTES.

Gahige was an Omaha chief. Cude-gaxe was a Ponka, then near Niobrara, Nebr.

767. 3. Úcka<sup>n</sup> weçécka<sup>n</sup>na t̄e nícta<sup>n</sup>, etc. Explained thus by G.: "You settled on a course of action which you wished the Ponkas to adopt. But they would not act as you desired" (*i. e.*, they would not imitate the behavior of Cude-gaxe. He had settled among the Omahas, promising to remain with them, but he lied and went to the Yanktons, thereby forfeiting everything which he abandoned. The other Ponkas refused to go to the Yanktons, remaining among the Omahas until arrested by the white soldiers).

## TRANSLATION.

O Smoke-maker, they have made it a rule not to give me the wheat which was due (you?). They consider that you have abandoned it. I have hesitated through fear of failure on account of your probable return here, so I have not spoken, though they have not given it to me. O ye Ponkas, it makes my heart sad to think of your staying yonder. I think that what I told you when I first went to see you will continue henceforth, without intermission (?). I regard my heart as being part of the Ponkas, so you have hurt me badly. I refer to your starting back to Dakota. Should the white people do anything for these (Ponka) who are here, you shall be informed. You wished the Ponka refugees to adopt a certain course of action, but they have not regarded your wishes.

WAQPECA TO UNAḡI<sup>n</sup>-SKĀ.

October 14, 1879.

Céja cubçé ka<sup>n'</sup>b̄ça, b̄éí'a. Waçíta<sup>n</sup> waqtá náji ḡé çita<sup>n'</sup> çingé  
 Yonder I go to I wished, I have not Work vegetables I have the to work there is  
 (to you) you been able. (pl. in. ob.) none  
 cubçá-máji h̄a. B̄éicta<sup>n</sup> ḡi, cubçé téin̄ke h̄a. Pañ'ka amá maja<sup>n'</sup> çéçu 6  
 I do not go to you I finish it when, I go to may (!) Ponka the land here  
 (pl. sub.)  
 naji<sup>n'</sup> tá amá. Céja cka<sup>n'</sup>aji najiñ'-ḡā h̄a, Cúde-ḡaxe-ā. Cka<sup>n'</sup>aji naji<sup>n'</sup>i-ḡā  
 will be standing. Yonder motionless stand thou ! O Smoke-maker. Motionless stand ye

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há akíça. Pañ'ka amá waçíta<sup>n</sup> çáçuláqtcí waçicta<sup>n</sup> açaf. Wiji<sup>n</sup> çé t'é.  
 ! both. Ponka the to work almost to let them they have My elder dead  
 (pl. sub.) go gone. brother  
 Yáxe-sábé. A<sup>n</sup>ba-waçuébe áma té'di t'é. Eata<sup>n</sup> wabágçeze gçia<sup>n</sup> çakiçáji  
 Black Crow. Mysterious day the on the dead. Why letter you have not sent  
 other one back to me  
 3 ca<sup>n</sup>ca<sup>n</sup> çúta<sup>n</sup>qti i<sup>n</sup>wi<sup>n</sup>çá gíça-gá há, negíha. Ma<sup>n</sup>tcú-na<sup>n</sup>ba ceta<sup>n</sup> giniçáji,  
 always very correctly to tell it to send back O mother's brother. Two Grizzly bears so far has not re-  
 me hither covered.  
 T'é taté, ebçéga<sup>n</sup>.  
 He shall die, I think it.

NOTES.

767, 5. ka<sup>n</sup>bça, bçíta, used; but ka<sup>n</sup>bçéde (*i. e.*, ka<sup>n</sup>bça éde) bçíta is better.  
 I wish but I have failed

767, 5. Waçíta<sup>n</sup>, etc. Read, Waçíta<sup>n</sup> gçé, waqtá uáji gçé, çita<sup>n</sup> çinçéga<sup>n</sup>, cubçá-  
 Work the vege- I sow the to work as there I go to  
 differ- table (pl. in. ob.), is none you  
 ent kinds,  
 máji há; or, Waçíta<sup>n</sup> gçé, waqtá uáji gçé, çita<sup>n</sup> çinçé há, áda<sup>n</sup> cubçá-máji há.  
 I not Work the vege- I sow the to work there is none fore I do not go to  
 differ- table (pl. in. ob.), have there you  
 ent kinds,

TRANSLATION.

I have wished to visit you, but I have not been able for want of time. I have not gone to you because there is no one to cultivate the vegetables, etc., which I have planted. When I finish (this work), I will go to (see) you. The Ponkas will remain in this country. O Smoke-maker, remain there where you are! Both of you remain there! The Ponka affair is progressing; they have almost reached a point where the prisoners shall be released (?). My elder brother, Black Crow, is dead. He died last week. O mother's brother, send and tell me just why you have continued to send me no letters. Yellow Smoke has not yet recovered. I think that he must die.

NA<sup>n</sup>ZANDAJĬ TO T. M. MESSICK.

November 6, 1879.

Ca<sup>n</sup> wagáxe éwibçí<sup>n</sup> tçé içáugççé'qti asíçé. Cuçéaçé taté ebçéga<sup>n</sup>,  
 And debt I have for the continually I remem- I shall send it to you I have  
 you (ob.) ber it. thought it,  
 6 éde maja<sup>n</sup> waçíwa gçé una<sup>n</sup>çta<sup>n</sup> tçé içápaba<sup>n</sup>-máji. Uta<sup>n</sup>nadi uqpaçé  
 but land counting the stopping place the I do not know it. At some lone place it be lost  
 (pl. in. ob.) (ob.)  
 ínihé ebçéga<sup>n</sup> éga<sup>n</sup> cuçéaça-máji. . . . Ca<sup>n</sup> ma<sup>n</sup>zçská<sup>n</sup> tçé çagít'a<sup>n</sup> etéga<sup>n</sup>.  
 best I think it as I have not sent it to you. And money the you have plenty of  
 your own  
 Uçna. . . . A<sup>n</sup>pa<sup>n</sup>ha eka<sup>n</sup>na xí i<sup>n</sup>wi<sup>n</sup>çana içáçé tçé há.  
 Enough. Elk skin you desire if you tell it to me you send  
 hither

## NOTE.

Parts of this letter, shown in the translation by parentheses, were recorded only in English.

## TRANSLATION.

I have ever kept in mind the debt that I owe you. I have thought that I would send it to you, but I do not know how many miles distant the stopping-place (R. R. station?) is. I have not sent it to you through a fear lest it might be lost through miscarriage. (I have told you that you should not lose your money, and that Big Elk would pay you, as he is honest.) You will be apt to have your money again. Enough. (As soon as you get this, send your correct address back to Big Elk, and then he will send the money to you.) Send and tell me whether you desire elk skins.

LE-JE-BA LE TO UNAJI<sup>n</sup>-SKĀ.

Unáji<sup>n</sup>-skā, <sup>O White Shirt,</sup> <sup>your</sup> <sup>horse</sup> <sup>the</sup> <sup>Dakota</sup> <sup>they</sup> <sup>if,</sup> <sup>you bring mine</sup> <sup>I hope.</sup>  
 Ceta<sup>n</sup> wačita<sup>n</sup> tē ucté. <sup>So far</sup> <sup>work</sup> <sup>the</sup> <sup>remains.</sup> <sup>And</sup> <sup>he remembers you,</sup> <sup>always (em-</sup> <sup>phatic),</sup> <sup>he</sup> <sup>So far</sup>  
 níkaci<sup>n</sup> ga wačita<sup>n</sup>-mája čí'á-qti<sup>n</sup>. <sup>people</sup> <sup>to the workers</sup> <sup>they have not fin-</sup> <sup>Mysterious day</sup> <sup>large</sup> <sup>the</sup> <sup>reaches when it</sup> <sup>there</sup> <sup>3</sup>  
 úa<sup>n</sup> bečē. <sup>there is a hope.</sup> <sup>And</sup> <sup>Walking Elk,</sup> <sup>I remember you,</sup> <sup>usually</sup> <sup>always.</sup> <sup>Kindred</sup> <sup>you who are mine,</sup>  
 wa<sup>n</sup> gičē<sup>n</sup> qti wigičē<sup>n</sup>-na<sup>n</sup>-ca<sup>n</sup>ca<sup>n</sup>-qti-ma<sup>n</sup>i. <sup>all</sup> <sup>I am really thinking of you continually.</sup> <sup>And</sup> <sup>person</sup> <sup>four</sup> <sup>too</sup>  
 wisíčai. <sup>I remember</sup> <sup>O Little Policeman,</sup> <sup>you too</sup> <sup>I remember</sup> <sup>you.</sup> <sup>Wikuwa (a Da-</sup> <sup>you too,</sup> <sup>Fourth</sup> <sup>son,</sup> <sup>I remember you</sup> <sup>usually</sup> <sup>6</sup>  
 ca<sup>n</sup>ca<sup>n</sup>. <sup>always.</sup> <sup>This one,</sup> <sup>O Little Policeman,</sup> <sup>your</sup> <sup>the</sup> <sup>(sub.)</sup> <sup>she cries nau-</sup> <sup>always,</sup> <sup>to see you</sup>  
 ga<sup>n</sup>čá-qti éga<sup>n</sup>. <sup>she has a strong</sup> <sup>as.</sup> <sup>And</sup> <sup>Smoke-maker</sup> <sup>lodge,</sup> <sup>the</sup> <sup>(std. ob.)</sup> <sup>I have</sup> <sup>the</sup> <sup>just one</sup> <sup>like it</sup> <sup>lodge</sup>  
 wi<sup>n</sup>áqtcí a<sup>n</sup>gčí<sup>n</sup> éga<sup>n</sup>, <sup>just one</sup> <sup>we sit</sup> <sup>so,</sup> <sup>I remember you,</sup> <sup>usually</sup> <sup>always.</sup> <sup>Iyuwazi (Da-</sup> <sup>for my sister's</sup> <sup>daughter</sup> <sup>I see her, my</sup> <sup>own</sup> <sup>9</sup>  
 ka<sup>n</sup>bá-qti-ma<sup>n</sup>. <sup>I have a strong desire.</sup> <sup>And</sup> <sup>this one,</sup> <sup>Dakota</sup> <sup>woman</sup> <sup>the (sub.),</sup> <sup>her</sup> <sup>daughter</sup> <sup>lame</sup> <sup>to see her</sup> <sup>own</sup>  
 ga<sup>n</sup>čaqti<sup>n</sup> (Ma<sup>n</sup>a-tčeba igáqča<sup>n</sup>). <sup>she strongly de-</sup> <sup>sires</sup> <sup>Mawačepa</sup> <sup>his wife.</sup> <sup>And</sup> <sup>O friend,</sup> <sup>person</sup> <sup>four</sup> <sup>I remember</sup> <sup>nau-</sup> <sup>ally</sup>

- ca<sup>n</sup>/ca<sup>n</sup>. Kĩ wi<sup>n</sup>/ čatĩ, Tceɣapa, Tatañ'ka-i<sup>n</sup>yañ'ke. Ta<sup>n</sup>/wa<sup>n</sup>gča<sup>n</sup> wiwiŋa  
 always. And one you came hither, Beats the Drum (f.), Running Buffalo. Nation my own
- nañkácě, Ihañk'ta<sup>n</sup>wi<sup>n</sup>/ nañkácě wazáni, wigísíčě-na<sup>n</sup>-ma<sup>n</sup>/i ca<sup>n</sup>ca<sup>n</sup>/-qti-ma<sup>n</sup>/i.  
 ye who are, Yankton ye who are all, I remember you (pl.) usually I do it always.
- 3 Ca<sup>n</sup>/ éskana edáda<sup>n</sup> ctěcte jĩ<sup>n</sup>jĩ<sup>n</sup>/ga čana<sup>n</sup>/a<sup>n</sup> čĩ<sup>n</sup>te ca<sup>n</sup>/ íuča dáda<sup>n</sup> čana<sup>n</sup>/a<sup>n</sup>  
 And oh that what soever small ones of you hear it whether and news what you hear it  
 (or if) different sorts (or if)
- čĩ<sup>n</sup>te i<sup>n</sup>wi<sup>n</sup>/čana tíčačai ka<sup>n</sup>bčéga<sup>n</sup>.  
 whether you tell it to you (pl.) I hope.  
 (or if) me send hither

## TRANSLATION.

O White Shirt, I hope that when the Dakotas come you will bring the horse to me, your mother's brother. The work is still unfinished. [The Omahas are?] constantly thinking of you, so he says. Those who are working for the Indians are still unsuccessful for want of time. There is a hope that the case may be settled by Christmas. O Walking Elk, I always think of you. O ye, my kindred, I am ever thinking about you. I remember you, too, ye four men. I also think of you, O Little Policeman, and you, too, O Wikuwa. Little Policeman this one, your father's sister (my Yankton wife), is continually weeping, as she has a strong desire to see you. And as to the lodge of the Yankton Smoke-maker (I have spoken as of one lodge)—as we used to sit in one lodge, I think of you. I have a strong desire to see my sister's daughter, Iyuwazi. And this Dakota woman, my wife, has a great longing to see her lame daughter, the wife of Mawačepa. O friends, I am continually thinking of you four men. One of you, Beats the Drum (?) or Running Buffalo, came to this place. O ye who are my own nation, O all ye Yanktons, I am always remembering you! I hope that you will send to tell me, if you hear news of any kind whatever.

## BETSY DICK TO WAČIŦE-ŦACI.

November 15, 1879.

- Ie čé a<sup>n</sup>/bačé cučéačě. Zani úda<sup>n</sup>qti ni<sup>n</sup>/ étea<sup>n</sup>/i tě aná'a<sup>n</sup> ka<sup>n</sup>/bča.  
 Word this to-day I send it to you. All very good you are at least (pl. f) I hear it I wish.
- 6 Négihá, igáqča<sup>n</sup> ctĩ ca<sup>n</sup>/ čihañ'ga ctěwa<sup>n</sup>/ winá'a<sup>n</sup> ka<sup>n</sup>/bča, cĩ<sup>n</sup>gajiŋgá  
 O mother's his wife too and your potential even I hear from I wish, child  
 brother, wife
- ctĩ zani číta<sup>n</sup>qti, éskana, úwačaginá ka<sup>n</sup>bčéga<sup>n</sup>. Gañ'ŋi, wisa<sup>n</sup>/ča<sup>n</sup>/,  
 too all very correctly, oh that, you tell it to us I hope. And, my younger brother (f. sp.),
- 9 cučéwikičé. Cañ'ge waa<sup>n</sup>/čé i<sup>n</sup>/čéckaxe té číta<sup>n</sup> aná'a<sup>n</sup> ka<sup>n</sup>/bča, wisa<sup>n</sup>/ča<sup>n</sup>/.  
 I have sent it to you by some one. Horse you promised to pay it to me the cor. rectly I hear it I wish, my younger brother (f. sp.).  
 for my services as a doctor
- Ma<sup>n</sup>/teú-náji<sup>n</sup> agí cačai tě wawíue aká uáwagičča éde teskă učiča-bajji  
 Standing Bear he went to you the lawyer the sub. I have told it to him but interpreter he did not tell it to you  
 after him (—when) (see note)

té hě, wisa<sup>n</sup>ča<sup>n</sup>. Ga<sup>n</sup>-a<sup>n</sup> ga<sup>n</sup>adi wabágčeze cučéačě ga<sup>n</sup> éskana íe  
 the my younger So, therefore now letter I send to you as oh that word  
 (fem.), brother (f. sp.).

tě úda<sup>n</sup>qti i<sup>n</sup>čéckaxe tíčačě ka<sup>n</sup>bčéga<sup>n</sup>. A<sup>n</sup>ba hičai tédi cučéačě.  
 the very good you make for you send it I hope. Day they bathe on the I send it to  
 me hither you.

Čiji<sup>n</sup>ge t'c tē aná'a<sup>n</sup> tě, čiji<sup>n</sup>čě cti t'éčai tě, íuča pěji<sup>n</sup>qti aná'a<sup>n</sup> hě. 3  
 Your son died the I have heard it the, your elder too they the, news very bad I have  
 heard it (fem.)

Nān'de i<sup>n</sup>pi-máji, wisa<sup>n</sup>ča<sup>n</sup>, ča<sup>n</sup>'ja wéahide čanáji<sup>n</sup> gíteqiwačě éče.  
 Heart bad for me, my younger though at a distance you stand a source of trouble indeed  
 brother (f. sp.), (fem.).

A<sup>n</sup>'bačěqtei Ma<sup>n</sup>tcú-náji<sup>n</sup> íe eja ké aná'a<sup>n</sup>, wabágčeze gáwa ja<sup>n</sup>'be xī.  
 This very day Standing Bear word his the I have heard, newspaper I saw when.

Wáqe bęúga ča'éčičai íai tě, nān'de i<sup>n</sup>čei<sup>n</sup>uda<sup>n</sup>. Ca<sup>n</sup>, wisa<sup>n</sup>ča<sup>n</sup>, nān'de 6  
 White all have pitied have the, heart it is good for Yet my younger heart  
 people (pl.) spoken mine. brother (f. sp.),

i<sup>n</sup>pi-máji axáge agči<sup>n</sup> éče. Čiji<sup>n</sup>'čě da<sup>n</sup>'ctěa<sup>n</sup>, čia<sup>n</sup>'cka da<sup>n</sup>'ctěa<sup>n</sup>, i<sup>n</sup>'čaha<sup>n</sup>'-ā,  
 is bad for me I weep I sit indeed, Your elder either, your sister's or, pray to him for  
 (fem.), brother me (fem.).

can'ge ta<sup>n</sup>'ja. Íe tě edé te xī, éskana tia<sup>n</sup>'čakičě ka<sup>n</sup>bčéga<sup>n</sup>. Spafford  
 horse concerning Word the he will say if, oh that you send it hither I hope. Spafford  
 the (std. ob.). something to me

Woodhull ijan'ge abči<sup>n</sup> čin'keča<sup>n</sup> i<sup>n</sup>'t'e, čiewa<sup>n</sup>'ja<sup>n</sup>. Ma<sup>n</sup>čiči<sup>n</sup>-tcaxi<sup>n</sup> t'éě hě. 9  
 Woodhull his daughter I have the one, in the dead you have caused Ma<sup>n</sup>čiči<sup>n</sup>-tcaxi<sup>n</sup> is  
 her past to me, it. dead (fem.).

Uma<sup>n</sup>'ha<sup>n</sup> ctě t'á-baji, enáqtei t'éě hě a<sup>n</sup>'bačěqtei.  
 Omaha even have not only he is dead (fem.) this very day.  
 died,

## NOTES.

For an account of Betsy Dick, see p. 634.

WaŦiqe-Ŧaci, who was a Ponka, married a Yankton woman.

770, 5. etea<sup>n</sup>i (used by an Omaha woman) . . W. (an Omaha man) gave the following as a correct form of the sentence: Zaní úda<sup>n</sup>qti ni<sup>n</sup>i éi<sup>n</sup>te aná'a<sup>n</sup> ka<sup>n</sup>bča.  
 All very good you whether I hear I wish.  
 (pl.) are

Perhaps etea<sup>n</sup> is sometimes used by females as an equivalent of ei<sup>n</sup>te.

770, 6. Negiha, i. e., Silas Wood, who was the elder son of Gahige, the chief of the Iñke-sabě (an Omaha) gens.

770, 10. Wawine aka should be wawine čin'ke, as it refers to the object of an action.

771, 9. Spafford's daughter was named, Abi<sup>n</sup>-suede, *Long Wings*. Čiewa<sup>n</sup>'ja<sup>n</sup>, you have caused it, i. e., indirectly. Betsy had to neglect Spafford's daughter while she was attending, as doctor, to some member of the family of WaŦiqe Ŧaci. See 770, 9.

## TRANSLATION.

I send this word to you to-day. I wish to hear about you at least this: that you are all prospering. O mother's brother, I wish to hear from you, his wife, and your potential wife; I hope that you will tell us exactly how all the children are also. O younger brother (i. e., WaŦiqe-Ŧaci), I have sent a message to you by some one. O younger brother, I wish to hear correctly about the horse with which you promised to pay my bill for services as your doctor. I told the lawyer (i. e., Mr. T. H. Tibbles) about it,

when he went after Standing Bear, but the interpreter did not tell you. So therefore I now send a letter to you, and I hope that you will send me a very good message. I send this to you on Saturday. I have heard that your son was dead, and that they had killed your elder brother. It is very bad news that I have heard. My heart is sad, younger brother, but your being at a distance is a greater cause of sorrow. On this very day I have heard the words of Standing Bear; I have seen them in a newspaper. All the white people pity you; they have spoken words which have made me glad. Still, younger brother, with a sad heart, I sit weeping. Petition either to your elder brother or to your sister's son with reference to the horse. I hope that you will send me word what he (or she) says. I have lost Spafford Woodhull's daughter, whom I used to have with me, and you are the cause of her death. Ma<sup>n</sup>č<sup>i</sup> tca<sup>x</sup>i is dead. Not even one adult Omaha has died, only that aged Ponka man has died this very day.

NUDA<sup>n</sup>-AXA TO CUDE-GAXE.

November 15, 1879.

- Ca<sup>n</sup> čijĩŋ'ge t'éčai tē wáqe amá éde, čéama Umáha amá bęúgaqti  
 And your son they have killed him the white people the (pl. sub.) but, these Omaha the (pl. sub.) all
- nān'de gípi-báji, áda<sup>n</sup> a<sup>n</sup>bačé ličai tē'di uwíłčea cučéačē. Kĩ Umáha amá  
 heart are sad, there-fore to-day they bathe when I tell it to you I send to you. And Omaha the (pl. sub.)
- 3 učúgigčē-na<sup>n</sup>'i, caŋ'ge wa'í tē gčí tēdihi, cí éga<sup>n</sup> tat éska<sup>n</sup> ečéga<sup>n</sup> éde  
 they are sor- rowful usually, horse they the has come back by the time, again so shall be they thought but  
 their relation
- hebádi úcka<sup>n</sup> juáji giáxai. Čéama Umáha amá učúgigčai tē nān'de  
 before deed inferior made for him. These Omaha the (pl. sub.) they are sor- rowful for the heart  
 reaching the end their relation
- i<sup>n</sup>č<sup>i</sup> uda<sup>n</sup>-qti-ma<sup>n</sup>. Úcka<sup>n</sup> bęúgaqti wágazúqti na'a<sup>n</sup>'-báji, t'éčai tē-ona<sup>n</sup>  
 mine is very good for me. Deed all very straight they have not heard, they killed him
- 6 ga<sup>n</sup> na'a<sup>n</sup>'i. Kĩ áda<sup>n</sup> čéaka ikáge aká nān'de gípi-báji-qti-a<sup>n</sup>'i, ékiga<sup>n</sup>'qti  
 so they heard. And there-fore this one his friend the heart is very sad for him, just like him
- nān'de i<sup>n</sup>'pi-máji. Nān'de i<sup>n</sup>'pi-máji tē ga<sup>n</sup> 'égija<sup>n</sup> eté. E'a<sup>n</sup> đáxe taté  
 heart I am sad. Heart I am sad the so you do that ought. How I do shall
- čĩŋgé, ga<sup>n</sup> nān'de ča<sup>n</sup> 'ég iča<sup>n</sup>'čapčē eté. Waqĩ'ha a<sup>n</sup>čá'i cka<sup>n</sup>'na xĩ'ctē,  
 there is none, so heart the so you place it ought. Paper you give to me you wish even if,  
 (cv. ob.) (cv. ob.)
- 9 éga<sup>n</sup>qti iča-gă.  
 just so send hither.

## NOTES.

772, 1. čijĩŋge, *your son*, intended for čijande, *your daughter's husband*, i. e., Big Snake, who was murdered by a soldier in the office of the Ponka agent, in Indian Territory.

772, 6. ikage aka, i. e., the author.

TRANSLATION.

The white people have killed your son-in-law, so all the Omahas are sad.

Therefore to-day, Saturday, I send to you to tell you how they feel. The Omahas are usually sorrowful when they hear of the death of a relation. And as the time of the year when Big Snake was accustomed to give away horses came around again they thought that it would surely be so; but before it had arrived the white men had done a bad thing to him (*i. e.*, Big Snake).

As these Omahas are sorrowful on account of their kinsman, it does my heart good (to observe their sympathy). They have not heard a full account of the whole affair, they have heard merely the report of his murder. Therefore this person, his friend, is sorely grieved, and I am just as sad as he. As I am sad, so ought you to be. There is nothing that I can do (to avenge his death), and you ought to consider the matter as I do. Should you wish to send me a letter (which I do not ask for, but which I will be glad to receive), just send it.

ĠEDE-GAHI TO SILAS WOOD.

December 1, 1879.

Ǿé waqin<sup>n</sup>ha tifaǾé Ǿa<sup>n</sup> bǾize hǎ. Waqin<sup>n</sup>ha Ǿa<sup>n</sup> Ǿa<sup>n</sup>'be tǾ nǎn'de Ǿa<sup>n</sup>  
 This paper you have the I have Paper the I saw it when heart the  
 sent (ob.) received it (ob.)  
 i<sup>n</sup>'uda<sup>n</sup>'qti Ǿa<sup>n</sup>'be hǎ. KǾ a<sup>n</sup>'bǾǾé nǾkaci<sup>n</sup>'ga amǎ bǾúǾa<sup>n</sup>qti úǾka<sup>n</sup> wi<sup>n</sup>' iǾǾai<sup>n</sup>  
 very good for I saw it And to-day people the (pl. all deed one they  
 me it sub.)  
 édega<sup>n</sup>' ca<sup>n</sup>' ǾéǾu anǎjin<sup>n</sup> tǾ'di iǾǾai<sup>n</sup> ǾǾi, i<sup>n</sup>'uda<sup>n</sup>-qti-ma<sup>n</sup>' Ǿa<sup>n</sup>'ja, ǾiǾi<sup>n</sup>'ge tǾ'di, 3  
 but yet here I stand when they if, I am doing very well though, you are when,  
 talk about it  
 iǾǾai<sup>n</sup> tǾ u'a<sup>n</sup>'Ǿi<sup>n</sup>Ǿé Ǿaná'a<sup>n</sup> téga<sup>n</sup> waqin<sup>n</sup>ha cuǾǾǾé, nǎn'de i<sup>n</sup>'pi-máji hǎ.  
 they the in vain you hear it in order that paper I send to you, heart mine is very sad  
 talk about it by means of it  
 WǎǾe amǎ IǾǾa<sup>n</sup>'Ǿai iǾǾadiǾai ǾǾa<sup>n</sup>'ba, nǾkaci<sup>n</sup>'ga ǾiǾǾa-qti-ma wi<sup>n</sup>' iéskǎ  
 white the Grandfather agent he too, people those who are really one inter-  
 people  
 ǾiǾǾa<sup>n</sup>-gǎ, aǾ. . . . É Ǿátega<sup>n</sup>' uwǾbǾa. Ga<sup>n</sup>' ma<sup>n</sup>'ni<sup>n</sup>' tǾ Ǿiuda<sup>n</sup>'-qti-ja<sup>n</sup>' 6  
 make him, your said. That that is the I have told And you walk the you are doing very  
 own, of it you. well  
 ecé, iǾǾa<sup>n</sup>'ba<sup>n</sup>' a<sup>n</sup>'cta<sup>n</sup>'baji éga<sup>n</sup> iǾǾé tǾ i<sup>n</sup>'pi-máji.  
 you a second you do not see so you the it is bad for  
 say time (=once more) me speak it me.  
 it,

## NOTE.

ġede-gahi wished Silas, who was a full Omaha, to return from the Ponkas in Dakota, and become the Omaha interpreter. ġede-gahi was an Omaha chief.

## TRANSLATION.

I have received this letter which you have sent me. I was very glad when I saw it. To-day all the people are talking about one subject, but notwithstanding I am doing very well here, when they talk about the matter it saddens me to think that I am sending you word about it when it can do no good on account of your absence. The white people, including the President and the agent, have said, "Make one of your own people your interpreter." I have told you the substance of what they said. You say that you are prospering where you are, and you speak of not seeing me again, so I am sad.

## MĪŲAĖ-JĪŅGA TO KE-ŲREĖE (CHARLES MOORE).

December, 1879

- Ga<sup>n</sup> čéča<sup>n</sup> waqi<sup>n</sup>'ha ča<sup>n</sup> čéama Una<sup>n</sup>'ha<sup>n</sup> amá íe čičiŋa ubč édega<sup>n</sup>,  
 And this paper the these Omaha the word your I have told them,  
 (cv. ob.) (cv. ob.) (pl. sub.) but,
- ca<sup>n</sup>' d'úba i<sup>n</sup>'jakičéga<sup>n</sup> cačé tú amá, ána'a<sup>n</sup>-báji. Áda<sup>n</sup> gáča<sup>n</sup> waqi<sup>n</sup>'ha  
 yet some as they have they will go to you, they have not obeyed. There-fore that paper  
 doubted me
- 3 cučéačé. Ki íe edáda<sup>n</sup> edéce tě cí pí čúta<sup>n</sup> aná'a<sup>n</sup> ka<sup>n</sup>'bča. Íe wi<sup>n</sup>'  
 I send it to And word what what you the again anew straight I hear it I wish. Word one  
 you.
- čé i<sup>n</sup>'wi<sup>n</sup>'čana tě pí wágazuan<sup>n</sup>kičé'qti íča-gă. "Naxíde tě ačín'-gă,"  
 this you told it to the anew making it very straight send it Inner ear the keep thou,  
 me for me hither.
- ecé teča<sup>n</sup>' é áwake. Íe tě ana<sup>n</sup>'bči<sup>n</sup>. Ė čúta<sup>n</sup> aná'a<sup>n</sup> ka<sup>n</sup>'bča. Edáda<sup>n</sup>  
 what you said, that I mean it. Word the I forget (I do not understand). That correct I hear it I wish. What  
 in the past
- 6 íuča čīŋgč, ca<sup>n</sup>' íe učúwikié-na<sup>n</sup>-ma<sup>n</sup>' gč éskana čúta<sup>n</sup>'qti i<sup>n</sup>'čéckaxe  
 news none, yet word I have been speaking to you the (pl. in. ob.) oh that very correctly you do for me  
 regularly
- ka<sup>n</sup>'bčéga<sup>n</sup> Íe čičiŋa asičé-na<sup>n</sup> ca<sup>n</sup>'ca<sup>n</sup>, i<sup>n</sup>'uda<sup>n</sup> gč. Ga<sup>n</sup>' níkaci<sup>n</sup>'ga-ma  
 I hope. Word your I think us- of them ally always, good for me (pl. in. ob.). And the people (pl. ob.)
- wacta<sup>n</sup>'be čagčé ga<sup>n</sup>' e'a<sup>n</sup>' čīŋgč, úda<sup>n</sup>'qti naji<sup>n</sup>'. Íe čičiŋa áakihíde anáji<sup>n</sup>,  
 you saw them you went still what is there is very good stand. Word your I attend to it I stand,  
 back the matter none,
- 9 é bčíqe. Ca<sup>n</sup>' íe wéčigča<sup>n</sup> úda<sup>n</sup>'qti winá'a<sup>n</sup> ka<sup>n</sup>'bčéga<sup>n</sup>. Uqčé'qti cí ačúha  
 it I pursue And word decision very good I hear from I hope. Very soon again finally  
 it you
- waŋa<sup>n</sup>'be ka<sup>n</sup>'bča waqi<sup>n</sup>'ha.  
 I see them I wish paper.



NOTE.

Min<sup>n</sup>ha<sup>n</sup>Ē-jin̄ga was an Omaha, and Ke-ĥreĖe, an Oto.

TRANSLATION.

I have told these Omahas your words (sent in) this letter, but some of them have not obeyed (your wishes), so they will go to your land, as they have doubted me. Therefore I send this letter to you. I wish to hear again, and accurately, the words which you have said. Send again and explain to me this one word that you have told me. I refer to what you said, "Use your hearing." I do not fully grasp its meaning. I wish to hear it accurately. There is no news at all, yet I hope that you will attend to the affairs for me just as I have been speaking to you about them. I am always thinking about your words, which have been advantageous to me at various times. There is nothing the matter with the people whom you saw (here) when you went back to your people. The tribe is still prosperous. I continue to heed your advice; I pursue it. I hope to hear some word, some very good plan from you (when you write). Finally, I wish to see some letters (from you) very soon.

LE-U<sup>n</sup>HA<sup>n</sup>HA TO UNAĤ<sup>n</sup>-SKĀ AND HE-WA<sup>n</sup>JICA.

December 12, 1879.

Cin'gajin'ga i<sup>n</sup>'te taté ebĕĕga<sup>n</sup>. Ca<sup>n</sup>' edáda<sup>n</sup> téqi áakipá. Wawína  
Child shall die to me I think it. And what difficult I have met it. I beg something from you

cuĕéaĕaí. Hé-wa<sup>n</sup>jíĕa ĕiān'ge eĕa<sup>n</sup>'ba, a<sup>n</sup>wa<sup>n</sup>'qpani hĕga-máji. Ca<sup>n</sup>' cañ'ge  
I send to you (pl.). One Horn your sister she too, I am poor I am very. And horse

wi<sup>n</sup> ani<sup>n</sup>' éi<sup>n</sup>'te éskana a<sup>n</sup>'ĕá'i iĕáĕĕ ka<sup>n</sup>'bĕĕga<sup>n</sup>. Ca<sup>n</sup>' íe wiwíĕa éga<sup>n</sup>'qti 3  
one you have it if oh that you give you promise I hope. And word my just so

i<sup>n</sup>'ĕéckaxe ka<sup>n</sup>'bĕĕga<sup>n</sup>. Wañ'giĕé'qti wíĕĕaha<sup>n</sup>'i, ĕiāĕa<sup>n</sup> méga<sup>n</sup>, ĕiān'ge cti.  
you do for me I hope. Every one I pray to you (pl.), your broth- era-in-law likewise, your sisters too.

Cubĕĕ ka<sup>n</sup>'ĕĕa tĕ ĕéí'a. Sidádi t'ĕ-de gisi<sup>n</sup>' hă, mi<sup>n</sup>'jin̄ga na<sup>n</sup>' ta<sup>n</sup> é áwake.  
I go to you I wish the I am unable. Yesterday when she re- girl grown the her I mean (std. ob.) her.

Axáge-na<sup>n</sup> ca<sup>n</sup>'ca<sup>n</sup> nān'de ĕa<sup>n</sup>'já. ĕida<sup>n</sup>'be ga<sup>n</sup>'ĕa<sup>n</sup>'qti éde á'a<sup>n</sup>'ji t'ĕ také. 6  
I am un- weeping ally always heart in the. To see you she had a strong desire but she, being she will surely unsuccessful die as she (or unlucky) reclines.

Ca<sup>n</sup>' e'a<sup>n</sup>' ĥi, uĕĕé'qtei i<sup>n</sup>'wi<sup>n</sup>'ĕa tíĕa-gă. A<sup>n</sup>'baĕĕ wawíĕaxu cuĕéaĕĕ.  
And how if, very soon to tell it to me send hither. To-day I write some- thing to you I send to you.

## NOTE.

Unaji<sup>n'</sup>-skă and He-wa<sup>n'</sup>jiča, Ponkas, were at Yankton Agency.

## TRANSLATION.

I think that my child shall die. I am in trouble. I send to you (all) to beg something from you. One Horn, I address you and your sister. I am very poor. If you have a horse, I hope that you will promise to give it to me. I hope that you will do for me just according to my words. I petition to every one of you, including your sisters and your brothers-in-law. I am unable to go to you as I have desired. My largest daughter fainted yesterday, but she has revived. I am weeping constantly in my heart. She has a strong desire to see you, but she will surely die (as she reclines) without having her wish gratified. Send very soon to tell me whether my request can be granted. I write something to you and send it to you to day.

NUDA<sup>N</sup>-AXA TO MISS JOCELYN.

December 3, 1879.

- A<sup>n'</sup>bačē usni<sup>n'</sup>qti tē<sup>n'</sup>di indáda<sup>n</sup> tia<sup>n'</sup>čačai uánaji<sup>n'</sup> éga<sup>n</sup>, a<sup>n'</sup>otidēqti-ma<sup>n'</sup>  
 To-day very cold when what you have sent I stand in it as, I am living very com-  
 here to me
- áda<sup>n</sup> wibčaha<sup>n</sup> cučéačai, wa'ú-macē. Píqti, kagéha, úda<sup>n</sup> ingáxai-gă.  
 there- I thank you I send it to you O ye women. Anew, O friends, good do ye for me.  
 fore (pl.),
- 3 Kagéha, Wakan'da čínké indáda<sup>n</sup> úda<sup>n</sup> kěáčica<sup>n</sup> kě a<sup>n'</sup>čisa<sup>n'</sup>čai, áda<sup>n</sup>  
 O friends, God the st. what good towards the the (ob.) we turned, there-  
 one fore
- wibčaha<sup>n'</sup>-na<sup>n</sup>-ma<sup>n'</sup>. Wáge amá čéama wačíta<sup>n</sup> kě waža<sup>n'</sup>be. Wakan'da  
 I have been praying to you Wife the (pl. sub.) these do various kinds of work the I have seen them. God  
 regularly, people
- aká na<sup>n'</sup>bé čicka<sup>n'</sup>wakičai bčúgaqti waža<sup>n'</sup>be, áda<sup>n</sup> égima<sup>n</sup> ka<sup>n'</sup>bčéga<sup>n</sup>,  
 the hand has caused them to all I have seen there- I do that I hope,  
 (sub.) move (rapidly) them fore
- 6 agína-na<sup>n</sup>-ma<sup>n'</sup>. Čin'gajin'ga wiwiža wačít íbaha<sup>n</sup> áda<sup>n</sup> cí é gáčínke  
 I beg for my own usually. Child my to work knows it there- again it that (st. ob.)  
 fore
- uža<sup>n'</sup>adi uwibča cučéačē. Wénandean'gičē-na<sup>n'</sup>, áda<sup>n</sup> é úda<sup>n</sup> éska<sup>n'</sup>bčéga<sup>n</sup>.  
 apart I tell it to you I send it to you. He causes me to feel full, usually, there- that good I think it may be.  
 you as after eating fore
- Gata<sup>n'</sup>adi égima<sup>n</sup> téi<sup>n'</sup>t ebčéga<sup>n</sup>, áda<sup>n</sup> ašídaxe éga<sup>n</sup> téi<sup>n'</sup>te. A<sup>n'</sup>ba águdi  
 Just about this I do that may I think it, there- I do it a little for my- may. Day where  
 time fore self
- 9 ctéctē waqin'ha tia<sup>n'</sup>čakičē wika<sup>n'</sup>bča. Īndáda<sup>n</sup> ckáxe ma<sup>n'</sup>ni<sup>n'</sup>-macē',  
 soever paper you send hither I desire for you. What you do O ye who walk,  
 to me
- gaza<sup>n'</sup>adi uéhe ma<sup>n'</sup>bči<sup>n'</sup>.  
 among them I follow it I walk.

## NOTE.

Miss Jocelyn represented some ladies at the East who had sent clothing for the destitute Ponkas, who were encamped near Decatur, Nebr.

## TRANSLATION.

As I am attired to-day, during the very cold weather, in what you have sent to me, I am living very comfortably, therefore I send to you to thank you, O ye women! O friends, do good to me anew! Friends, we have turned towards Wakanda and what is good, therefore I have been thanking (*or* petitioning) you now and then. I have seen these white men do various kinds of work. Wakanda has caused them to move their hands (rapidly) in working: I have seen it all, therefore I hope to do likewise. I usually beg (of Wakanda) for my own (interests). My child knows how to work, so I send to tell you about him in addition to what I tell about myself. My child usually causes me, as it were, to feel full, as after eating (by what he does for me), therefore I think that what he does is good. I think that I may do likewise just about this time, therefore I may accomplish a little for myself (though I am getting old). I desire you to send me a letter on some day or other, whenever it may suit you. O you who lead industrious lives, I live among you following your example.

WAQPECA TO UNAJI<sup>N</sup>-SKĀ.

December 26, 1879.

Negha, fe tíqāčē tē i<sup>n</sup> pēqti-ma<sup>n</sup>. Cañ'ge áhigi wáni<sup>n</sup> i<sup>n</sup> pēqti-ma<sup>n</sup>.  
 O uncle, word you have the I am very glad. Horse many you have them I am very glad.  
 Ha<sup>n</sup> gē íqāugče a<sup>n</sup>čisičai. Cin'gajin'ga wiwíja ča'ewačāčē'qti eté xī,  
 Night the (pl. throughout we think of Child my you have great pity on ought,  
 in. ob.)  
 ča'ewačāčaji'qtia<sup>n</sup>, čisičē-na<sup>n</sup> ca<sup>n</sup>'ca<sup>n</sup>. Cubčē tá miñke, negha. Ca<sup>n</sup> 3  
 you have not pitied them at he thinks usu- always. I will go to you, O uncle. Well  
 all, of you ally  
 ata<sup>n</sup> i<sup>n</sup>'uda<sup>n</sup> tē éta<sup>n</sup> uqčē'qtci éga<sup>n</sup>. Ninígahi gčéba ja<sup>n</sup> đáxe anáji<sup>n</sup>  
 how long good for the so long very soon so. Killickinnick ten night I make I stand  
 me  
 téinke. Ca<sup>n</sup> čiañ'ge ctēwa<sup>n</sup> waja<sup>n</sup>'be ka<sup>n</sup>'bča. Úwačáginá ka<sup>n</sup>'bčéga<sup>n</sup>.  
 will. Well, your sister even I see them I wish. You tell it to them I hope.  
 Cañ'geajin'ga wébcēi<sup>n</sup>wi<sup>n</sup> éga<sup>n</sup> čingé. Wiwíga<sup>n</sup> aká, Ma<sup>n</sup>'tcu-na<sup>n</sup>'ba eča<sup>n</sup>'ba 6  
 Colt I sell them as there are none. My grand- the (sub.), Two Grizzly bears he too  
 father  
 cahí tá aka. Ě'di cupí téinke. Ceta<sup>n</sup> gini'qtia<sup>n</sup>'ji. Činá'a<sup>n</sup> xī, gī'čēqtia<sup>n</sup>.  
 will arrive there Then I will reach there So far he has not fully He hears if, he is very glad.  
 where you are. where you are. recovered. from you  
 Cañ'ge, negha, a<sup>n</sup>čin'ge. Cañ'ge wáqe ejaqti na<sup>n</sup>'bá wábči<sup>n</sup> enáqtcí.  
 Horse, O uncle, I have none. Horse white their very two I have them them only.  
 people own  
 Cin'gajin'ga enáqtcí wáči<sup>n</sup>, wačíta<sup>n</sup>wákičē-na<sup>n</sup>i. 9  
 Child they only they have them, they cause them to usually.  
 work

## TRANSLATION.

O mother's brother, I am delighted at the words which you sent me. I am very glad that you have many horses. We think of you throughout the nights. You ought to pity my children. You have not pitied them at all. They are constantly thinking of you. O mother's brother, I will go to you. When it shall be best for me to go, I shall go very quickly. I shall be here ten days making the killickinnick. I wish to see even your sisters. I hope that you will tell them. As I have sold the colts, there are none (here). My wife's father (Wacka<sup>a</sup>-ma<sup>n</sup>č<sup>i</sup>n) and two Grizzly bears will come to your land. And then I will come, too. My wife's father has not yet fully recovered. He is delighted to hear from you. O mother's brother, I have no horses. I have only two American horses, which are in the possession of my children, who generally use them when they work.

PAHAŅGA-MA<sup>n</sup>Č<sup>i</sup>N TO SILAS WOOD.

January 12, 1880.

- Ca<sup>n</sup> níaci<sup>n</sup>ga amá čéama waŋíč<sup>i</sup>ta<sup>n</sup> amá čaná<sup>a</sup> é<sup>n</sup>te, čá té'ja  
 Well people the these they are working the you hear it perhaps, there per-  
 (pl. sub.) for themselves (pl. sub.) to taining  
 to
- úda<sup>n</sup>qti ičápaha<sup>n</sup> pí ča<sup>n</sup>ja, i<sup>n</sup>'ju-máji. Čéčuádi té' xičáxai xi', ga<sup>n</sup>čawáč<sup>e</sup>.  
 very good I knew it I though, I was unfor- In this place the they do for  
 reached tunate. themselves if, desirable.  
 there
- 3 Ca<sup>n</sup> edáda<sup>n</sup> ač<sup>i</sup>n' gě ípaha<sup>n</sup> pí xi, uqpač<sup>e</sup>č<sup>e</sup>č<sup>e</sup> éka<sup>n</sup>bča-máji. Wañ'gič<sup>e</sup>  
 Well what they the (pl. I knew it I ar- when, to lose I did not wish for  
 have in. ob.) rived there him. All
- i<sup>n</sup>'č<sup>i</sup>n gč<sup>i</sup> éka<sup>n</sup>bča. Čé níaci<sup>n</sup>ga amá e'a<sup>n</sup> ma<sup>n</sup>č<sup>i</sup>n' i xi, ni<sup>n</sup>'ja ga<sup>n</sup>čai  
 to bring back I wish for This people the how they walk it, to live they wish  
 here to me him (pl. sub.)
- ča<sup>n</sup>'ja, níaci<sup>n</sup>ga na<sup>n</sup>bába ačái. É'be uč<sup>i</sup>hae ka<sup>n</sup>bča-máji. Úda<sup>n</sup>qti  
 though, people in two ways they go. Whom I follow him I do not wish. Very good
- 6 éskana wéč<sup>i</sup>ga<sup>n</sup> čkáxe ka<sup>n</sup>bč<sup>e</sup>ga<sup>n</sup> ča<sup>n</sup>ja, čagč<sup>i</sup> tate'ja časič<sup>e</sup>č<sup>e</sup> ka<sup>n</sup>bč<sup>e</sup>ga<sup>n</sup>.  
 oh that decision you make it I hoped though, with a reference to you think of I hope.  
 your future re-  
 turn here
- Ca<sup>n</sup> e'a<sup>n</sup> čingé há.  
 Well what is there is  
 the matter none

## NOTES.

Pahaŋga-ma<sup>n</sup>č<sup>i</sup>n is the brother of Silas Wood. He dictated this letter after returning from a visit to his brother, who was staying with the Poukas near Niobrara, Nebr. 778, 3. Ca<sup>n</sup> edada<sup>n</sup> ač<sup>i</sup>n gě . . . Wañ'gič<sup>e</sup> i<sup>n</sup>'č<sup>i</sup>n gč<sup>i</sup> éka<sup>n</sup>bča. The author mistook a direct address to himself for an address to Silas. In speaking to the latter the sentences should have been changed thus:

- Ca<sup>n</sup> edáda<sup>n</sup> ani<sup>n</sup> gč<sup>i</sup> iwidaha<sup>n</sup> pí gč<sup>i</sup> uqpač<sup>e</sup>č<sup>e</sup>č<sup>e</sup> wíka<sup>n</sup>bča-máji. Wañ'gič<sup>e</sup>  
 Well what you the I knew about I the you lose I do not wish for All  
 have (pl. in. you reached (pl. there in. ob.) you.
- wáni<sup>n</sup> (or, i<sup>n</sup>'čani<sup>n</sup>) čagč<sup>i</sup> wíka<sup>n</sup>bča.  
 you have you have you I wish for  
 have them for me come back you.

TRANSLATION.

Perhaps you have heard that these Indians are working for themselves. Though I had a full knowledge of things pertaining to the Ponka on the old reservation (near Niobrara), I was unfortunate. It is desirable for people to accomplish things for themselves in this place (*i. e.*, on the Omaha Reservation, instead of going off to the Ponkas). I do not wish you to lose any of the things which I found in your possession when I visited the Ponka. I wish you to bring all of them home to us. These Indians always wish to improve, no matter how they act, but they are divided into opposing parties. I do not wish to follow any one (*i. e.*, I will not become a partisan). I hope that you will make an excellent decision, and that you will consider about your future return to this land. Well, there is nothing more to be told.

## PAHAṄGA-MANCIṆ TO CUDE-GAXE.

*January 12, 1880.*

Cúde-gáxe, fe é'gice tē ubčá agčí édega<sup>n'</sup>, fe čična síča-báji. Ubčá  
Smoke-maker, word what the (ob.) I told it I came back here but, word your they had forgotten. I told it

tē'di gisíčē ča<sup>n'</sup>ja, čí'á. Ca<sup>n'</sup> ubčá agčí tē'di, nán'de gíuda<sup>n'</sup>qtia<sup>n'</sup> ča<sup>n'</sup>ja,  
when they re- though, they Still I told it I came when, heart very good for them though,  
membered it have failed. back here

edáda<sup>n'</sup> ígaxe tatē'ja čí'á. Čí'á uwíbča tēča<sup>n'</sup> ca<sup>n'</sup>ca<sup>n'</sup> čí'á. Kí ga<sup>n'</sup> čí'á tē 3  
what with reference to they They I told it to in the always they And so čí'á tē the  
the means of doing it have failed. you past have have the  
failed. failed. failed. failed. failed.

ca<sup>n'</sup>ca<sup>n'</sup>; íča<sup>n'</sup>ba<sup>n'</sup> íajíwáčē. Ga<sup>n'</sup> čaná'a<sup>n'</sup> téga<sup>n'</sup> uwíbča. . . Íča<sup>n'</sup>ba<sup>n'</sup>  
always; again it should not be spoken. So you hear it in order that I tell it to you. Again

íají-gá.  
do not speak it.

TRANSLATION.

O Smoke-maker, when I came back I told the words which you said, but they had forgotten your advice. Though they recalled it when I told them, they are unable (to act accordingly). Though they were very glad when I told them, they can find no means of doing it in future. They have failed, just as I always told you that they would. And they have always failed; it should not be mentioned again. I tell you that you may hear it. Do not speak of it again.



## APPENDIX.

Of the notes and errata found in this Appendix all up to page 512 refer to Part I of this volume; the others pertain to Part II.

- 9, 4. For "aci<sup>n</sup>he" read "a<sup>ci</sup>he."
- 9, 14. For "ci<sup>n</sup>" read "ci<sup>n</sup>."
- 10, 8. The  $\phi$  in "eb $\phi$ ega<sup>n</sup>" was inverted by mistake.
- 10, 11. For "i<sup>ca</sup>-biamá" read "i<sup>ca</sup>-biamá."
- 10, 16. For "ciñg<sup>é</sup>" read "ciñg<sup>é</sup>."
- 10, 18. For "na<sup>n</sup>a<sup>n</sup>xí<sup>ca</sup>" read "náa<sup>n</sup>xí<sup>ca</sup>."
- 11, 4. For "Gía<sup>n</sup>ca," a possessive, read "Gía<sup>n</sup>ca," a dative of a<sup>n</sup>ca.
- 11, notes, 1st sentence. Add "The Winter dwelt at a mountain in the far north."
- 20, 4. For "fi<sup>é</sup>," a form of  $\phi$ i, *you*, read "fi<sup>é</sup>," *side*.
- 21, 14. For "Júcpaca<sup>n</sup>+" read "Júcpaca<sup>n</sup>+".
- 23, 8. Jackahi should be rendered "white oak tree."
- 23, 19. For "widíja<sup>n</sup>" read "uwidíja<sup>n</sup>," from ubija<sup>n</sup>.
- 25, 2. For "when ye see me" read "on account of what you have done."
- 27, 11, *et passim*. For "Wanáq $\phi$ i<sup>n</sup>" read "Wana<sup>n</sup>q $\phi$ i<sup>n</sup>," and make a like change in every derivative. "Na" refers to fire, etc.; but "na<sup>n</sup>" to action of the feet, etc.
- 27, 13. For "i<sup>n</sup> $\phi$ i<sup>n</sup>/wa<sup>n</sup>ji" read "i<sup>n</sup> $\phi$ i<sup>n</sup>/wa<sup>n</sup>caji."
- 28, 8. Render waseqa<sup>n</sup> by "quick" instead of "alive."
- 28, 14. For "Mañgci<sup>n</sup>/i-gă" read "Mañg $\phi$ i<sup>n</sup>/i-gă."
- 31, 19. For "made" read "kept."
- 32, 12. Render "Egihe" by "downward beneath the surface."
- 33, 15. In "aka-cua<sup>n</sup>" the "c" should be inverted.
- 36, 5. For "gactañka" read "gactañkai."
- 38, title. The Omahas have a similar myth about the Raccoon (Mixa) and the Coyote (Miqasi).
- 40, 9. "G $\phi$ iza-bi" read "g $\phi$ iza-bi."
- 40, 14. The following may be substituted for the translation in the text: wáctañka  
deceiving  
them
- akéga<sup>n</sup>.  
as he was.
- 43, 11. Change "Ē'di" to "Ē'di."
- 47, note on 43, 4. Change the second sentence so as to make it read thus: "The Kansa (Yegáha) uses -be or -bi, and the Osage (Ŧeqáha), -de or -di, as a plural ending, where the Omaha and Ponka (Ŧegiha) employ -i."
- 54, 6. For "Ŧexe-ga $\eta$ " read "Ŧexiga $\eta$ ."

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54, notes, second paragraph, first and second lines. In giving the  $\mathcal{J}$ oiwere equivalent of Ictinike read "Icteiñ'ke."

63, 14; 493, 8, *et passim*. For "déji" read "deje."

66, between the myth of "Siçemaka" and the Turks," and the note on 60, 3, insert the following: "See George Miller's version, p. 577."

73, note on 72, 4. Insert comma before "Come."

73, note on 72, 8. Change so as to read thus: "wena'uqtci ( $\mathcal{J}$ oiwere, winaq'axe), to go near, etc."

75, 8. For "miqá-ha wa-iñ'-biamá" read "miqá-ha wáin' iñ'-biamá."  
raccoon skin robe wore a robe, they say.

75, 10. Though "Ci" was dictated, "Ki" is better, as the women had not seen the tails "again" (ci).

89, 16 and 20. For "nan'de" (wall of a tent, etc.) read "uñ'de," heart.

98, 33. For "freezing over" read "forming."

118, 10. Read "Hin'dega" and "wágajii-gă."

118, 13 and 14. Render "aki-biama" by "reached there again, they say."

The verb admits of two renderings.

133, 16. For "iñ'ahe" read "iñ'a'he."

154, 6. For "atü" read "atü'."

156, 8. For "t'ç'a-biamá" read "t'ç'a-biamá."

157, 18. For "wagigça-biama" read "wagi-agça-biama."

170, 14. For "Ja'çéha" read "Ja'çehá."

176, 17. For "Tiädi" read "Tiädi."

177, 8. For "second" read "third."

181, 8, *et passim*. For "wat'a" read "waqa," squash, pumpkin.

194, 20; 195, 6; 196, 2. For "ugídada" read "ugídada," as the act was performed by pressure, not by thrusting.

227, 1. "çixábaji-qi" should be "without flaying at all" (from "çixabe") instead of "without chasing at all" (which would be "çiqá-bajiv-qi," from "çiqë").

226, 14 and 15. "Wahuta'çi" . . .  $\mathcal{X}$ rejañga aka" should be placed in brackets, as it is a modern interpolation.

313, 6. For "a'wasá" read "a'wa'sá." See "iñgç-usa" in the Çegiha-English Dictionary.

338, 7. For "gíç'a-baji-biamá" read "gíç'a-baji-biamá."

351, line next the bottom. For "Part II" read "the Çegiha-English Dictionary."

370, note on 369, 13. For "Pañ'ka çañ'ká" read "Pañ'ka çañká."

380, 10. For "Ná'zandaji" read "Na'zandaji," from na'zande.

402, 2. Caçewaçë. His other name was  $\mathcal{J}$ ahe-jñga. He was the rival of the famous chief Black Bird.

402, 13. Gia'habi is better known as Níkuçibça. He was a famous waka man or shaman.

402, 15-17. "Maka . . .  $\mathcal{J}$ açin-ma." Denied by Two Crows and Joseph La Flèche.

404, 2-7. This should be credited to Wabaskaha, instead of Caçewaçë, according to Two Crows and Joseph La Flèche.

410, 8. Read "Wa'ái."



- 410, 16. For “wáqin” read “wáqin.”  
440, 2. For “iq̄q̄ctei” read “iq̄q̄q̄ctei.” Similar changes in 446, 9 and 10.  
448, 43. For “Zande-buḡa” as dictated, read “Zande” according to Two Crows  
and Joseph La Flèche.  
470, 6. ano+. Used when kinship is asserted or understood. See anā and au in  
the ʕegiba-English Dictionary.  
512, 3. Kagé here is a proper name.  
541, 2. For “Wajinʷagahíga” read “Wajinʷa-gahíga.”  
554, 9. *et passim*. For “ḡanʷcti” read “ḡanʷcti,” when spoken by males.  
570, 1. For “ḡaʷiḡa” read “ḡaʷiḡa.”  
570, 8. Read thus: kē uʷaʷhai.  
the put the (recl.  
(lg. ob. in.)  
ob.)  
588, 10. For “kide” read “kide.”  
593, 12. For “utaʷ-biamá” (said of leggings) read “uḡaʷ-biamá.”  
601, 15. and 602, 1. For “m̄xe-gaḡú” read “m̄xigaḡú.”  
603, 8. For “ḡaʷcti” (last word in the line) read “ḡaʷcti.”  
616, 5. Change (“s.”) in two places to (“sing.”)  
621, 3. Under “ḡé amá” read “was going, they say.”  
633, 4. There should be a hyphen after “Uḡaʷbe.”  
644, 16. For “jaʷmaʷḡinʷ iʷ” read “jaʷmaʷḡinʷ iʷ.”  
653, 11. For “ḡaʷxi” read “ḡaʷxi.”  
685, 3. For “inʷḡinʷkiḡa-gā” read “inʷḡinʷkiḡa-gā.”  
690, 6. For “Wáḡa-nájin” read “Wáḡa-nájin.”  
719, 5. For “tēʷcti” read “tēʷcti.”  
in too.  
the  
past  
739, 12. For “Agḡicta” read “Agḡicta.”



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